HEXAPLA:

THAT IS,

A SIX-FOLD COMMENTARIE

vpon the most Diuine Epistle of the holy Apostle S.

PAVL to the ROMANES: *wherein according to the Authors former me-*
thod sixe things are obserued in euery Chapter. 1. the Text with the di-
uers readings. 2. *Argument and method.* 3. *the Questions discussed.*
4. Doctrines noted. 5. Controuersies handled.
6. *Morall vses obserued.*

Wherein are handled the greatest points of Christian *Religion: concerning iustification by faith,* c. 3, 4. *the fall of man,* c. 5. *the* combat betweene the flesh and the spirit, c. 7. Election, c. 9. the vocation of *the Iewes,* c. 11. *with many other Questions and Controuersies* summed in the end of the Table.

Diuided into two Bookes: the first vnto the 12. Chapter, containing matter of Doctrine: the second belonging to Exhortation, in the fiue last Chapters.

THE FIRST BOOKE.

ACT. 10. 15.

Hee is a chosen vessell vnto me, to beare my Name before the Gentiles, &c.

AMBROS. *de Ioseph.* c. 10.

Bina stola data Beniamin, sic praecellit Paulus, & eius exuberit portio:
Double garments was giuen to Beniamin, so Paul (of Beniamin) excelled, and his portion did exceede.

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TO THE MOST CHRI-STIAN, RIGHT NOBLE, MOST EXCELLENT AND MIGHTIE PRINCE, IAMES by the grace of God, KING of Great BRITTAIN, France, and Ireland, Defender of the true Christian Faith, &c.

GRacious Soueraigne: As I haue heretofore (by Gods speciall grace assisting me) trauailed in some bookes of the old Testament, so now I haue assayed to doe the like in the new: *For like as one cannot saile in the Sea without feare, that hath not first tried the riuers*; so the deepe Sea of mysteries in the new Lawe cannot well bee sounded, vnlesse we haue first coasted by the old: and betweene them both, *as the wheat betweene the two milstones*, so the truth is tried out: *Origen* well obserueth, that this was S. Peters error, when he would haue had three tabernacles, for Christ, Moses, and Elias: for I haue read (saith he) *that for the Prophets and the Gospel, there are not three but one tabernacle:* There is the same substance of both, and one truth: both the Prophets and Apostles were ministers of the same house, wherein are diuers mansions: the one shewing vs onely (as it were) the neather roomes, the other bring vs vp into the vpper chamber, where Christ eate his passeouer with his disciples: *Bernard* well noteth that the diuine Scriptures haue a threefold grace; *they are pleasant to the tast, solide for nourishment, and efficacious for medicine:* the first of these is seene specially in the old Scriptures, which is adorned with propheticall types and figures, as meate curiously addressed to the tast: but the soundnes of nourishment, and efficacie to heale, is most found in the new.

Non potest quisquam mare nauigare intrepidus, nisi qui ante in fluminibus nauigarit. Ambr. de Abrahamo lib. 1.

Sicut fecundum geminos molarum orbes pane curari nitescit, Hieronym. Legi Prophetis & Euangelio, non tris, sed vnum tabernaculum. Iunius. §. In Leuit. Mark. 14. 15.

Diuinæ Scripturæ triplicem habent gratiam, delectosæ ad saporem, solidæ ad nutrimentum, efficaces ad medicinam in Cantic. serm. 71.

And thus hauing made an entrance into the Apostolicall writings, I haue made choice of S. Pauls epistles, and among them of this to the Romanes, which is as a key vnto the rest: which as *Augustine* saith of the Gospel of S. Iohn, *est contra omnes hæreticos*, is against all heretikes: this one epistle beateth downe all both old and new heresies: and that which *Cyprian* affirmeth of the Scriptures in generall, *that God speaketh here as verily, as if he spake vnto vs face to face:* so in this diuine epistle such heauenly oracles are vttered, as if they were deliuered with Gods owne mouth.

In Scripturis tibi loquitur Deus, non minoris fidei, quam si tibi ore ad os loqueretur, de duplic. Mart.

There are few either old hereticall positions, or new popish errours, which if they be propounded plainely, may not be confuted by this e-

piſtle, If I ſay, they will vtter their minde plainly without equiuocating trickes, and ſophiſticated doubting: for as *Hierome* ſaith, *it is the victory of the Church for you to ſpeake plainely that you thinke, and to bewray your opinions is all one as to conuince them.*

Eccleſiæ victoriaeſt, vos aperte dicere, quod ſentitis, & ſententias veſtras prodidiſſe ſuperaſſe eſt. Hier ad Cteſiph.

We bleſſe God, who hath raiſed vp your Maieſtie as a notable inſtrument both of diſcouering and diſſwading Popiſh error and ſuperſtition: to theſe your gracious proceedings in the building of Gods ſpirituall houſe, all your faithfull ſubiects and true harted Chriſtians vſe thoſe ioyfull acclamations, which the people did to *Zorobabel*, when he brought forth the head ſtone, ſaying, *grace, grace vnto it:* of *Zorobabel* it is ſaid, *his hands haue laid the foundation of this houſe, his hands ſhall alſo finiſh it.* And we all hartely pray, that by your Princely hands, this worke by you happely begunne, vtterly to extirpate Popiſh ſuperſtition, may in good time be perfitly accompliſhed: We craue not reuenge vpon our aduerſaries for their malice, for as *Cyprian* ſaith, *Chriſt is not yet reuenged, who ſhall take reuenge, and he who is worſhipped in heauen, is not yet reuenged in earth.* But our deſire is, that ſuch wholeſome lawes as are alreadie enacted, may effectually be executed, to bridle Popiſh recuſancie, to cauſe thoſe to returne, which are alreadie ſeduced, and to keep them from infection, which are not yet peruerted: for as *Hierome* well ſaith, *he killeth an heretike that ſuffreth him no longer to be a heretike: as for our correction, it is their quickning.* God hath made your Highnes as the Pilote and ſteereſman to guide this little ſhip of the Engliſh Church, that it daſh not vpon the rockes of falſe religion: the miniſters of God are as the oaremen: they which are luſty and ſtrong to work, would be ſet to their tackling: of ſuch we may complaine with *Hierome, I mourned to ſee ſuch negligence among vs, that ſome cannot defend the truth, whereas they are forward to thruſt vpon vs lies for truth, &c.* others would labour at the oares, but they are feeble and want ſtrength: ſuch would be encouraged, as *Ambroſe* ſaith, *ſuch ought to be the reward of him that preacheth the gladtidings of the kingdome, that he neither thereby be diſcouraged, nor lifted vp, &c.*

Zach. 4. 7. 9.

Nondum vindicatus eſt, qui vindicat, qui in cœlis gloratur, nondum vindicatur in terris de bon. patient

Ille hæreticum interfecit, qui hæreticum non patitur: noſtra autem correctio vitificatio eſt. lib. 3. contr. Pelag.

Thus while both the ſturdy marriners doe fall to their buſines, and the weake ſaylers are hartened to play their parts, your ſacred authoritie guiding the helme, we may at the length bring the ſhip by Gods grace ſafely to the ſhoare, fearing nothing while we follow our load-ſtarre Chriſt Ieſus, and as *Ambroſe* ſaith, *obſerue that ſtarre which brought the wiſe men vnto Chriſt:* who in his good time, we truſt, ſhall conduct this our ſhip, with our Soueraigne Pilote, the noble officers, the painfull marriners, and the patient paſſengers, vnto the hauen of euerlaſting life: Amen.

Ingemui ſi tam nobis ineſſe negligẽtiam, vt nec veritatem poſſemus aſtruere, cum alij valeant pro veritate inculcare mendacium. de vir. perfect.

Tanta debet eſſe merces euangelizantis regnum, qua nec ipſe contriſtetur, neque extollatur, in 1. Tim. 3.

Illam ſtellam ſeruantes, quæ Magos perduxit ad Chriſtum.

Your Maieſties moſt humble
ſubiect,

ANDREVV WILLET.

The Preface to the Christian Reader.

HEre I offer vnto thy iudgement and charitable view (Christian brother) a Commentarie vpon the most diuine Epistle of S. Paul to the Romanes: wherein are handled the cheife points of Christian religion, concerning iustification by faith, the combate betweene the flesh and the spirit, election, vocation of the Gentiles, the reiection, and finall conuersion of the Iewes: whereof I may say as Ambrose, of Beniamins sacke: sacco soluto reluxit argentum, the sacke beeing loosed, the siluer appeared: so this epistle beeing vnfoulded, the treasure hid therein will shew it selfe.

Blessed Paul is by the Lords owne mouth called electum vas, a choſen vessel: and this epistle of his is as a pretious vessell, that containeth in it most heauenly liquor: S. Peter giueth this testimonie of S. Pauls epistles, that he writ according to the wisedome giuen vnto him: his writings are both diuine and wise: Augustine well calleth him, nutritorem Ecclesiæ, the nourisher of the Church: as he saith to the Corinthians, that he gaue them milke to drinke: quæ Pauli epistola non melle dulcior, non lacte condidior? what epistle of Paul (saith Augustine) is not more sweet then hony, and whiter then milke? Act 10.15. 2.Pet.3.15. 1.Cor 3.2. de sanct. sect. 26.

But of all other writers Chrysostome is most ample in setting forth the commendation of this our Apostle: comparing the cleerenesse of his doctrine, with the brightnes of the heauens, yea preferring it: The heauens (saith he) all this while haue been seene, yet mooue not much: but Paul preaching but a short time, totum orbem attraxit, hath drawne the whole world after him: the heauens doe keep their course and goe no further: mentis Paulum sublimitas omnes cœlos transcendit, but the sublimity of Pauls minde went beyond the heauens: astra cum fierent, &c. the Angels wondred at the starres when they were made, hunc vero Deus admiratus est, &c. but God himselfe wondred at Paul: saying, this is a choſen vessell vnto me: the heauens are oft cast ouer with clouds, Pauli mentem nulla abnubilauit tentatio, but no tentation did ouercast the mind of Paul: Thus excellently Chrysostome. in cap. 9. epist ad Rom. morall.

In the reading of this Commentary, let the Reader obserue: that in the diuerse readings, V. standeth for Vatablus, L. for the vulgar Latine, Be. for Beza, S. for

S. for the Syriake, T. for Tremellius translation, B. for the great Bible, Ge. for the Geneua translation, Gr. for the Greeke, and sometime, Or. for the Originall.

These my trauels I commend vnto the Church of God, praying for the prosperity thereof, and craaing againe their mutuall prayers: that as S. Paul saith, the
2 Thess. 3. 1. word of God may haue a free passage, and be glorified, &c. *As for my selfe, Ierust I shall be more and more resolued to say with S. Paul,* I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioy, and the ministration which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God: *To whom be praise for euer, Amen.*

THE MOST DIVINE EPISTLE OF THE MOST holy Apoſtle S. PAVL to the *Romanes explaned.*

Certaine obſeruations premiſed of the New Teſtament in Generall.

1. *The Argument and matter of the Newe Teſtament.*

THe Newe Teſtament though it had the ſame author with the Olde, namely CHRIST IESVS, and the ſame ende and ſcope to bring vs vnto Chriſt, for the Law was a ſchoolemaſter to the ſame ende, Gal. 3.19. yet it differeth from the Olde: 1. in the ſubſtance and doctrine, 2. in the ratification, and confirmation, 3. in the rites and manner, 4. in the perſons, to whome it was deliuered and committed. 1. Whereas the old Teſtament promiſed eternall life vnder the condition of perfect obedience of the Law, the Goſpel only requireth the obedience of faith, Rom. 10. 5,6. 2. The Old Teſtament was confirmed by the ſprinkling of the blood of beaſts, Exod. 24.8. but the New was ſealed and ratified by the blood and death of Chriſt, Heb. 9.14.17. 3. There were other rites and ceremonies of the olde Law, as the ſacrifices and oblations, circumciſion, the paſchal lambe, and ſuch like: Chriſt hath inſtituted new Sacraments of the Goſpel, Baptiſme, and the Euchariſt. 4. The old Teſtament was made onely with the Hebrewes: but the new is commended vnto the Church of God diſperſed ouer the world, and therefore it is called Catholike.

The bookes of the New Teſtament, are 1. Hiſtoricall, as of the acts, the ſayings, and doings of our Bleſſed Sauiour, in the foure Euangeliſts: or of the Apoſtles, in the booke of the Acts. 2. Or *doctrinall*, which ſpecially concerne doctrine and inſtruction, without a continued hiſtoricall narration: ſuch are the Epiſtles of the holy Apoſtles. 3. Or *Prophetical*, as the booke of the Reuelation: yet though the bookes may be thus diuided in generall, there are both heauenly doctrines intermingled in the *hiſtoricall* bookes, as the heauenly ſermons of our Bleſſed Sauiour in the Goſpel, and propheſies alſo are inſerted both in the hiſtoricall and doctrinall bookes, as that of the deſtruction of Ieruſalem, and the ende of the world, Matth. 24. and of the calling of the Iewes, Rom. 11. of the comming of Antichriſt, 2. Theſſ. 2.

2. *Of the language and tongue wherein the New Teſtament was originally written.*

As the Old Teſtament was written originally in Hebrewe, becauſe it was committed vnto the Hebrewes, Rom. 3.2. ſo the New was ſet forth by the Apoſtles and Euangeliſts in

the Greeke tongue, which was then generall, and vsed of the most famous nations, because it concerned the Church of God, which was dispersed in all countreys.

There are three other languages, wherein the Newe Testament, or some part thereof was written: first the Gospel of S. Matthewe, is held to haue beene written in the vulgar Hebrew tongue, which was then the Syriake, *Iren. l. 3. c. 1. Hieron. præfat. in commentar. in Matth.* which *Athanasius* thinketh to haue beene translated into Greeke by S. Iames, some thinke by S. Iohn: likewise the Epistle to the Hebrewes is thought by some to haue beene first written in the Hebrew tongue: But neither of these is certaine: 1. It is rather like that S. Matthew writ his Gospel in Greeke: because he citeth many places of the old Testament according to the Septuagint: as that Isay. 40. 3. alleadged, Matth. 3. 3. and Psal. 22. 18. cited, Matth. 27. 35. and the like is to be seene elsewhere. As also Matth. 27. 46. these words, *Eli, Eli, Lamasabachthani*, are interpreted by the Euangelist in the Greeke tongue: which interpretation had been superfluous if he had written in the Syriake or vulgar Hebrew tongue. 2. For the same reasons, it is most probable, that the Epistle to the Hebrews was not written in the Hebrew, but in the Greeke tongue originally: because the Apostle followeth the translation of the Septuagint: and c. 7. he interpreteth the word *Melchizedek* in the Greeke tongue, which signifieth *the king of righteousnesse*.

An other language, wherein the new Testament is written, is the Syriake: into which tongue the Syrians doe thinke that the Newe Testament was translated by S. Marke. But 1. this is not like, that this Syriake translation should be so euident: for then these auncient fathers *Origen, Clemens Alexandrin. Epiphan. Hierome, Theodoret, Damascene*, which were Bishops and Presbyters in Syria, or Egypt, would haue made some mention thereof in their writings, which they doe not. 2. And though the Syriake translation could be prooued, to haue beene of such antiquity, yet it must giue place vnto the authenticall Greeke, whereout it was translated.

A third tongue is the *Latine*, in the which *Bellarmine* out of *Adrianus Finus, lib. 6. flagell. Indeer. c. 89.* and *Damasus pontifical*, would proue that S. Marke writ his Gospel first at Rome, and afterward turned it into Greeke at *Aquilea*: But this is very improbable. 1. Because the Greeke tongue was then more generally vsed then the Latine, and S. Paul writing to the Romanes, spake in the Greeke tongue for that reason, so also would S. Marke haue done. 2. If the Greeke were translated out of the Latine, why then doe not the Romanists vse a Latine translation answerable to the Greeke? whereas their vulgar translation much differeth from the Greeke: some where it addeth, as Mark. 1. 1. the name (*Isaia*) *the Prophet* is inserted: sometime it leaueth out, as Mark. 6. 11. all that clause is omitted: *verily, verily, I say vnto you, it shall be easier for Sodome and Gomorrha in the day of iudgement, then for that citie:* sometime it choppeth and changeth, as c. 5. 1. *Garasenes* for *Gardarens*: It remaineth then that the Newe Testament was originally written in the Greeke tongue for the reasons before alleadged.

3. The questions discussed.

Quest. 1. *Of the word Testament, what it signifieth, and of what things it must be vnderstood.*

1. The Hebrew word *berith*, signifieth both συνθήκην, a compact or couenant made betweene parties, as *Aquila* translateth, as *Hierome* witnesseth, *in Malach.* 2. And διαθήκην, a testament, or disposition of ones last will, as the word is vsed by the Apostle. Heb 9. 17.

2. Both these acceptions and takings of the word agree vnto the holy Gospel: first it is a couenant betweene God and his people: the Lord offring reconciliation on his part, and requiring conditions to be performed on our part: as in the Law obedience, and perfect keeping of the law, so now the obedience of faith in Christ, our Mediator, and Reconciler: It is also a Testament not with any relation vnto vs, but onely in respect of the Testator, and will-maker Christ Iesus, who ratified and confirmed both the Old and New Testament by his death, in the one prefigured and promised, in the other exhibited and performed: the testamentorie tables are the holy Scriptures both of the Old, and Newe Testament: the witnesses are the Prophets and Apostles, the writers also of this Testament: the seales are the Sacraments both of the one and the other.

3. The

3. The Old and new couenant and Testament are one and the same in substance, both in respect of the parties betweene whom the couenant and contention is made, God, and his Church, and of the ende and scope, which is to bring vs vnto the euerlasting inheritance: but the manner of dispensation is diuerse, according to the condition of the times, and the qualitie of the persons.

4. This couenant made betweene God and man, some distinguish into the couenant of *nature* and *grace*: but euery couenant now indeede is rather of grace: the naturall couenant made betweene the Creator and Man in Paradise, was violated by his transgression and disobedience: the couenant which now remaineth, is wholly to be ascribed vnto grace, and it is either of some *temporall* grace and benefit, and that either *generall*, as was that which the Lord made with Noah, not to destroy the world any more with waters, Gen. 9. or *particular*, as was the promise made to Abraham, to inherite the land of Canaan, Gen. 15. 18. and that made to Phinees concerning the priesthoode, Numb. 25. 12. either of spirituall graces, as of the remission of sinnes, and the inheriting of euerlasting life in Christ.

2. Quest. *Of the diuerse significations of the old and newe Testament.*

1. The old Testament is, 1. either taken for the doctrine of the law, which required exact obedience to the commandements, vnder the most greiuous comminction of malediction vnto the transgressors: yet couertly was propounded vnto them the doctrine of repentance and faith in Christ, vnder the shadowes and rudiments of the Law, which were imposed vpon that people, partly to humble them, and to bowe downe their stiffe necks, partly to discerne them from other nations, and partly to lead them by the hand as vnto Christ. So in this sense the old Testament, 1. comprehendeth the doctrine of legall obedience, 2. the ceremoniall and ministeriall part of their legall rites and seruice, 3. the externall policie and regiment: in these respects the old Testament is abolished, and the Lord saith, he *will make a new couenant with the house of Israel*, Ierem. 31. 31. 2. The old Testament is taken for the writings and tables of the Scriptures: in which sense it is not abolished: one iotte thereof shall not perish, Matth. 5. 18.

2. The Newe Testament also is taken diuersely. 1. Either for the spirituall doctrine, which requireth obedience of faith in Christ, without any legall obseruations. 2. Or for the Sacraments: as Christ calleth the Eucharist the Newe Testament in his blood in the institution of his last Supper. 3. Or for the writings of the Euangelists, and Apostles. So it is new, 1. because it succeeded the old. 2. because it setteth forth the newe doctrine of faith without legall rites. 3. it hath new Sacraments, a new forme of worship, a new kind of Church. 4. it is confirmed after a newe manner, not by the blood of beasts, but by the most holy blood of the Blessed Mediator.

3. Quest. *Of the bookes of the newe Testament, their number, and authoritie.*

1. Concerning the number, and authoritie of the bookes of the Newe Testament, there is no question among the Christians, though the obstinate Iewes wilfully refuse them all: they are 27. in number, which *Athanasius in Synops.* distinguisheth into these fiue orders. 1. The foure Euangelists. 2. The Acts of the Apostles. 3. The 7. Canonicall epistles: one of S. Iames, 2. of S. Peter, 3. of S. Iohn, and one of S. Iude. 4. The 14. Canonicall epistles of S. Paul. 5. The propheticall booke of the Reuelation. But all these may be reduced to 3. kinds, the *historicall*, *doctrinall*, *propheticall* bookes: as is before shewed in the argument.

2. But these bookes of the New Testament were not alwaies receiued with the same approbation. 1. Some were euer held to be of vndoubted authority, as the 4. Euangelists, the Acts of the Apostles, the 1. of S. Peter, the 1. of S. Iohn: all S. Pauls Epistles, excepting onely that to the Hebrewes. 2. Some were doubted of by a fewe, but of the most receiued, as the 2. of Peter, the 2. and 3. of Iohn, one of Iames, one of Iude, that to the Hebrewes, and the Apocalypse: But at the length these bookes were receiued and acknowledged for Canonicall by a generall consent. 3. Other bookes beside these, were priuately receiued by some in the Church, and were called *Ecclesiasticall*, as the Acts of Paul, the Epistle of Barnabas, the Reuelation of Peter, the Gospell according to the Hebrewes. 4. Some bookes were foisted in by heretikes, and more generally reiected of the Church: as the Gospell of *Andrew*, *Thomas*, *Matthias*: the Acts of Peter, *Thomas*, *Matthias*, and of

the other Apostles: which were iudged to be Apochrypall bookes, and of no authority. 1. Because in the writings of those, which succeeded the Apostles, no mention is made of them. 2. The style is diuerse from the style of the Apostles. 3. And the doctrine contained in those bookes, dissenting from the doctrine of the Apostles.

3. Beside these two latter sorts of bookes, all the rest are vndoubtedly held to be Canonicall, and of equall authority: and therefore that distinction of *Sixtus Senensis* is to be taken heede of: who calleth some bookes of the New Testament ἀντιλεγόμενα, canonicall of the first sort, some ἀντιλεγόμενα, canonicall of the second sort, which were sometime doubted of: for by this meanes should they not be of equall and the like authority: And beside, he saith, that these latter were held by some of the fathers to be Apocryphall bookes, understanding Apochryphall bookes for such, as had an hid and vnknowne author: But indeede the *Apochrypha* are so called, not for that their author was vnknowne, for then diuers of the Canonicall bookes should be *Apochrypha*, but because they were of an hid and obscure authority: in which sense none of the fathers euer held any of the Canonicall bookes of the new Testament to be *Apochrypha*.

4. As the heretikes brought in counterfeit bookes of their owne into the New Testament: so they reiected diuerse parts of the Canonicall bookes. 1. *Faustus* the Manichee held diuerse things to be false in the Newe Testament: *Augustin. lib. 33. cont. Faust. c. 3.* 2. The Ebionites receiued none but the Gospel according to Saint Matthew, *Iren. l. 1. c. 26.* 3. The Marcionites onely allowed S. Lukes Gospel, *Epiphan. haref. 42.* 4. The Acts of the Apostles, and S. Pauls epistles the *Tatiane*, and *Seueriane* heretikes reiected, *Euseb. l. 4. c. 29.* 5. *Marcion* and *Basilides* the epistles to *Timothie*, *Titus*, and to the *Hebrewes*, *Hierom. præfat. ad Titum.*

4. Places of doctrine in generall.

1. Doct. *Of the excellencie of the New Testament aboue, and beyond the Old.*

1. It excelleth in *the matter and doctrine*, the law promiseth life onely to those that keep it, the Gospel vnto those which beleeue in Christ, Rom. 10. 5, 6.

2. *In the subiect:* the law was written in tables of stone: but the Gospel is written by the spirit of God in the fleshie tables of our hearts, 2. Cor. 3. 3.

3. *In the end:* the old Testament was the ministration of death, and the killing letter: the other is the ministration of the spirit which giueth life, 2. Cor. 3. 6, 7.

4. *In the condition and qualitie:* the Law imposed the hard yoke, and seruitude of ceremonies, which was impossible to be borne, Act. 15. 10. but Christs yoke is easie: Matth. 11. which of seruants adopteth vs to be the sonnes of God, Rom. 8. 15.

5. *In the minister:* Moses was the typical Mediator of the Olde Testament: but Christ the Lord and builder of the house, is the Mediator of the New, Heb. 3. 3.

6. *In the fruits and effects:* the Olde Testament could not purge the conscience from sinne: but the sprinkling of the blood of Christ purgeth the conscience from dead workes, Heb. 9. 13. 14.

7. *In the manner:* the old Testament was folded vp in types and figures; as Moses vailed the glorie of his face: but now we see the glorie of the Lord in the Gospell with open face, 2. Cor. 3. 18.

8. *In the ratification:* the old Testament was confirmed with the blood of beasts: the New by the death of Christ, quest. 17. 18.

9. *In the seales:* the old was attended vpon by bloodie sacrifices, and other such like hard Sacraments, as circumcision, which was painefull to the flesh: the New hath easie and vnbloodie sacraments as the seales, neither so many in number: namely Baptisme, and the Eucharist.

10. Another excellencie is in persons, whom this new Testament concerneth: which is not giuen onely to one people, and nation, as the old was: but vnto the Catholike Church of God dispersed ouer the face of the earth: as the Apostles are commanded to goe and teach all nations, Matth. 28. 19.

In these respects, the Apostle thus giueth preheminence to the New Testament before the old: Heb. 8. 6. *He hath obtained a more excellent office, in as much as hee is the Mediatour of a better Testament, which is established vpon better promises:* Not that Christ was not

Mediator also of the old Testament (for without him neither can there be any Church, nor couenant made with the Church) but because Christ, but shadowed forth in the old Testament, is more fully reuealed, and manifested in the New.

3. Places of confutation.

1. Controv. *Against those which thinke it is against the nature of the New Testament to be committed to writing.*

Of this opinion are certaine of a fantasticall spirit, which to this purpose abuse that place of Ieremie, 32.33. *I will write my lawe in their hearts:* and that of S. Paul, 2. Cor. 3. 3. *You are our epistle written not with inke, but with the spirit:* whence they would inferre, that the Newe Testament is not to be written, but that it consisteth in reuelation and the instinct of the Spirit.

Contra. 1. If the Newe Testament were not to be extant in writing, then the Apostles had done a superfluous and vnnecessarie worke, in writing the bookes of the Newe Testament, whereunto they were directed by the spirit of God: and S. Iohn is directly commanded to write, Apocal. 14. 13. and S. Paul saith, that all Scripture is giuen by inspiration: 2. Tim. 3. 6. The spirit of God then mooued them to put in writing these holy bookes of the Newe Testament; which are part of the Scripture.

2. It followeth not because the Lord writeth the Gospel in our hearts by his spirit, that therefore it is not to be written: for by the writing thereof which is preached and read, faith is wrought in the heart by the operation of the spirit: as the Apostle saith, Rom. 10. 17. *that faith commeth by hearing, and hearing by the word.* And againe the Prophet there sheweth a difference betweene the lawe and the Gospel: the law gaue Precepts, but could not incline the heart to obedience: but the Gospel doth not onely command faith, but by the operation of the spirit worketh the same thing which it requireth.

3. In the other place of the Apostle, 1. They would make the Apostle contrarie to himselfe, as though he should speake against the writing of Euangelicall precepts, whereas the Apostle did write that very epistle with inke. 2. He speaketh not of the Gospel, but of the Corinthians, whom he calleth his Epistle. 3. And by the letter in that place he vnderstandeth not the writing with inke, or such like, but the externall doctrine without the grace and life of the spirit: such as the doctrine of the Law was.

2. Controv. *Against the Romanists, which hold, that the writing of the Gospel, and other Scriptures, is not simply necessarie to salnation.*

First, we will examine the arguments which are brought by them to confirme this their vnsound opinion. 1. *Bellarmine* thus reasoneth: that the Apostle did teach the Church at the first without Scriptures, therefore they are not simply necessarie, but onely for the greater profit of the Church: like as an horse is necessarie for ones iourney, for his more speedie trauaile, but not simply necessary, because he may go a foot. *Bellar. l. 4. de verb. c. 4.*

Contra. 1. True it is, that the writing of the Scriptures are not simply necessary in respect of God, for he by his absolute power could find a way to teach his Church otherwise, but in respect of Gods ordinance, which hath appointed the Scriptures for edifying of his Church, they are necessary: as bread is necessarie for mans sustentation, though God can nourish and maintaine life without bread. 2. It is not true that the Apostles did teach without Scriptures; for they had the propheticall writings first, and afterward their owne, and while the Apostles themselues were liuing and present, the writing of the Gospel was not so necessary, as afterward. 3. The writing then of the Gospel was necessarie, 1. Both in respect of that age present, for the preuenting and stay of heresies, which might be more strongly resisted and gainesayed, by an euident and extant rule of faith. 2. In regard of those Churches, to whom the Apostles preached not by liuely voice, it was necessary that they should haue some perfect direction by writing. 3. And that the ages also to come might haue a rule of their faith.

Arg. 2. The Church may as well now be instructed without the Scriptures, as it was for the space of 2000. yeares before the law was written. *Bellar. ibid.*

Contra. 1. In the first age of the world, the light of nature was not so much obscured, as afterward, when the law was written, and therefore the argument followeth not; the

Scriptures were not necessarie then, therefore not now. 2. Because the old world wanted the Scriptures to direct them, that was the cause, why they were giuen ouer generally to all kind of prophanenesse: and therefore to preuent the like mischeife afterward, the Lord thought good to giue his written word to his Church.

Argum. 3. The Apostles did preach much more, then they did write, and many things they deliuered to the Church by tradition: so that not the Scriptures by themselues, are a *totall* rule and direction of the faith, but *partiall* together with the traditions and ordinances of the Church.

Contra. 1. The Apostles did indeed speake more, then they did or could write, but yet they preached the same things, and deliuered no other precepts concerning faith and manners, but the same, which they committed to writing. 2. Many things concerning orders, and especially in particular Churches, the Apostles left by tradition: but no other precepts and rules of faith, then they had written. 3. The Scriptures are no partiall, but a totall and perfect rule of faith: for *mensura adaquata esse debet mensurato*, the measure must be equall vnto that which is measured: it must neither be longer nor shorter: if then the Scripture should come short of faith, it were no perfect rule, nay it were no rule at all: *Parens.*

Now on the contrarie that the Scriptures are necessarie, thus it is made plaine. 1. From the author: the Apostles and Prophets did write by the instinct of the spirit: but the spirit mooueth not to any vnnecessarie or superfluous worke. 2. From the office of the Apostles, which was to teach all nations, Matth. 28. 19. which seeing they could not doe in their owne person, it was necessarie that they should preach vnto them by their writings. 3. From the ende and vse of the Scriptures. 1. whether for *instruction* in doctrine: for all Scriptures are written for our learning, Rom. 15. 4. or *direction* vnto vertuous liuing, or *decision* of Questions, and confuting of errors, it was necessary that the Scriptures should be written to these vses; as the Apostle sheweth, 1. Timoth. 3. 16. that the man of God may be perfect. The Scriptures then were necessarie to be extant for the aforesaid purposes: in so much that the Apostle saith, *if any Angel from heauen doe preach any other Gospel, &c. let him bee accursed*: whereupon *Chrysostome* saith, *Paulus etiam Angelis de cœlo descendentibus præponit Scripturas*, Paul euen preferreth the Scriptures to the Angels descending from heauen: in *Galat.* 1.

6. Morall obseruations.

1. Observ. *Of the happinesse of these times vnder the Gospel, in comparison of the former times vnder the Lawe.*

In that the Lord hath clearely manifested and opened vnto his Church by Iesus Christ, the high mysteries, which lay hid before; therein appeareth the singular loue of God to his Church, and the great preheminence, which the faithfull now haue in comparison of the people of God vnder the Law: as our Sauiour saith vnto his Apostles, *Blessed are your eyes, for they see; and your eares, for they heare: for verily I say vnto you, that many Prophets, and righteous men haue desired to see those things which you see, and could not see them, &c.* Matth. 13. 16, 17. The vse hereof is to stirre vs vp vnto thankfulnes vnto God, for this so great mercy shewed vnto his Church.

2. Observ. *The dangerous estate of those, which are found to be contemners of the Gospel and Newe Lawe.*

The greater light is reuealed, and the more knowledge that men haue, the greater obedience doth God looke for at their hand: disobedience then now vnto the Gospel of truth, is so much more greiuous, then was transgression vnder the law, as the times of light and knowledge in brightnesse exceede the dayes of ignorance and blindnesse: thus the Apostle reasoneth, *the night is past, and the day is at hand, let vs therefore cast away the workes of darknes, and put on the armour of light*, Rom. 13. 12. So also Hebr. 2. 2. the Apostle saith, *if the word spoken by Angels was stedfast, and euerie transgression, &c. receiued a iust recompence of reward: how much more if we neglect so great saluation, &c.*

More

More speciall obseruations vpon the whole Epistle.

1. *The Argument and Methode of S. Pauls Epistles in generall, and specially of this Epistle.*

1. *Nicephorus lib.* 2. *c.* 34. maketh the ende and scope of S. Pauls Epistles to consist in these two things. 1. That the Apostle, what he preached beeing present, hee committed to writing, to put them in memorie, when he was absent. 2. And that which hee did more obscurely deliuer by word of mouth, or passed ouer in silence, he did in his writings handle, and set forth more fully and plainely. But the Apostle had diuerse other occasions offered him in his Epistles, then fell out in his Sermons, and therefore it is to be thought, that although his sermons and writings agreed in the substance of doctrine, yet he, as occasion did moone him, in his Epistles otherwise handleth matters, then he did in his preaching.

2. His Epistles then may be reduced to these fiue kindes. 1. Some belong vnto doctrine, wherein he layeth the foundation of faith, and of Apostolicall instruction: as in the Epistles to the *Romanes*, *Ephesians*, *Philippians*, *Colossians*, the first to the *Thessalonians*, to the *Hebrewes*. 2. Some doe confute and refell errors of doctrine, and life, as the 1. to the *Corinthians*, the Epistle to the *Galatians*, to the *Colossians* in part, the 2. to the *Thessalonians*. 3. Some are *apologeticall*, wherein the Apostle maketh Apologie, and vseth defence for himselfe, against the false Apostles, as in the 2. to the Corinthians. 4. Some specially concerne Ecclesiastical offices, as the Epistles to Timothy and Titus. 5. Some are written by way of mediation and intercession, as the Epistle to Philemon.

3. The ende and scope of S. Pauls writings, as of the rest of the Scriptures, were these: 1. to set forth the true and sincere doctrine of faith. 2. to confute and conuince errors. 3. to reclaime men from vice and corruption of life. 4. to instruct them in the workes of righteousnesse: these fowre are touched by the Apostle, 2. Timoth. 3. 16. where hee sheweth a fowrefold vse of the Scripture, *It is profitable to teach, to improoue, to correct, and instruct in righteousnesse*. 5. the edifying of the weake, is an other ende, that they fall not away from the faith. 6. and the exhorting of those which are slacke, that they may go on in their Christian course. 7. the comforting of the afflicted, that in tribulation they despaire not or faint: these three ends also the Apostle speaketh of, 1. Cor. 14. 3. *He that prophesieth, speaketh vnto men to edifying, to exhortation, and comfort.*

Of the Occasion, Argument, and Methode of this Epistle of S. Paul to the Romanes.

1. The occasion of the writing of this Epistle seemeth almost to haue beene the same that the Apostle took to write vnto the Galatians: which was this; the beleeuing Iewes, dispersed among the Gentiles did thinke that the ceremonies and obseruations of Moses law were still to be retained: whereupon did arise great stirres betweene the beleeuing Iewes, and Gentiles: the one despising the Gentiles, thinking themselues to be priuiledged by the promises made to the seed and posteritie of Abraham, and vrging the rites of Moses law, as though they helped vnto iustification: the other insulted against the Iewes, as gloriyng too much in their Christian libertie, and exemption from Moses law, and taking the Iewes, to be reiected of God: the Apostle to compound this dissention among them, writeth this Epistle: this was the occasion.

2. And accordingly the Apostle frameth this Epistle: first generally, shewing, that neither the Gentiles by their naturall knowledge, nor the Iewes by the workes of the Lawe, could be iustified: but that both the one and the other were freely iustified by faith in Christ: this generall tractate of iustification by faith, is extended vnto the 9. Chapter. Then particularly he commeth to suppresse the insolencie of the Iewes, shewing that the promises were not made vnto all that were of Abrahams carnall seed, but onely to the true Israel, so many as were of the faith of Abraham, *c.* 9. 10. Then he also turneth him to the Gentiles, that they should not as it were insult in the reiection of the Iewes: for it was not totall, nor finall, God would haue mercie on them if they continued not in vnbeleefe, *c.* 11. The rest of the Epistle is spent in Christian exhortation, 1. to the mutuall offices of charitie among brethren, *c.* 12. of dutie toward Magistrates, *c.* 13. how they should behaue themselues toward the weake brethren, *c.* 14, 15. And then after diuers salutations, he concludeth.

3. The Methode, how and parts of the Epiſtle are theſe two, the firſt is *doctrinall*, vnto the 12. Chapter, the ſecond *exhortatorie*, in the 5. laſt Chapters, 12, 13, 14, 15, 16.

In the 1. the two cheife points of Chriſtian religion are handled at large, namely of iuſtification, to c. 9. and of election and reprobation, c. 9, 10, 11.

In the doctrine of iuſtification, 1. the manner and forme thereof is declared: 2. the fruits: in the firſt, the falſe way vnto iuſtification by works is reiected and refuted, c. 1. 3. to v. 21. then the true way, which is by faith, is affirmed and proued, c. 3. 21. to c. 4. the effects of iuſtification follow, as the peace of conſcience, c. 5. the newnes of life, c. 6. exemption and freedome from the law, c. 7. conſtancie and perſeuerance in affliction, c. 8.

In the doctrine of predeſtination and election 1. he treateth of the reiection of the Iewes, c. 9. 2. of the vocation of the Gentiles, c. 10. 3. of the reſtoring of the Iewes againe, c. 11.

2. In the exhortatorie part there are firſt exhortations generall concerning all Chriſtians, c. 12. then particular, as of duties toward Magiſtrates, c. 13. toward the weake, c. 14, 15. ſecondly, he concludeth with ſalutations, both of himſelfe, wherein hee profeſſeth his loue toward them, and purpoſe to come vnto them, c. 15. v. 15. to the ende, then of others, c. 16.

2. *Of the ſtyle and phraſe which S. Paul vſeth in this Epiſtle.*

1. S. Paul, as he vſeth not any affected eloquence, or elegant ſtyle, or enticing ſpeach, whereof he giueth this reaſon, that *your faith ſhould not bee in the wiſedome of men, but in the power of God*, 1. Cor. 3. 2. So neither yet is the Apoſtles ſtyle baſe or barbarous, but *ex vtroq; temperatus*, of a mixt kind betwixt both: who by a pithy and ſententious kind of writing, full of arguments, and forcible perſwaſions, in graue but plaine words, deliuereth high myſteries. There is a double kind of eloquence, one which conſiſteth in the eloquence of ſpeach, and the curious choice of words, ſuch as the Orators among the heathen excelled in: this ſhall we not finde in Paul: there is an other which is graue, ſober, conſiſting rather in the force of perſwaſion, then in the number of words: and this kind of eloquence S. Paul vſeth: *Martyr.* So that, as *Chryſoſtome* ſaith, *Lingua illius ſupra ſolem emicuit, doctrina q; ſermone ſupra reliquos omnes exuberauit*, his tongue or ſpeach was brighter then the Sunne, and in the vtterance of doctrine hee excelled all the reſt, &c. and they all gaue place vnto him for ſpeach, *vnde & Mercurius ab infidelibus putabatur, qui ſermoni præeſſet*, whereupon he was of the Infidels called Mercurie, becauſe the office of ſpeaking was committed to him, &c. *Chryſoſt. argum. in epiſt. ad Roman. Auguſtine* herein concurreth with *Chryſoſtome*, that though he affected not eloquence, *ea tamen ſapientiam eius comitata eſt*, yet it did follow and accompanie his wiſedome, *lib. 4. de doctr. Chriſt.*

2. But there are which thinke otherwiſe of S. Pauls ſtyle. 1. *Origen* ſaith, that Paul hath many *hyperbata*, and *anantopodota*, many imperfect tranſitions, and clauſes of ſentences not one anſwering an other, but breaking off abruptly; and M. *Beza* in his preface to *Oleuianes* Commentarie maketh mention of a famous man, *noſtrâ memoriâ magnus*, of great name in our memorie, who therein concurred with *Origen*, but he leaueth it in doubt, whether this defect in the ſtyle were to be aſcribed vnto Paul himſelfe, or to *Tertius* his Scribe. 2. *Hierome* although he be variable and diuers in this matter, yet thinketh that S. Paul though hee were eloquent in his owne tongue, yet hath no pure Greeke ſtyle, but ſuch as the Cilicians vſed, and was full of Hebraiſmes. 3. Yea S. Paul himſelfe ſeemeth to acknowledge his want of eloquence, 2. Cor. 11. 6. *Though I be rude in ſpeaking, yet am I not ſo in knowledge.* 4. And S. Peter ſaith of S. Pauls Epiſtles, that many things therein are hard to be vnderſtood. Thus it is obiected againſt S. Pauls ſtyle.

Contra. 1. The reaſon why S. Paul ſeemeth ſometime to breake off abruptly, and leaue his ſentences imperfect, is, becauſe of the *ſublimity* & depth of thoſe great myſteries which he handleth, whereby he is forced often to breake forth into admiration, as Rom. 11. 33. *O the deepenes of the riches both of the wiſedome and knowledge of God, how vnſearchable are his iudgments, &c.* And this proceedeth alſo from the earneſtneſſe of the Apoſtle, that ſometime he ſeemeth *extra ſe raptus*, to be raviſhed beſide himſelfe: *Mart:* But as for his Scribe *Tertius*, it is not to be thought that he writ otherwiſe then S. Paul endited: and therefore the ſtyle and manner of writing is to be imputed to Paul the Author, not to the writer: which is ſuch, that as *Beza* well inferreth, *Nihil potuiſſe de tantis rebus, non modo diuinitus, ſed ornatius, aut ac-*

com-

commodatius dici, nothing could be more diuinely, or elegantly ſaid of ſo great matters, &c. And this diuine kind of writing, which is frequent with the Apoſtle, to fall into admiration and other ſuch like affectionate ſpeaches, *Origen* well expreſſeth with this ſimilitude; that it fareth with the Apoſtle in treating of ſuch diuine things, as with a man that is brought into a Princes palace, and lead out of one chamber into an other, to behold the glorie and beautie thereof, which while he taketh a diligent view of, he is aſtoniſhed, and beginneth to wonder, forgetting *vnde illuc venerit, aut quâ egreſſurus ſit*, whence he came in thither, or how he ſhould goe out againe. *expræfat. Mart.*

2. And as touching Pauls *Cilician* ſpeach, it was fit and conuenient, ſeeing S. Paul did write not onely to the learned, but vnlearned alſo, that he ſhould attemper his ſpeach to the capacitie and vnderſtanding of all: and becauſe the Hebrew Scriptures were tranſlated into the Greeke tongue, which the beleeuing Gentiles were conuerſant in, it was alſo meet, that the Apoſtle ſhould ſo frame his Greeke ſtyle, as that it might haue ſome reliſh of the Hebrew tongue, out of the which the Scriptures were tranſlated.

3. Neither doth S. Paul acknowledge any imperfection in his ſpeach or writing, which he was perſwaded, he endited by the ſpirit of God, but he ſo confeſſeth by way of conceſſion, becauſe the falſe Apoſtles obiected againſt him the weaknes of ſpeach: ſo he ſaith thus much in effect, admit it be ſo, *Num rerum ſcientiam etiam mihi adimetis?* will ye alſo deny vnto me the knowledge of things?

4. S. *Peter* doth not impute the hardnes of S. Pauls Epiſtles, to the obſcuritie of the ſtyle, but rather to the *ſublimitie* and *profunditie* of the great myſteries, which he treateth of: which muſt needes be hard vnto our weake vnderſtanding: neither were his Epiſtles hard, but only *ſome things* in his Epiſtles: and that not to all, but to the vnſtable and vnlearned, who peruerted thoſe things to their owne deſtruction, 2. Pet. 3. 16. *Gryneus*. So that notwithſtanding any thing obiected againſt S. Pauls ſtyle, it appeareth to be anſwerable vnto the matter which he writeth of: that as he treateth of high, graue, and diuine matters, ſo is his ſpeach graue, diuine, peircing; as *Hierome* himſelfe confeſſeth, that when he read S. Paul, *non verba, ſed tonitrua percipere*, that he perceiued thunder rather then words: And *Origen* likewiſe, though ſometime he extenuateth S. Pauls ſtyle, yet thus excellently writeth thereof againſt *Celſus*, *lib.* 3. *Sat ſcio, ſi ſe attente illorum lectioni dederit, aut admirabitur mentem viri vulgari dictione egregias complectì ſententias, aut niſi admiratus fuerit, ipſe ridiculus videbitur*; I know wel if he read the Apoſtle well, either he will wonder, that ſuch excellent matter is contained in ſo plaine ſpeach; or if he wonder not at it, he will ſhew himſelfe ridiculous.

3. *The queſtions and doubts diſcuſſed.*

1. Queſt. *Whether S. Paul were the Author of this Epiſtle.*

Beſide the generall conſent of the Church of God both in times paſt, and now, that this Epiſtle was written by S. Paul, as *Ireneus lib.* 3. *cont. Valent. Hierom. Epiſt. ad Paulin. Euſeb. Eccleſiaſt. hiſtor. lib.* 3. *c.* 3. with diuers others of the Fathers, doe acknowledge this diuine Apoſtle to be the author; it thus appeareth by better euidence out of the booke it ſelfe.

1. By the inſcription of the Epiſtle, where the name of Paul is prefixed as in all other his Epiſtles, ſauing that to the Hebrewes, in the which he concealeth his name, as *Hierom* ſaith, *propter inuidiam ſui apud eos nominis*, becauſe his name was enuied among them: *catalog. ſcriptor.*

2. But beſide the inſcription of his name, this Epiſtle endeth with that vſuall ſalutation, which S. Paul annexeth in the end of all his Epiſtles, *The grace of our Lord Ieſus Chriſt be with you all, Amen:* Rom. 16. 24. which forme of ſalutation written with S. Pauls owne hand, was his ſigne and marke in euery Epiſtle, 2. Theſſ. 3. 18. *Pareus.*

3. Beſide, the ſtyle of the Epiſtle, and the matter agreeable to other writings of the holy Apoſtle, do euidently proclaime him to be the author: *Gryneus in c.* 1. *v.* 1.

4. And it being reſolued vpon, that S. Paul was the author, it followeth, that this Epiſtle is of Canonicall authoritie, becauſe it was written by the ſpirit of God ſpeaking in *Paul*: for, he ſaith, *I thinke that I haue the ſpirit of God*, 1. Cor. 7. 40. and *that Chriſt ſpake in him*, 2. Cor. 13. 3. and that hee receiued not his doctrine from man, but by the *reuelation of Ieſus Chriſt*, Gal. 1. 12.

2. Queſt.

2. Queſt. *Of the birth, the life, acts, and death of S. Paul.*

1. For the place of his birth, *Hierome* thinketh, that he was borne in *Giſcalis* a towne in the tribe of Beniamin, which beeing taken by the Romanes, he then remooued with his parents to *Tarſus:* but this agreeth not with S. Pauls owne narration, that he was borne in *Tarſus* a citie of *Cilicia*, Act. 22. 2. which if it had not been ſo, his aduerſaries would haue intrapped him, and detected him of an vntruth.

2. For his kinred, he himſelfe teſtifieth, that he was of Iſrael, an Ebrew of the Hebrewes, of the tribe of Beniamin, Philip. 3. 5.

3. For his education, he was brought vp vnder the feete of Gamaliel, Act. 22. 3. who was of great authoritie among the Iewes, as it appeareth Act. 5. where the whole Councell followed his ſentence: by profeſſion he was a Phariſie, Phil. 3. 5. which was the moſt tolerable ſect among the Iewes.

4. Concerning his life and conuerſation: euen before his conuerſion, he did lead an vnblameable life touching the law: beeing very zealous in defending the rites and ceremonies thereof: but he was withall a moſt fierce perſecutor of the Church of Chriſt, Philip. 3. 6. and after his conuerſion, he was as zealous a preacher of the Goſpel.

5. Touching his gifts, he was not onely learned in their owne law, but alſo well ſtudied in humane learning, as appeareth by the alledging of forren teſtimonies, as of *Aratus*, Act. 17. of *Menander*, 1. Cor. 15. of *Epimenides*, Tit. 1. He excelled in the gift of vtterrance, and had a ſingular grace of ſpeach, as is euident by the Apologies and extemporall ſpeaches which he made, Act. 22. 23. Beſide, he was forceable in perſwaſion, pithie in argument, and ready in diſputation: as appeareth by the conflicts which he had diuers times with the Iewes, and with the Philoſophers at Athens, *Act.* 17. His labour and paines was anſwerable to his gifts: the grace of God was not in vaine in him, for he laboured (both by writing and preaching) more then all the Apoſtles beſide, 1. Cor. 15. 10. he cauſed the Goſpel to abound from Ieruſalem to Illyricum, Rom. 15. 19. euen vnto Spaine, v. 24. in all Aſia *minor*, and in the moſt famous countries of Europe, he preached the Goſpel of Ieſus Chriſt.

6. Now concerning the ende of this holy Apoſtle, in the 23. yeare of his Apoſtleſhip, after his conuerſion (which is held to haue beene in the 3. yeare after the aſcenſion of Chriſt, in the 20. yeare of *Tiberius*) in the 2. yeare of *Nero*, he was carried priſoner to Rome, and there remained in free cuſtodie two yeares; from thence it is thought he was deliuered, and went and preached the Goſpel in the Weſt parts: as *Hierome* collecteth out of that place, 2. Tim. 4. 17. that the Lord deliuered him out of the Lyons mouth, (meaning *Nero*,) that *by me the preaching of the Goſpell might be fully knowne, and all the Gentiles might heare.* Afterward in the 14. yeare of Nero, and the 35. of his Apoſtleſhip, and 37. after Chriſts aſcenſion, and from the natiuitie of Chriſt 70. he was beheaded at Rome: and during his bonds, he writ 7. of his Epiſtles, but whether in his firſt or ſecond bonds, it is vncerten: *Par. Aretius* thinketh that he wrote them in the time of his firſt impriſonment, but that is not ſo certen.

But there are other particular matters recorded, which fell out in S. Pauls death, which are not of like certaintie: *Hierome* thinketh that S. Paul and S. Peter ſuffered in one day at Rome: and ſome adde, that when he was beheaded, in ſtead of blood there iſſued forth milk, to ſhew his innocencie: *Aug. in orat. de ſanct.* But *Nicephorus* reporteth a thing more ſtrange, that Paul before he ſuffered had conference with *Nero*, and told him, that he would returne vnto him the third day after: and ſo his ſhadow appeared accordingly, which Nero catched at, but it fled from him: *Niceph. l. 2 c. 36.* The firſt of theſe is probable, though not neceſſarie to be beleeued: the ſecond is not impoſſible, though of no great certentie: the third ſeemeth to be fabulous: as many ſuch miracles haue been deuiſed in former times of the Saints, to encreaſe ſuperſtition: *Aretius.*

3. Queſt. *Of Saint Pauls place of birth.*

1. Abſurd is the opinion of the *Ebionites* (as *Epiphanius* reporteth and confuteth their hereſie, *hæreſ.* 30.) that S. Paul was a Grecian by nation, and borne of Greeke parents, but comming to Ieruſalem he was in loue with the Prieſts daughter, and deſiring her to wife he became a Proſelyte, and was content to be circumciſed. But this is contrarie to Paul himſelfe, who affirmeth that he was an Hebrew of the Hebrewes, and of the tribe of Beniamin, *Philip.* 3. 5.

2. *Hierome* ſometime ſeemeth to be of opinion, that Paul was borne at *Giſcalis*, a towne of

of Iudea, which beeing taken by the Romanes, he departed to Tharſus with his Parents, and therupon he was counted of Tharſus: *lib. de Eccleſiaſt. ſcript.* but after this in an Epiſtle to *Algaſia*, he reſolueth that he was borne at Tarſus. *Beda* is of the ſame opinion, that Paul was borne at *Giſcalis*, in *c.* 21. *Aſter.* and *Andreas Maſius in c.* 19. *Ioſua.*

3. But the more general and receiued opinion is, that Paul was born at Tarſus, and not at *Giſcalis*, which is thus confirmed: 1. *Giſcalis* was a towne of Galile, not of Iudea, and taken by *Titus* the Emperour after S. Pauls death, who was crowned with Martyrdome in the 13. yeare of *Nero*: *Ioſeph. l.* 4. *de bello Iudaic.* it was not then taken by the Romanes ſo long before. 2. S. Paul was a Romane borne, Act. 22. 26. 28. that is, borne in a citie priuiledged with the Romane liberties: but ſo was not *Giſcalis*: Tharſus was, as *Dio* teſtifieth, *lib.* 47. & *Plin. lib.* 5. *c.* 27. 3. *Ignatius* writing to them of *Tharſus*, calleth them *ciues, & diſcipulos Pauli*, S. Pauls diſciples and citizens. 4. But the Apoſtle himſelfe putteth this matter out of doubt, affirming that he was borne in *Tarſus* in *Cilicia*, Act. 22. 2.

4. Queſt. *Whether S. Paul were noble by birth.*

1. *Auguſt. ſerm.* 15. *de verb. Apoſt.* thinketh that S. Paul was of noble birth, vpon thoſe words, Philip. 3. 3. *Though I might haue confidence in the fleſh:* for it had been no great matter, ſaith he, for the Apoſtle to haue contemned nobilitie, hauing none himſelfe: And beſide he was of the ſect of the Phariſies, which was a noble ſect among the Iewes, they were not of the contemptible ſort: to to this purpoſe *Auguſtine*: Whereunto this may be added, that the high Prieſt would not haue giuen ſo great authoritie vnto S. Paul, as he did, if he had been of obſcure birth or parentage.

2. But *Chryſoſtome* ſeemeth to be of the contrarie opinion; *fuiſſe Paulum inopem & coriarium*, that Paul was a poore handicraft man, a worker of leather: *hom.* 4. *in* 2. *Epiſt. ad Timoth.* And hereof this argument is yeelded, that S. Paul was not of birth, becauſe hee was exerciſed in a handicraft in making of tents, and therein brought vp before his calling, as may be gathered, Act. 18. 3. But it was not the vſe of noble men to follow ſuch baſe trades: And S. Paul ſaith, *Not many noble are called*, 1. Cor. 1. 25. which is vnderſtood cheifly of the calling of the Apoſtles.

3. The reſolution is this, that though S. Paul were not noble according to the Romane eſtimation of nobilitie, beeing of an handicraft, which ſuited not with nobilitie among the Romanes; yet among the Iewes he was not of vnnoble birth: who counted nobilitie by the noblenes of the tribe, and the antiquitie of the family: in which reſpect Ioſeph the husband of Marie was noble, though a carpenter by his trade, as beeing deſcended of the royal tribe of Dauid. So Paul was noble beeing borne of the noble tribe of Beniamin: which was famous, both becauſe the firſt King of Iſrael Saul was choſen out of that tribe, and the tribe of Beniamin reuolted not from Iudah, as the other tenne tribes had done: As alſo S. Paul was of a noble profeſſion among the Iewes, by ſect a Phariſie.

4. But this will be obiected further, that S. Paul could not be priuiledged with the libertie of a citizen of Rome: which immunitie no tradeſmen were capable of, but only husbandmen and ſouldiers: as *Halycarneſſeus* writeth, *lib.* 2. & 6. But the anſwer is, that this conſtitution or prouiſion made by *Romulus*, was afterward abrogated by *Numa Pompilius*, who admitted artificers to the priuiledge of citizens: as *Terentius Varro* was Conſull, and *Marcus Scaurus*, whoſe fathers were handicrafts men, the firſt a butcher, the ſecond a colliar.

5. Queſt. *Whether S. Paul were brought vp in the learning of the Greekes.*

1. *Chryſoſtome* thinketh, that S. Paul was vtterly ignorant before his conuerſion of the Greeke tongue, and learning, and that he onely knew the Hebrew tongue: *hom.* 4. *in* 2. *ad Timoth.* But it is not like that S. Paul being brought vp in a citie of Cilicia, where they vſed the Greeke language, was vtterly ignorant of the common ſpeach then vſed.

2. Neither yet doe I thinke with *Hierome*, that Paul learned the Greeke tongue at Tarſus where he was brought vp, yet was not very skilfull or eloquent in the Greek tongue: *ſeipſum in Graca lingua interpretari cupiens, reuoluitur*, hee deſiring to interpret himſelfe in the Greek tongue is enwrapped and entangled: *in* 3. *Philip.* and where S. Paul ſaith, hee was rude in ſpeach: he thus ſaid, *non ex humilitate, ſed ex ſcientia veritate*, not of humilitie, but according to truth: *epiſt. ad Algaſiam.* and that he vſed Titus his interpreter for the Greeke tongue, as Peter vſed Marke: *epiſt. ad Hedibiam.*

3. But

5. But that S. Paul was neither ignorant of the Greeke learning, as thinketh *Chryſoſtome*, appeareth by the alleadging of the Greeke poets, *Aratus*, *Menander*, *Epimenides*, and by the commendation, which *Strabo* giueth of the Tharſenſians, which in the ſtudie of Philoſophy, and other arts exceeded them of Athens, and Alexandria: *Strabo l.* 16. Neither was he ſo rude in ſpeaking, as *Hierome* thinketh: for he himſelfe ſaith, 1. Cor. 14. 18. *I thanke my God, I ſpeake languages more then yee all:* and he ſo confeſſeth by way of conceſſion, becauſe the falſe Apoſtles ſo obiected. But S. Paul vſeth indeede no affected eloquence, both becauſe he was to temper his ſpeach to the capacitie and vnderſtanding of all: and the depth of the diuine myſteries which he handleth, and his paſſionate ſpeaches, breaking forth into zeale, doe carrie him often away from hunting after or labouring for curious elocution.

Queſt. 6. *Of the yeares of the raigne of the Emperours of Rome vnto Nero, vnder whom S. Paul ſuffered.*

Becauſe we ſhall haue occaſion afterward in the handling of ſome Queſtions to haue recourſe vnto the yeares of the Romane Emperours, in whoſe time S. Paul liued, it ſhall not be amiſſe, to make iuſt computation of their yeares, wherein I finde great difference among Chronographers.

1. *Tiberius Caſar*, who ſucceeded *Auguſtus*, in the 18. yeare of whoſe raigne Chriſt our Bleſſed Sauiour ſuffered, according to *Suetonius*, *in Tiberio*, *c.* 73. and *Oroſius lib.* 7. *c.* 2. *Eutropius lib.* 7. *Beda de ſex. ætatib.* raigned 23. yeares, according to *Sextus Aurelius*, 24. as *Clemens Alexandrin. l.* 1. *ſtromat.* 22. yeares: as *Dio* counteth, *lib.* 58. 22. yeares and 7. moneths, and ſo many daies: as *Tertullian. lib. aduerſ. Iudæos*, *c.* 5. 22. yeares, 7. moneths, and 28. daies: *Ioſeph. lib.* 18. *antiquit. c.* 14. reckoneth 22. yeares, and 6. moneths. But the true account is this: *Tiberius* raigned full 22. yeares, counting from the Calends of Ianuarie after he began to raigne, to the Calends of Ianuarie next before he died; but he entred his raigne the 19. of Auguſt, when *Auguſtus* died, from whence to the Calends of Ianuarie, are 4. moneths, and 13. dayes: and he died the 16. of March, two moneths and ſixteene dayes after his 22. yeares expired at the Calends of Ianuarie: ſo in all he raigned 22. yeares and 7. moneths: ſo that by this computation appeareth the difference, why ſome doe giue vnto him but 22. yeares, ſome 24. ſome but 23. becauſe ſome count onely the full yeares, ſome the moneths of his firſt and laſt yeare, for whole yeares; ſome put the odde moneths together, and make one yeare of them. Hence then it is euident, ſeeing our Bleſſed Sauiour is held to haue ſuffered in the 18. yeare of *Tiberius*, about the beginning of Aprill, that *Tiberius* raigned after our B. Sauiours paſſion 4. yeares, an 11. moneths, and 18. dayes: for of his 18. yeare there remained from the beginning of Aprill vnto the 19. of Auguſt, when Tiberius beganne to raigne, fowre moneths and 18. dayes: and after the 18. yeare, hee raigned fowre yeares, and almoſt ſeuen moneths, for he raigned in all as is ſhewed before, 22. yeares, and 7. moneths.

2. *Caius Caligula*, raigned according to *Suetonius*, and *Eutropius*, 3. yeares, 10. moneths, and 8. dayes: according to *Clemens*, and *Tacitus*, and *Sextus Aurelius* 4. yeares: after *Beda* 4. yeares, 10. moneths, and 8. daies: according to *Dio*, 3. yeares, 9. moneths, 28. dayes: as *Tertullian*, 3. yeares, 8. moneths, and 13. dayes: as *Ioſephus*, 3. yeares and 6. moneths. But the right computation is this: *Caligula* beganne his Empire the 16. day of March: from whence to the Calends of Ianuarie following are 9. moneths, and an halfe: then he raigned from the firſt Calends of Ianuarie full 3. yeares, and died the 24. of Ianuarie following: ſo the whole time of his raigne was 3. yeares, 10. moneths, and 8. dayes: they which giue vnto him full fowre yeares, count the odde moneths, and dayes for a whole yeare.

3. *Claudius*, who was next Emperour, according to *Tacitus*, *Suetonius*, *Clement Alexandrin. Eutropius*, *Oroſius*, raigned 14. yeares, according to *Dio* and *Ioſephus*, 13. yeares, 8. moneths, and 20. dayes: after *Euſebius* 13. yeares and 9. moneths: after *Beda*, 14. yeares, 7. moneths, and 28. dayes. But the certaine computation is this: *Claudius* beganne his Empire vpon the 24. of Ianuarie: whence to the Calends of Ianuarie following, when the Romane yeare beginneth, are 11. moneths and 7. dayes: then he raigned full 12. yeares, and in his 13. yeare he raigned 9. moneths, and 13. dayes: from the Calends of Ianuarie, vnto the 3. day before the Ides of October, which was the 13. day of that moneth, when he died, as *Tacitus* and *Suetonius* write: ſo the whole time of his raigne was 13. yeares 8. moneths, and 20. dayes: they then which giue vnto him 14. yeares, doe count the odde moneths for a whole yeare.

4. Vnto

4. Vnto Claudius, ſucceeded Nero, who according to Tacitus, Clemens Alexandrin. and Eutropius, raigned 14. yeares: according to *Dio*, 13. yeares, and 8. moneths: as *Beda*, 14. yeares, 7. moneths, 10. daies: after *Suetonius* not much vnder 14. yeares: *Tertullian* counteth but 9. yeares, 9. moneths, and 13. daies: But herein he is much deceiued. The moſt doe giue vnto Nero 14. yeares, but not completer the reaſon of this vncertaintie is, becauſe it is not certainly knowne when Nero died: *Onuphrius* thinketh he died about the 10. day of Iune, and he beganne to raigne about the 13. day of October, when Claudius died: ſo that by this account he ſhould raigne but 13. yeares, 7. moneths, and 28. daies: *ex Perer.* but becauſe the moſt doe allow vnto him 14. yeares, we will follow the vſuall and common reckoning. And this ſhall ſuffice to haue been inſerted here concerning the yeares of the raigne of the Emperours: See more of the yeares of the Emperours, *Hexapl. in Dan. c. 9. qu.* 75. where the account ſomewhat differeth from this in certaine moneths, becauſe there *Euſebius* computation is followed.

7. Queſt. *In which yeare after the paſſion of Chriſt Paul was conuerted.*

It followeth now, that ſuch matters be breifly touched, which concerne this holy Apoſtle after he was conuerted to the faith of Chriſt: and firſt of the time of his conuerſion.

1. Whereas it is moſt euident, that S. Stephen was ſtoned to death, after the moſt glorious aſcenſion of Chriſt, and that S. Pauls conuerſion followed after the bleſſed Martyrs death: ſome doe thinke that Stephen was put to death 7. yeares after Chriſts aſcenſion, and ſo conſequently S. Pauls conuerſion happened likewiſe 7. yeares after: this opinion *Nicephorus lib.* 2. *c.* 3. aſcribeth to *Euodius* the ſucceſſor of S. Peter in Antioch. But there is no probability of this opinion: for it is not like, that the Church had reſt without perſecution ſo long, that is, 7. yeares after Chriſts aſcenſion. And the coniecture of ſome is, that 7. yeares are put for 7. moneths, by ſome corruption and fault in the copies: for ſo many moneths there are betweene the aſcenſion of Chriſt, and the Martyrdome of S. Stephen.

2. Some thinke, that Paul was conuerted in the firſt yeare after the paſſion of our Bleſſed Sauiour, vpon the 25. day of Ianuarie: ſo *Euſebius* and *Beda*: But becauſe S. Stephen is held to haue ſuffred vpon the 26. day of December, in the firſt yeare after Chriſts paſſion: from which day to the 25. day of Ianuarie, when S. Paul, according to the receiued opinion, was conuerted, is not aboue a moneth; in which time all thoſe things could not be fulfilled, which are recorded by S. Luke, *Act. c.* 8. S. Pauls conuerſion could not fall out in the firſt yeare after the paſſion of Chriſt. This matter is not helped by the author of the ſcholaſticall hiſtory, vpon the Acts of the Apoſtles, *c.* 46. who thus diſtinguiſheth, that if the firſt yeare of Chriſts paſſion be reckoned according to the vſuall account, that is, from Ianuarie, when the Romane yeare beganne, then S. *Paul* was conuerted in the ſecond yeare: but if from the time of Chriſts paſſion, then it was in the firſt yeare: for ſtill the ſame doubt remaineth: that in this reckoning there was but one moneth, between the Martyrdome of S. Stephen, and the conuerſion of S. Paul.

3. Wherefore the opinion of *Oecumenius*, vpon the laſt chapter of the Acts of the Apoſtles, is more probable: that S. Paul was indeede conuerted in the ſecond yeare, counting from the time of Chriſts paſſion: ſo that from the moſt holy death of our Bleſſed Sauiour, vnto the conuerſion of Saint Paul, which is held by a generall receiued opinion, to haue beene vpon the 25. day of Ianuarie, there was runne one whole yeare and tenne moneths.

8. Queſt. *At what age S. Paul was conuerted.*

1. Ambroſe, and *Theodoret* vpon the 7. chapter of the 1. epiſtle to the Corinthians, thinke that S. Paul at the time of his conuerſion, was ſo young a man, that he was not meete for marriage: ſo that in their opinion, he could not then be aboue 20. yeares old: this their opinion may ſeeme to be grounded vpon this reaſon, becauſe Act. 7. 58. Saint Luke ſpeaking of Saint Paul, ſaith, that the witneſſes laid downe their garments at the feete *νεανίου*, of a young man, called Saul: But that word hath not ſo much reſpect vnto his age and youth, as to his courage, and fierceneſſe, as the word ſignifieth, as *Budeus* ſheweth: whereupon *Euripides* calleth bold and inſolent ſpeach, *νεανίας λόγος*. And that Saint Paul was not ſo very a young man, appeareth, becauſe he is tearmed by an

other word: Ananias saith, chap. 9. 13. *We haue heard by many of this man.*

2. And further, that S. Paul was not so young a man at the time of his conuersion, may be shewed by these reasons. 1. S. Paul himselfe saith, Act. 26. 6. *As touching my life from my youth, and what it was from the beginning among mine owne nation at Ierusalem, know all the Iewes:* it seemeth then that he spent his youth among the Iewes, before his conuersion. Those things which S. Paul reporteth to haue beene done by him before his conuersion, agree not vnto S. Pauls youth: Act. 26. 9. *I also verily thought in my selfe, that I ought to do many contrarie thing against the name of Iesus, & many of the Saints I put in prison, hauing receiued authoritie of the high Priests, and when they were put to death, I gaue sentence:* this iudgement of S. Paul, and authoritie committed vnto him, were not incident to a very youth. 2. If S. Paul were but about 20. yeares of age, when he was conuerted, it should follow, that he exceeded not 46. yeares in the 4. yeare of Nero, when he is thought to haue written his Epistle to Philemon, but then he called himselfe *aged Paul*: for from the 20. yeare of Tiberius, which was the 2. yeare after Christs passion, when Paul was conuerted, vnto the 4. of Nero, are but 25. or 26. yeares. It would follow also hereupon, that S. Paul suffering, as *Hierome* thinketh, in the 37. yeare after the passion of Christ, was not aboue 55. yeare old: whereas Chrysostome thinketh, that he was aboue 68. yeares when he suffered: so that by this account he will be found to haue beene more then 30. yeares of age when he was conuerted.

Homil. de princip. Apost tom. 5. edit. Parisi.

9. Quest. *How long S. Paul after his conuersion was rauished in spirit, and taken vp into Paradise.*

1. Some are of opinion, that in the space of those three dayes, while Paul continued blind, after Iesus had spoken to him by the way, Act. 9. 9. that then he was taken vp into the third heauen, and heard such things, as were not to be vttered: of which his rauishing in the spirit, S. Paul writeth, 2. Corinth. 12. of this opinion are *Theophylact, Lyranus, Carthusianus* vpon that place: *Ioannes Druso, lib. 1. de scriptur. c. 2.* But this opinion is easily refuted: for the Apostle saith, that thing happened vnto him 14. yeares before he writ that epistle: now this second epistle to the Corinthians, he is held to haue written in the beginning of the raigne of Nero: from thence counting 14. yeares, we still come to the beginning of Claudius raigne: but S. Pauls conuersion was 8. yeares before that, in the 20. yeare of Tiberius: for there remained three yeares of Tiberius raigne, and 4. yeares almost of Caligula, whome Claudius succeeded.

2. But it is most like, that S. Paul in that three daies space had reuealed vnto him the knowledge of Iesus Christ, and of his Gospel, which the Apostle saith, he receiued by reuelation of Iesus Christ, Galat. 1. 12. so thinketh *Beda in 9. c. Actor.* and the author of the Scholasticall history, c. 46. vpon the same booke. And it is euidently gathered by the history of S. Pauls conuersion set forth by S. Luke, Act. c. 9. how presently vpon his conuersion S. Paul beganne to preach in the Synagogues, that Christ was the Sonne of God. He would not haue so preached vnto others, if he had not beene before himselfe instructed in the waies of Christ.

3. *Sixtus Senensis* then is greatly deceiued, who 1. *tom. biblior.* deliuereth this out of *Origen*, that S. Paul had learned the history of the Gospel of S. Luke: for both S. Lukes owne narration is against it, who saith, that straitway after S. *Paul* had recouered his sight, by the laying on of the hands of Ananias, he beganne to preach in the name of Iesus, Act. 9. And S. *Paul* testifieth otherwise of himselfe, Galat. 1. 11. *Now I certifie you, brethren, that the Gospel, which was preached of me, was not after man: for neither receiued I it of man, neither was I taught it, but by the reuelation of Iesus Christ.*

10. Quest. *At what time Paul was first in bands, and of his going to Ierusalem, how oft he went thither, before he came into bands.*

Because S. *Paul* did write diuers of his Epistles while he had his libertie, and some after the time of his imprisonment, it shall not be amisse to examine this matter breifly, when *Paul* beganne first to be restrained of his libertie: which falling out at Ierusalem, it must first be knowne, how often and vpon what occasion he went vp to Ierusalem: his iourneis then

to

to Ieruſalem are found to haue beene theſe foure.

1. Firſt, he went to Ieruſalem to ſee Peter, which was three yeares after his conuerſion: And from Damaſcus where he was conuerted, he went into Arabia, and thence to Damaſcus, and ſo to Ieruſalem. But here two doubts are mooued: the firſt is, that Saint Luke preſently after S. Pauls eſcape out of Damaſcus, maketh mention of his comming to Ieruſalem, Act. 9. 25. but the anſwer here is, that S. Luke in that ſtory omitteth many things which were done, and ſo paſſeth ouer for breuity ſake that iourney of S. Paul into Arabia. The other doubt is, whether S. Paul preached at this his going to Arabia: *Hierome* thinketh that he did not, but that he was letted by the Spirit to preach the word in Arabia, as afterward in Aſia: Act. 16. 7. *Parens* alſo is of the ſame iudgement: becauſe S. Paul ſpeaking before king Agrippa, how he preached at Damaſcus, and at Ieruſalem, and in Iudea, Act. 26. 20. maketh no mention of his preaching in Arabia. But ſeeing there were three yeares runne, after S. Paul went from Damaſcus to Arabia, before he returned to Ieruſalem, it is not like, that S. Paul all this time was idle: and in the ſame place, Act. 26. 20. though he make no particular mention of his preaching in Arabia, yet he ſaith in generall, that he preached to the Gentiles: wherefore I rather ſubſcribe here vnto the ſentence of *Chryſoſtome*, who thinketh, that S. Paul at this time preached in Arabia, and did other memorable things, which for modeſtie ſake he paſſeth ouer in ſilence.

2. The ſecond voiage of S. Paul to Ieruſalem, was, when he with Barnabas carried releefe from Antioch vnto the brethren of Ieruſalem and in Iudea, becauſe of the great famine which was through the whole world, which fell out vnder Claudius Ceſar: as we read, Act. 11. 30. and 12. 25.

3. The third trauell of S. Paul to Ieruſalem, was that, whereof he writeth, Galat. 2. 1. *Then fourteene yeares after I went vp to Ieruſalem.* But here likewiſe ariſeth a double doubt: firſt, whether this iourney, and that deſcribed Act. 15. were one and the ſame: the ſecond, how theſe fourteene yeares are to be counted, and where they muſt take beginning. For the firſt, Chryſoſtome and Hierome vpon the 2. to the Galatians, ſeeme to be of opinion, that theſe were two diuerſe iourneyes: and there may ſeeme ſome probality hereof; becauſe S. Luke ſaith, that Barnabas went with Paul, Act. 15. But S. Paul ſaith, beſide Barnabas he tooke alſo Titus: and S. Luke ſheweth this to be the occaſion, that Paul and Barnabas was ſent vp about the deciding of the queſtion concerning circumciſion: But S. Paul ſaith, he went vp by reuelation, Gal. 2. 2. Yet hereunto it may be thus anſwered, that though Luke make no expreſſe mention of Titus, yet he may be included in that generall addition, They ordained that Paul, and Barnabas, *and certaine other of them ſhould goe, &c.* Act. 15. 2. And S. Paul might goe vp by reuelation, and yet that other occaſion alſo concurre therewith. Wherefore the opinion rather of Theodoret, *in 2. ad Galat.* and of Beda, *in c. 15. Actor.* ſeemeth to be more ſound; that both theſe were but one iourney: both becauſe after this immediatly Paul and Barnabas deuided themſelues; Act. 15. 39. and trauailed not together afterward to Ieruſalem: and Paul after this went not to Ieruſalem, but when he was there apprehended and taken, Act. 21.

The other doubt is, where the computation of theſe 14. yeares muſt beginne. 1. Beda, and the author of the ſcholaſticall hiſtory vpon the 15. of the Acts, and *Thomas*, *Lyranus*, *Caietanus*, vpon the 2. to the Galat, thinke that they are to be counted from the time of S. Pauls conuerſion.

2. But the opinion of *Hierome* and *Anſelme* is more probable, that theſe 14. yeeres beginne from S. Pauls firſt comming to Ieruſalem, which was 3. yeares after his conuerſion, whereof the Apoſtle maketh mention, Galat. 2. 18. for ſeeing he had ſpoken before of his firſt going to Ieruſalem, *After three yeares I came againe to Ieruſalem:* and ſaith afterward, c. 2. *Then fourteene yeares after I went vp againe to Ieruſalem:* theſe 14. yeares muſt properly beginne, where the other 3. yeares ende: ſo that theſe 14. yeares, were indeed 17. yeares from his conuerſion.

But *Pererius* obiecteth, that then the 17. yeare would fall out into the tenth yeare of Claudius Ceſar: which can not be, for the Iewes were expelled from Rome by Claudius after this third going vp of Saint Paul to Ieruſalem: for Saint Luke in the 15. chap. maketh mention of Saint Pauls going vp to Ieruſalem: but the Iewes departure from Rome, by the commaundement of Claudius, afterward he remembreth, c. 18. 2. now, this diſmiſſing of the Iewes from Ieruſalem was in the ninth yeare of Claudius, as *Oroſius* writeth,

lib. 7. c. 4. and *Beda lib. de 6. ætatib.* Which obiection of *Pererius* may eaſily be anſwered: for 1. he relieth onely vpon the credit of theſe two, that this inhibition was in the 9. yeare: it might be after. 2. admit it were in the ninth yeare, yet S. Pauls going vp in the 17. yeare of his conuerſion might be before: for ſeeing he was conuerted in the beginning of the 20. yeare of Tiberius, vpon the 25. of Ianuarie, as is commonly held, his going vp to Ieruſalem may be ſuppoſed to haue been in the beginning likewiſe of the 17. yeare, which falleth out in the beginning of the 10. yeare of Claudius: and this ejection of the Iewes might be in the end of the yeare. 3. S. Luke ſaith not, c. 18. 2. that then the Iewes were firſt expelled: but that Aquila was lately come from Rome, becauſe *Claudius* had giuen commandement, &c. there is no preciſe time ſet: and there might be ſome ſpace allowed for their departure, after that the commandement was giuen.

11. Queſt. *Of Pauls being in bonds firſt at Ceſarea, and afterward at Rome.*

The fourth iourney of S. Paul to Ieruſalem was, when he was taken by the captaine Lyſias, and ſent to Ceſarea to Felix the gouernour: as S. Luke ſetteth forth the hiſtorie, Act. 21. 22, 23. and at Ceſarea he continued vnder Felix two yeares in bonds, Act. 24. 28. But there are diuers opinions concerning this matter.

1. Some doe thinke that the two yeares there mentioned, are vnderſtood of the time of Felix gouernment: but that can not be: for S. Paul ſaith, Act. 24. 10. that *Feſtus* had been of many yeares a Iudge vnto that nation: he had been then their gouernour more then two yeares: and *Ioſephus* writeth, that Feſtus was ſent thither in the 11. yeare of Claudius, *lib. 20. Antiquit. c. 5.* and he was diſplaced from his regiment in the 2. yeare of *Nero:* ſo that he held his gouernement fiue yeares at the leaſt.

2. *Baronius* thinketh, that the two yeares there mentioned muſt be reſtrained to Neros raigne: for in his ſecond yeare Felix was remooued, and Paul brought priſoner to Rome: he denieth that he was two yeares in bonds at Cæſarea: But *Pererius* well refuteth this aſſertion, becauſe no mention is made at all of Nero by S. Luke: and therefore to his raigne, theſe two yeares can haue no relation.

3. The author of the ſcholaſticall hiſtorie will haue theſe two yeares counted from the time, when the Iewes firſt accuſed Paul before Cæſar, *in Act. Apoſtol. c. 3.* But neither doth S. Luke make mention there of any ſuch thing.

4. Wherefore, whereas the words ſtand thus, *when two yeares were expired, Pontius Feſtus came into Felix roome, and Felix willing to get fauour of the Iewes, left Paul bound:* the beſt ſenſe is to beginne theſe two yeares from the firſt impriſonment of S. *Paul* at *Ceſarea:* of this opinion are *Lyranus, gloſſ. interlinear. Oecumenius in vltim. cap. Actor. Beda in c. 14. Actor.* And ſo much may be gathered out of the text: becauſe it is ſaid, that Felix ſent for *Paul* the oftner, and communed with him, hoping that ſome money ſhould haue been giuen him, v. 27. this often communing with S. *Paul* ſheweth that S. *Paul* was detained there ſometime in bonds, and it is ſaid alſo that *he left Paul bound:* ſo that *the two yeares expired*, which are mentioned in the ſame place, are moſt fitly referred to *Pauls* bonds.

Now after *Paul* had beene two yeares priſoner at Cæſarea, he thence was ſent bound to Rome, in the ſecond yeare of Nero, and continued there free priſoner two yeares in an houſe which he hired, Act. 28. 30. So he came to Rome in the 23. yeare after his conuerſion, and the 25. yeare after the paſſion of Chriſt: But afterward he was looſed out of his bonds and diſmiſſed from Rome, as ſhall be ſhewed in the next queſtion: and in this firſt two yeares impriſonment at Rome, it is like that S. Luke wrote the hiſtorie of the Acts, and there endeth, becauſe it is not like that he was after that S. *Pauls* perpetuall and inſeparable companion.

12. Queſt. *Whether S. Paul was ſet at libertie after he was priſoner at Rome, and where he beſtowed himſelfe afterward.*

1. This is euident by S. *Pauls* owne teſtimonie, who in diuers of his Epiſtles while he had been priſoner in Rome, promiſeth to viſit the Churches againe where he had preached the Goſpel, and ſpeaketh thereof very confidently: as Phlip. 1. 25. writing from Rome, he ſaith, *This I am ſure of, that I ſhall abide, and with you all continue, for your furtherance, and ioy of your faith:* likewiſe to Philemon he thus writeth, v. 22. *Prepare me lodging, for I truſt, that through your prayers I ſhall bee giuen vnto you.* So alſo Heb. 13. 23. *Know* that (our) *brother*

ther Timothens is deliuered, with whome, if he come ſhortly I will ſee you. And yet more euidently he ſaith, 2. Tim. 4. 16, 17. *At my firſt anſwering no man aſſiſted me, &c. notwithſtanding the Lord aſſiſted me, and ſtrengthened me, that by me the preaching might be fully knowne, and that all the Gentiles ſhould heare, and I was deliuered out of the mouth of the lyon.* All theſe places doe euidently ſhew, that Paul was deliuered after his firſt impriſonment at Rome.

2. The reaſon is thus alleadged by Euſebius, *Neronem in principio imperij mitiorem fuiſſe*, that Nero in the beginning of his Empire was more gentle and mild: but afterward, when Paul was taken againe, Nero then beeing become a moſt cruell Tyrant, cauſed the holy Apoſtle to be put to death. Thus *Euſebius lib. 2. hiſtor. ſcholaſt. c. 21.* to the like purpoſe alſo writeth Hierome *in Paulo.*

3. Now after S. Paul was deliuered, he viſited the Churches, where he had preached, and other places likewiſe where he had not beene before. 1. *Hierome* thinketh, that he preached onely in the Weſt parts: for he had a purpoſe to goe into Spaine, Rom. 15. 28. but it is not like that he ſpent all the time of his liberty after his firſt impriſonment, which was 10. years, onely in the Weſt parts. 2. *Caietanus* thinketh that he viſited Macedonia, and Achaia, as he had promiſed in his Epiſtles: and ſo much he inferreth vpon thoſe words, 2. Tim. 4. 13. *The cloake which I left at Troas with Carpus, when thou commeſt, bring with thee:* and v. 20. *Trophimus I left at Miletum ſicke:* theſe things were not done when S. Paul went firſt to Rome (ſaith *Caietane*) for no ſuch thing is mentioned in the ſtorie of the Acts: theſe things then fell out before his ſecond comming to Rome: which beeing 10. or 11. yeares after the firſt, he would not write for his winter cloake, which he had left ſo long behind him: neither is it like that *Trophimus* ſicknes continued 10. or 11. yeares. But *Caietans* collection here is not ſound: for it is euident that S. Paul wrote this epiſtle at his firſt impriſonment in Rome: for he ſaith, v. 17. that he was deliuered out of the mouth of the lyon. And many things were acted by the Apoſtles, which are not written in the hiſtorie of the Acts: yet *Caietans* opinion is true, that S. Paul viſited the Eaſt Churches, becauſe he ſo purpoſed and promiſed in his Epiſtles. 3. But he did not viſit onely the Eaſt Churches, but as *Euſebius* ſaith, it is like, *ad Euangelium paſſim prædicandum ſe denuo recepiſſe*, that he returned to preach the Goſpel againe euery where.

4. Yet to Epheſus it is certaine he returned not: for he himſelfe had told them, that they ſhould ſee his face no more, Act. 20. 38. And whether euer he were in Spaine, it ſhall be ſhewed, when we come to that place in the 15. chapter.

13. Queſt. *In what yeare after the paſſion of Chriſt, and of Nero his raigne, S. Paul was put to death at Rome.*

1. *Pererius*, alleadging for his authors, *Metaphraſtes*, *Dyoniſius* Biſhop of Corinth, *Onuphrius* in his Chronicle, and *Baronius*, thinketh that S. Paul was martyred in the 13. yeare of Nero his raigne, in the 8. moneth: and in the 36. yeare from the paſſion of Chriſt. 2. *Beda* vpon the 15. c. of the Acts, aſſigneth Pauls death to the 38. yeare after the paſſion of Chriſt. 3. *Thomas* yet goeth further, and ſaith it happened in the 40. yeare after Chriſts paſſion, *in 2. cap. ad Galat.* But if either of theſe two latter opinions were true, S. Paul ſhould not haue ſuffred vnder Nero, which is againſt the common receiued opinion of all. 4. Therefore it is more probable, according to the receiued tradition, that S. Paul died in the 14. yeare of Nero his raigne, and in the 37. yeare after the paſſion of Chriſt: as *Euſebius in Chronic.* and *Hierom. lib. de ſcript. Eccleſiaſt.*

Pererius obiecteth, that Nero died about the 10. of Iune in his 14. yeare, whereas S. Paul and S. Peter ſuffred the 29. of Iune, and therefore they could not be put to death in Neros raigne, may be thus anſwered: that it is vncertaine at what time of the yeare, or in what moneth Nero died: he buildeth onely vpon the coniecture of *Onuphrius*, as hath beene ſhewed before, qu. 6. toward the end: whoſe teſtimony is not ſufficient, to waigh againſt the authority of *Euſebius*, *Hierome*, and others, who place S. Pauls death in the 14. yeare of Nero.

But *Epiphanius* is farre wide, who thinketh S. Paul to haue died in the 12. yeare of Nero, *in hær.* 27. which was the 35. yeare after the paſſion of Chriſt: who herein is againſt the opinion of all other.

14. Queſt. *Of Pauls perſon, and of the manner, and place of his death.*

1. Concerning S. Pauls perſon, *Nicephorus* thus deſcribeth him, *lib. 2. c. 37.* that he was

of ſtature ſmall, and ſomewhat ſtooping: of a whitely face, ſmall head, comely eyes, low eye-browes, a comming noſe: a thicke beard ſomewhat long, full of gray haires, as likewiſe was his head: of comely grace, ſhewing ſome diuine thing to be in him. *Chryſoſtome*, in his homilie *de principib. Apoſtol.* ſaith, that for his ſtature, he was but 3. cubits high, whereas a mans vſuall ſtature is toward foure cubits: which if it were ſo, the reaſon may euidently appeare, why the falſe Apoſtles ſaid that *Pauls bodily preſence was weake*, 2. Cor. 10. 10. they might diſdaine his perſon, for his ſmall ſtature.

2. For the place where S. Paul was beheaded, the generall opinion is, that it was in the way *Oſtienſis*, where Conſtantine erected a Temple bearing S. Pauls name, and there was he buried. But *Pererius* by the authority of Gregorie, thinketh that he was put to death, *ad aquas Salvias*, in a place called the *Salvian* waters: the matter is not great, yet there is more probability for the former opinion.

3. It is alſo generally receiued, that S. Paul and S. Peter were both put to death on the ſame day as Rome: But *Prudentius* in his verſes, *de feſto Apoſtolor.* and *Auguſt. Tom. 10. ſerm. 4. de feſt. Apoſt.* are of opinion that Paul ſuffered vpon the ſame day, that Peter did, but a yeare after: the matter is not great: though *Gelaſius* condemne them as heretikes which deny that S. Peter and S. Paul ſuffered in one day together.

15. Queſt. *What moued Nero to put the holy Apoſtle to death.*

1. Some doe thinke that this was the cauſe: when *Simon Magus* to prooue himſelfe to the Romanes to be a God, by the helpe of the Deuill did flie aloft in the ayre, by the prayers of Peter, the Deuill beeing driuen away, that wicked Sorcerer fell downe, beeing forſaken of his ſpirit, and ſo was broken in pieces: whereupon Nero was incenſed againſt the Apoſtles: thus *Hegeſippus lib. 3. c. 2. Ambr. lib. 5. epiſt. de tradend. baſilic. Arnob. lib. 2. aduerſ. Gentil.* with others: But this reaſon, if this repore were true, as it may be doubted of, rather ſheweth the cauſe, why Peter was put to death, then Paul.

2. *Chryſoſtome* and *Theophylact* vpon the 4. c. of the ſecond to Timothie, doe alleadge this to be the cauſe, becauſe Paul had conuerted to the Chriſtian faith Neros butler, whom he made great account of: thereupon he commanded him to be beheaded.

3. *Simeon Metaphraſtes in commentar. peregrinat. Petri & Paul.* affirmeth out of Chryſoſtome, that Nero raged againſt S. Paul, becauſe he had conuerted one of Nero his concubines, which afterward refuſed to haue companie with him. But theſe two may ſeeme to be but mens coniectures: if this had beene the cauſe, Nero would haue put Paul to death at his firſt impriſonment: for then he had conuerted diuers of Ceſars houſhold, whoſe commendations he ſendeth to the Philippians: but after this he was enlarged, as may be collected, c. 1. 25. 1

4. *Seuerus Sulpitius, lib. 2.* giueth an other reaſon, why Nero perſecuted Paul to death, which was this: Nero hauing ſet Rome on fire, and laid it vnto the Chriſtians charge, whereof there was then a great number in the citie: and this occaſion Nero tooke to perſecute the Chriſtians, and to put them to diuers torments: ſome he cauſed to be couered with beaſts skinnes, and to be woorried with dogges: ſome were nayled to croſſes: ſome were burnt in the night, that their fires might qualifie the darknes of the night: and in this hoat perſecution moued vpon this occaſion, Paul was put to death. But *Pererius* confuteth this opinion by this reaſon: this ſetting of the citie on fire happened in the tenth yeare of Nero, as Euſebius noteth in his Chronicle, but S. Paul ſuffred in the 14. yeare of Nero.

5. But we neede aſſigne no other cauſe of Nero his rage againſt this bleſſed Apoſtle, then this, which Euſebius and Hierome both doe touch, as is partly ſhewed before, Queſt. 12. that Pauls defence, was at his firſt impriſonment admitted, and thereupon deliuered, becauſe Nero at the firſt caried himſelfe as a gentle Prince, but in the end became a moſt ſauage Tyrant, and then his hatred was ſuch againſt the Chriſtians, that Paul could not eſcape his bloodie hands. It was then the cruelty of that bloodie Tyrant ioyned with a wicked deteſtation of the Chriſtian faith, that prouoked this beaſtly Tyrant, to ſhew his rage, in putting to death this holy Apoſtle: we neede not ſeeke for any further reaſon. And thus farre we haue proceeded in ſuch queſtions as concerne the perſon of this Apoſtle: now follow ſuch matters, as are to be obſerued touching his writings, and ſpecially this Epiſtle to the Romanes.

16. Queſt.

16. Quest. *Of the Epistles of S. Paul, the number of them.*

1. The Epistles which S. Paul writ, are in all 14. in number, he writ nine of them to the 7. Churches: 1. to the Romanes, 2. to the Corinthians, 1. to the Galatians, 1. to the Ephesians, 1. to the Philippians, 1. to the Colossians, 2. to the Thessalonians, and one to the Hebrewes: and 4. beside to priuate persons, 2. to Timothie, 1. to Titus, 1. to Philemon. The reason of this number, *Gregorie* whom *Anselme* followeth yeeldeth to be this: this number of 14. consisting of 10. which signifieth the morall Law, and of 4. which noteth the 4. Euangelists, sheweth the harmonie and consent of Law and Gospel, and that S. Paul, *Legis & Euangelij secreta rimatus esset*, had searched out the secrets both of the Law and Gospell: But this reason is too curious. *Cyrillus de Hierosolym. Catech.* 10. better sheweth the reason, why S. Paul did write more Epistles then the rest of the Apostles, *Non quod minor esset Petro, aut Iohannes*, not because Peter or Iohn were lesse or inferiour: *sed quia antea fuit inimicus*, but because he had been an enemie before, it pleased God he should write most: that wee might be the better perswaded that he taught the truth.

2. These Epistles of S. Paul are extant, some other he did write, which are not extant, as 1. Cor. 5. 9. he maketh mention of an Epistle, which he had written to the Corinthians before that: for thus he saith, *I wrote vnto you, in an Epistle, that you should not companie together with fornicators:* which words *Chrysostome* thinketh to haue relation to the 2. and 7. verses of the chapter, but the 11. verse following, *But now I haue written vnto you*, doth shew that it was at another time, that he had so written. Indeed those words of the Apostle, Ephes. 3. 3. *As I haue written before, (or aboue) in fewe words*, may haue relation to the beginning of the same Epistle, c. 1. v. 9. yet in this place it may be gathered, that S. Paul had written a former Epistle to the Corinthians, *Parens:* which may be his meaning, where he saith, *This is the third time that I come vnto you*, 2. Cor. 13. 1. which he may vnderstand of his three Epistles, which he had written vnto the Corinthians: for that some of the Apostles writings may be missing in the New Testament, as some of the Prophets in the olde Testament, as Salomon is said to haue spoken three thousand Prouerbs, and a thousand and fiue songs, 1. King. 4. 32. whereof the greater part is lost, may be granted without any inconuenience: seeing that part of Scripture, which the Lord hath thought good to preserue for the edifying of his Church is found to be sufficient.

3. Yet diuerse bookes were forged and foisted in vnder S. Pauls name: as *Augustine* citeth the *Apocalypse* or Reuelation of S. Paul, in 16. *c. Ioan.* whereof *Nicephorus* also maketh mention, *lib.* 12. *c.* 34. which they said was found in Pauls fathers house at Tarsus in a marble coffer, in the time of Theodosius the Emperour, which was proued to be false by the confession of an old man: such was the booke of the Acts of Paul, mentioned by the same *Nicephorus*, lib. 12. c. 46.

4. Of the same sort was the Epistle to the Laodiceans imagined to bee of S. Pauls writing: 1. which neither was S. Pauls writing, but the Church reiected it, that there might be but 14. Epistles in all: to shew, that the Apostle had attained to the secrets of the Lawe and Gospel: for tenne signifieth the Law, and fowre the Euangelists: thus *Anselmus in 4. epist. ad Colossens.* following *Gregor. lib.* 35. *morall. c.* 25. for the Church hath no authoritie to reiect any part of the Apostolicall writings. 2. Neither was it of S. Pauls writing, but now perished, as *Bellarmine* thinketh, *lib.* 4. *de verbo Dei, c.* 4. 3. Nor yet was that Epistle sometime extant, of S. Pauls writing, as *Epiphanius* maketh mention thereof, in the heresie of the Marcionites: for S. *Hierome* well saith, *Legunt quidam ad Laodicenses, sed ab omnibus exploditur*, some doe read also the Epistle to the Laodiceans, but it is reiected of all, *catalog. scriptor.* for the words are ἐκ Λαοδικείας, from Laodicea, Coloss. 4. 16. which the vulgar Latine corruptly translateth, *qua Laodicensium est*, which is of the Laodiceans. 4. Neither was it the same Epistle which the Apostle had written from *Laodicea*, which some thinke to haue been the first Epistle vnto Timothy: for it is euident Coloss. c. 2. 1. that S. Paul when he wrote this Epistle, had not seene the Laodiceans. 5. So *Philastrius, haeres.* 59. maketh mention of such an Epistle which was taken to be S. Pauls, but it was not publikely receiued, because of some doubtfull sentences thrust in by some: but it was not S. Pauls Epistle, neither in part nor whole: for the reason before alleadged, as *Theodoret* thinketh that it is a feyned and forged Epistle. 6. *Sixtus Senens.* writeth, that there is an Epistle of S. Pauls to the Laodiceans to be found in Paris, in an old booke, in the libraric of Sorbon, and at Padway in

Whether S. Paul wrote any Epistle to the Laodiceans.

the librarie of S. Iohn: But that is not S. Pauls Epistle, for it containeth nothing worthie of him: and whatsoeuer that Epistle hath, is more distinctly handled in the Epistle to the Colossians: so that there was no reason, why S. Paul should will the Colossians to read that Epistle. 7. This Epistle then from *Laodicea*, was some Epistle, which either the Laodiceans writ to S. Paul, whereunto hee partly maketh answer, in that Epistle to the Colossians, as *Chrysostome*, *Theodoret*, *Oecumenius*, or which they had written to the Colossians, *Beza*.

Quest. 17. *Of the order of time, wherein S. Pauls seuerall Epistles were written.*

This Epistle to the Romanes, though it be placed first, yet is thought to haue been written last of all those, which S. *Paul* did write before he was imprisoned at Rome. His Epistles then are thought to haue been written in this order: 1. The former Epistle to the Thessalonians, seemeth to haue been first written, which he sent vnto them from *Athens* by *Tychicus*: for from *Thessalonica* he remooued to *Berea*, from thence to *Athens*, Act. 17. 2. And the same yeare while he was at *Athens*, he did write the second Epistle also to the *Thessalonians*, explaning in the latter, that which he had written in the first concerning the comming of Christ, and the end of the world: this was about the 17. yeare of his Apostleship, and the 9. yeare of the raigne of *Claudius* the Emperour, *Pareus*: *Chrysostome* giueth this coniecture, why the Epistles to the *Thessalonians* should be written before those to the Corinthians, because he saith, 2. Cor. 9. 2. that *Achaia was prepared a yeare agoe*: whereby he signifieth that he had formerly dealt herein with the *Thessalonians*, vnto whom he thus writeth, 2. Thess. 4.9. *As touching brotherly loue, ye need not, that I write vnto you, &c. yea and that thing yee verily doe to all the brethren, which are throughout all Macedonia.* It seemeth then that he had propounded this matter of benevolence, and almes to the Thessalonians, before he had written thereof to the *Corinthians*, *Chrysost. in argum.*

But here are two doubts mooued concerning this Epistle: from whence it was sent, and by whom: *Baronius*, to whom *Pererius* consenteth, thinketh it was written from Corinth: because S. *Paul* maketh mention, c. 3. 6. of *Timothy* his returne vnto *Paul*, before this Epistle was written, who found S. *Paul* at Corinth, Act. 18. 1. 5. But there it is said, that *Silas* and *Timotheus* came from Macedonia, when they found *Paul* at Corinth: therefore that might be an other returne, then this here mentioned, when Timothy came from Thessalonica: And that *Paul* was then at *Athens*, when he wrote this Epistle is euident, cap. 3. 1. *Wee thought it good to remaine at Athens alone, &c.* And of this opinion also are *Athanasius in Synops.* and *Theodoret*, that this Epistle was sent from Athens.

But these forenamed Fathers thinke also, that this Epistle was sent by Timothy: because it followeth, c. 3. 2. *And haue sent Timotheus our brother, &c.* who they thinke carried this Epistle: yet it is more probable that it was sent by some other, and most like by *Tychicus*: *Pareus*: for the inscription of the Epistle is in *Paul*, *Silvanus*, and *Timotheus* name: it is not like, that he would send Timotheus salutation, be beeing the messenger to carrie the Epistle; for salutation and greeting is sent in the name of those which are absent.

3. The third Epistle in order was the former Epistle to *Timothy*, which hee wrote from *Laodicea*, the cheife citie of *Phrygia pacatiana*, while he passed through that countrey, Act. 18. 2, 3. before he came to Ephesus, c. 19. 1. for when S. *Paul* writ to *Timothie*, he purposed to see him shortly, 1. Tim. 3. 14. as he did, out of *Phrygia* comming to *Ephesus*: this seemeth to haue been about the 19. yeare of his conuersion.

4. Next was written the former Epistle vnto the Corinthians, which was dated from *Philippi*, as it is in the Greeke subscription, but rather from *Ephesus*, as the *Syrian* and *Arabian* translation hath; for at this time *Paul* was at *Ephesus*, 1. Cor. 16. 8. *I will tarrie at Ephesus vntill Pentecost*: and as yet he was not come to *Macedonia*, where *Philippi* was, as he saith, v. 5. *I will passe through Macedonia*: it seemeth then, that this Epistle was written while *Paul* staied at Ephesus, before that commotion made by *Demetrius*: *Beza annot.* 1. Cor. 16. 5. about the 19. yeare of *Pauls* conuersion, the 54. yeare of our Lord, and in the 12. yeare of *Claudius*: *Pareus*.

5. Then followed the second Epistle to the Corinthians, which was written from *Philippi*, as the vsuall subscription sheweth; for after the tumult ceased in *Ephesus*, *Paul* departed to go into Macedonia, Act. 20. 1. and from thence into Grecia, where he staied 3. moneths; as he promised to come vnto Corinthus with them of Macedonia, 2. Cor. 9. 4. which hee at that time performed.

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6. About the ſame time alſo was written the Epiſtle to Titus from *Nicopolis*, which is not farre from *Philippi* in Macedonia, whether he ſent for *Titus* to come vnto him: becauſe he purpoſed there to winter, *Tit.*3.12. yet the Apoſtle afterward changed his mind; for he ſtaied three moneths in Grecia, and there wintred, Act.20.3. as it is moſt like at *Corinthus*: *Parens*. *Aretius* thinketh that this Epiſtle was written before the latter to the *Corinthians*: the matter is not great: they were both written in a ſhort time one after another: but it ſeemeth he firſt came to *Philippi*, whence he wrote to the *Corinthians*, and then to *Nicopolis*.

7. The laſt of all theſe, was written this Epiſtle to the Romanes, from *Corinthus* in his laſt paſſing thorough *Macedonia* and *Grecia*, when he went to *Ieruſalem*, whence he was ſent captiue to *Rome*: for now he had receiued the almes to miniſter vnto the Saints at Ieruſalem, Rom.15.25. which he had written before to the *Corinthians* to be gathered, 1.Cor.16.2. 2.Cor.8.6. which almes he now carried to Ieruſalem, when he wrote this Epiſtle, as he ſaith Act.25.17. that hee brought almes to his nation. This Epiſtle to the Romanes, as it was the laſt of thoſe, which were written before he came to Rome, ſo yet was it before all the reſt, which he ſent from Rome, beeing there in bonds: *Romanorum enim vrbem nondum acceſſerat*, for he was not yet come to the citie of Rome, when hee wrote this Epiſtle: *Chryſoſtome*.

Theſe ſeuen former Epiſtles, S. Paul did write before hee was carried priſoner to Rome; the other ſeuen he ſent after he came to Rome, for in all of them he maketh mention of his bonds: but whereas Paul is thought to haue been twice in bonds at Rome, for otherwiſe beeing held to haue come to Rome in the 2. yeare of Nero, he muſt either be thought after 2. yeares impriſonment at Rome, to haue ſuffered in the 4. yeare of Nero, which is againſt the opinion of all; or that he remained there 12. yeares priſoner, which is not like: Nowe then whether hee writ theſe Epiſtles following, in his firſt, or ſecond impriſonment and bonds at Rome, it is vncertaine, *Parens*.

8. The firſt written from Rome was the Epiſtle to the Galatians, wherein hee maketh mention of the markes of the Lord Ieſus, which he did beare in his bodie, c.6.17. meaning his chaines, or torments, which he endured: this may ſeeme to haue beene in the beginning of his ſecond bonds, *Parens*. *Chryſoſtome* thinketh, that the Epiſtle to the *Galatians* was before this to the Romanes: but that cannot be: for when he ſent this Epiſtle to the Romans, he had not yet ſeen them, for he ſaith, c.1.11. *I long to ſee you, &c.* neither had been at Rome: but from Rome he ſent the Epiſtle to the Galatians, then beeing in bonds, as both the ſubſcription of the Epiſtle ſheweth, and the mentioning of the markes of the Lord Ieſus, c.6.17. *Aretius* thinketh that this was written laſt of all, ſauing the Epiſtle to the Hebrewes: becauſe the Apoſtle ſaith, c.6.17. *From hence let no man put me to buſineſſe: ego enim modo immolor*, for *I am now readie to be offered:* but theſe words are not there: he ſaith, *for I beare in my bodie the marks, &c.*

9. The next was the Epiſtle to the *Epheſians*, where he maketh mention alſo of his bonds, c.6.22. *Parens*.

10. Then the Epiſtle to the *Philippians*, in the which he maketh mention of ſome in Cæſars houſhold, which ſent ſalutations, c.4.22. *Parens*. *Aretius* will haue this the firſt Epiſtle ſent in his bonds, becauſe he maketh mention thereof as of a new thing, c.1.v.7. but by this reaſon the Epiſtle to *Philemon* ſhould be the firſt, becauſe in the very title he ſaith, *Paul a priſoner of Ieſus Chriſt*. Theſe Epiſtles, the order whereof cannot be prooued otherwiſe out of the Epiſtles themſelues, are beſt holden to haue beene written in that order wherein they are placed.

11. The laſt of all the Epiſtles written in S. Pauls firſt bonds ſeemeth to be the epiſtle to the Hebrewes: *Parens* maketh it firſt written from Rome: but becauſe he ſaith, *They of Italy ſalute you*, c.13.23. it may ſeeme he was diſmiſſed from Rome, and preached in Italie: *Baronius*, and before him *Aretius*, thinke it was the laſt of all S. Pauls epiſtles: but that is not like, becauſe it ſeemeth when he writ this epiſtle, hee was deliuered from his bonds at Rome, and was in Italie; therefore I thinke that it was vpon the ſame reaſon, the laſt which S. Paul did write in his firſt impriſonment, as *Perer*.

12. The next was the epiſtle to *Philemon*, but written in S. Pauls laſt bonds: *Parens* and *Aretius* thinke the epiſtle to the Coloſſians was written firſt: but *Chryſoſtome* giueth the prioritie of this epiſtle to Philemon, vpon this reaſon: becauſe, Coloſſ.4.9. the Apoſtle maketh

keth mention of *Onesimus* a faithfull and beloued brother whome he sent with *Tychicus* vnto the *Colossians:* but it is like he had first reconciled him to his master *Philemon*, whose seruant he had been, *Without whose mind he would doe nothing*, Philem. 14. him therefore it is like hee first of all sent to Philemon his master, with that Epistle, before he would employ him.

13. Then followeth the Epistle to the *Colossians*, wherein he prayeth them to be mindful of his bonds. These two last Epistles, 1. I neither think with *Pererius* to haue been written in S. Pauls first bonds, because he calleth himselfe now in the epistle to *Philemon*, which was written before this to the Colossians, Paul aged: and though he writeth, v. 21. as hoping to be deliuered, yet it pleased God otherwise. 2. Neither doe I thinke with *Parens*, that all but the epistle to the Hebrewes written from Rome, are to be referred to S. Pauls last bonds: because in some of them he writeth verie confidently of his deliuerance, as Philip. 1. 25. *This I am sure of, that I shall abide, &c.* these two then, with the latter epistle to Timothie, were written in S. Pauls last bonds.

14. The last was the second Epistle to *Timothy*, which was after the other to the Colossians: for *Demas* was now fallen away, 2. Timoth. 4. 10. who yet continued with Paul, when he writ to the Colossians, c. 4. 14. *Aretius.* And that this was the last of all, is euident, 2. Tim. 4. 6. where he saith, *I am readie to be offered vp, and the time of my departure is at hand. Chrysost. Parens.*

But *Pererius* much differeth and dissenteth, as touching the order of time of the writing of these epistles: whose placing of them with the reasons of his opinion shall briefly be examined.

1. The Epistles to the Corinthians he thinketh to haue been written before the 1. epistle to *Timothy:* which is affirmed to haue been written in the third place, before either of these epistles: for if Paul writ the 1. epistle to the Corinthians from *Ephesus*, as *Pererius* confesseth, and it is euident, 1. Cor. 16. 8. then must the first epistle to *Timothie* be the former: for when S. Paul writ to *Timothie*, he had not yet been at *Ephesus*, but he purposed to see *Timothie* shortly, 1. Tim. 3. 14.

2. Next to the epistles to the *Corinthians*, he placeth the former to *Timothie*, which must goe before vpon the reason alleadged.

3. After the epistles to the Corinthians he setteth the epistle to *Titus*, which followed indeede in that order, as is shewed before: saving that he thinketh it was not written from *Nicopolis*, which is most probable, because he saith, c. 3. 12. *Be diligent to come vnto me to Nicopolis, for I am determined there to winter:* for although these words may beare that sense, that he was not yet come to *Nicopolis*, but had it in his minde to be there: yet the subscription to the epistle, affirming that it was written from *Nicopolis*, ought to sway that way especially, the text fauouring that sense.

4. The epistle to the *Galatians* he thinketh to haue had the 5. place next to that to *Titus*, with *Chrysostome:* But *Theodorets* opinion is rather to be receiued, who thinketh it was written from Rome, and therefore after the epistle to the Romanes, as is shewed before, *loc. 9.*

5. The Epistle to the Romanes was the last of those which S. Paul writ before he was in bonds at Rome, as hath been shewed before, *loc. 7.*

6. Then followe the other epistles to the *Galatians, Ephesians, Philippians, Philemon, Colossians, Hebrewes:* saving that *Pererius* will haue the epistle to the *Galatians* before this to the *Romanes:* and the epistle to the *Hebrewes* last of all, but the two epistles to *Timothie:* whereas the epistles to Philemon, and the Colossians, were after it: see before, *loc. 13.*

7. Last of all *Pererius* placeth the second to *Timothie:* which was written last of all, when Paul was readie to be offered vp, as he writeth, 2. Tim. 4. 6. and that the time of his departure was at hand: *Baronius* therefore is deceiued, who thinketh it was written before the epistles to the Philippians, Ephesians, Colossians, Philemon, and to the Hebrewes: And whereas it will be obiected, that S. Paul when he writ this Epistle was deliuered out of the mouth of the lyon, meaning *Nero*, 2. Timoth. 4. 17. and therefore this epistle was written in his first, not in his second bonds, *Chrysostome* and *Theodoret* doe answer, that S. Paul speaketh here of his first bonds, that at his first answering he was deliuered: But in the former places, he speaketh of his state and condition, wherein he then presently was, euery day

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expecting death, and looking for the time of his dissolution.

Quest. 18. *Whether it be not a point of curiositie, but a thing very requisite to know the diuers times of the writing of S. Pauls Epistles.*

1. Not for that reason, which *Origen* supposeth, to know how the Apostle profited, *Videtur in hac epistola perfectior fuisse quam cæteris*, he seemeth to haue been more perfect in this epistle then in the rest: for to the *Corinthians* he writeth, 1. Cor. 9. *Least when I haue preached to others, I should bee a reprobate*: he so saith, *quasi nos non iudicaret esse*, as though it were a thing which he was not fully resolued of: and to the *Philippians* he saith, 3. 12. *Not as though I had already attained vnto it*: But in this epistle he speaketh as a man throughly resolued: he was perswaded that nothing could separate him from the loue of God in Christ, c. 8. 38. 39. *sic fere Origen.*

Contra. 1. The places alleadged proue no such vncertentie of assurance of saluation in *Paul*: for in the first, he speaketh not of reprobation before God, but in the opinion of men, least they might iudge him a reprobate, if his life should be contrarie to his doctrine: in which sense he vseth the word, 2. Cor. 13. 7. *though we bee as reprobates*, that is, in mans iudgment. In the other place he speaketh of the full possession of the inheritance, not of the perfect assurance. 2. The epistle to the *Philippians* was written after that to the *Romanes*, as hath beene shewed before: therefore it is impertinently alleadged to proue greater perfection to haue been in the Apostle, when he writte to the *Romanes*, then when he indited the epistle to the *Philippians*. 3. The same assurance of saluation, which S. *Paul* professeth, Rom. 8. he sheweth also, 2. Cor. 2. 9. *The things which eye hath not seene, &c. which God hath prepared for those that loue him: But God hath reuealed them vnto vs by his spirit, &c.* Here the Apostle in saying (*vs*) perswaded himself to be one of those, to whom these things were reuealed and prepared.

2. But *Chrysostome* better sheweth the reason, why it is profitable to distinguish of the time of the writing of these epistles: because the Apostle handleth the same things diuersly, treating of Circumcision and other Ceremonies: for to the Romanes hee saith concerning such things, cap. 14. *Him that is weake in the faith, receiue vnto you.* But to the Galatians, he writeth more sharpely, c. 5. 2. *If yee be circumcised Christ shall profit you nothing*: and to the *Colossians* he calleth them *the ordinances of the world, the commandements and doctrines of men*, *Coloss.* 2. 20. 22. the reason of which difference *Chrysostome* alleadgeth to be this: *quia primo pio condescendere oportuit, successu temporis non item*, because in the beginning the Apostle was to condiscend and yeelde somewhat, but not so afterwards: like as physitians and schoolemasters doe more gently and tenderly vse their patients, and young schollers at the first, then afterward.

Quest. 19. *Of the order of placing the Epistles, and why this to the Romanes is set first.*

1. *Athanasius in Synops.* placeth the 7. canonicall epistles before S. *Pauls*, which are foureteene in all: and of them the epistle to the Hebrewes he maketh the tenth next before the epistles to *Timothie*: *Luther* setteth the epistle to the Hebrewes after S. Iohns epistles, & diuideth it from S. *Pauls*: *Tertullian lib. contr. Marcionem*, placeth them in this order, the epistles to the *Galatians, Corinthians, Romanes, Thessalonians, Ephesians, Colossians, Philippians*. But the best order is, that which is vsually receiued, to the *Romanes, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians*, to *Timothie, Titus, Philemon* and to the *Hebrewes*.

2. And why the Epistle to the Romanes is prefixed before the rest, the reasons are these: 1. Not for that it was the first in time, for the contrarie is shewed before. 2. nor so much for the prolixitie and largenes thereof, as the prophesie of Isay in that behalfe is set first, *Par.* 3. or for the dignitie of that nation, because the *Romanes* were cheife Lords of the world, *Aretius*: for this had been but a temporall respect. 4. or for the dignitie and excellencie of the Romane Church: for he giueth the preheminence to the Iewes: whom he calleth the oliue tree, and the Gentiles the branches of the wilde oliue tree, c. 11. 5. But the cheife reason was, because of the excellent matter: this epistle treateth of that principall question of iustification by faith (which is handled also in the epistle to the Galatians, but here more at large) and of the cheife questions beside of Christian religion, as of the workes of nature, c. 1. 2. the force of the Law, c. 7. the fruits of iustifying faith, c. 5. of election and reproba-

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tion, c. 9. of the calling of Gentiles, and the reiection of the Iewes, c. 11. of the diuerſitie of gifts, c. 12. of the duetie towards Magiſtrates, c. 13. of the vſe of indifferent things, c. 14. 15. ſo that this epiſtle is as a catechiſme and introduction to Chriſtian religion, and therfore it is worthily ſet before the reſt: *Aretius, Pareus.*

Queſt. 20. *Unto whom this Epiſtle to the Romanes was written, and from whence.*

1. It was not written generally to the whole Romane ſtate: for the Emperour of Rome with his Princes, Miniſters, and officers, were perſecutors of the Church of God: but it was directed to thoſe among the Romanes, whether of that nation or ſtrangers, both Iewes and Gentiles, that had imbraced the Goſpel of Chriſt: *Aretius, Faius.* As now in the Romane Papall ſtate, we doubt not but there are many, which profeſſe the Goſpel of Chriſt, and are members of the true Church.

2. And although this epiſtle were perſonally directed to the Romanes, yet it entreateth of the common faith, which concerneth the whole Church of God, and ſo the vſe thereof is generall: and that which was written vnto them, is written vnto vs. As that which our B. Sauiour ſaid vnto his Apoſtles, he ſaid vnto all, Mark. 13. 37. ſo that which the Apoſtles did write to ſome ſpeciall Churches, they did write vnto all, *Grynæus.*

3. This epiſtle was written from Corinthus, as not onely the ſubſcription ſheweth, both in the Greek and Syriake, but *Origen* beſide doth collect ſo much by theſe three arguments out of the text it ſelfe: 1. It was ſent by *Phebe* a ſeruant of the Church of *Cenchrea*, Rom. 16. 1. which *Cenchrea* is neare vnto Corinth, yea, *portus ipſius Corinthi*, the very hauen of Corinth. 2. He ſaith, *Gaius mine hoſt, and the whole Church ſaluteth you*, cap. 16. 23. which *Gaius* dwelt at Corinth: as the Apoſtle ſaith, 1. Cor. 1. 14. *I baptized none of you, but Criſpus and Gaius.* 3. Hee addeth further, *Eraſtus* the Chamberlaine of the citie ſaluteth you: which *Eraſtus* is the ſame, whom Paul left at Corinth, 2. Tim. 4. 20.

Queſt. 21. *Of the excellencie and worthineſſe of this Epiſtle.*

Three things doe commend this Epiſtle, 1. the matter, 2. the forme, 3. the kind and methode.

1. Concerning the matter, it containeth the cheife articles, and moſt waighty points of the Chriſtian faith, as is partly ſhewed before qu. 6. *Origen* further ſetteth it foorth thus: *Multa de lege Moſis tanguntur, &c.* many things are knit together in this Epiſtle, as of the Lawe of Moſes, of the calling of the Gentiles, of Iſrael, which is according to the fleſh, and of Iſrael not according to the fleſh: of the circumciſion of the heart, and of the fleſh, of the ſpirituall lawe, and the law of the letter: of the Law of the members, and the Lawe of the mind, of the law of ſinne, of the inward and outward man: to this purpoſe, *Origen. præfat. in Epiſt. ad Romanos.*

2. The forme and methode of this Epiſtle is moſt exact: conſiſting of the definition of that, which is handled, and the tractation and explication thereof: for the moſt perfect and artificiall Methode is that which beginneth with the definition: as the Apoſtle ſheweth what the Goſpel is, *It is the power of God to ſaluation to every one that beleeueth*, c. 1. v. 16. in the which definition are expreſſed all the cauſes thereof: the efficient and author, *(God,)* the end *ſaluation*, the materiall cauſe *Chriſt Ieſus*, the formall *faith and beleefe in vs*, and on Gods behalfe his *efficacious power: Grynæus.* In the amplyfying and tractation of this definition, all the reſt of the Epiſtle is beſtowed: as this propoſition, that we are iuſtified by the Goſpel, that is, by faith and beleefe in Chriſt, is further amplified by the contrarie, that wee cannot bee iuſtified either by the works of nature, c. 11. 2. or of the Law, c. 3. but by grace and faith, c. 4. by the effects of iuſtifying faith, *inward* the peace of conſcience, c. 5. *outward* the fruits of holineſſe, c. 6. by the contrarie operation of the lawe, which reuealeth ſinne, c. 7. but the Goſpel freeth from condemnation, c. 8. by the cauſe, the free election of God, c. 9. by the ſubiect, the Gentiles called, the Iewes reiected, c. 11. See more hereof concerning the Methode, in the generall argument of the Epiſtle before.

3. For the kind of Epiſtle: It is principally definitiue and demonſtratiue: for he defineth and determineth that we are iuſtified, neither by the workes of nature, nor of the law, but by faith in Chriſt: and prooueth the ſame by moſt euident demonſtration: Beſide this Epiſtle hath ſomewhat of all other kinds of Epiſtles, which are called *neceſſaria*, neceſſarie and ſecundarie: as it is both *gratulatoria*, reioycing for their faith, cap. 1. and it is *reprehenſoria*, rebu-

rebuking the Gentiles for their licentiouſnes: it is alſo *exhortatorie*, exhorting to holineſſe of life, c.6.12. and it is *deprecatorie*, he prayeth and maketh requeſt, praying for encreaſe of grace in them, and for himſelfe, that he might haue ſome good occaſion to come vnto them. *Aretius.*

4. Places of doctrine.

1. Doct. *Of the godly cuſtome and vſe of the Church, in laying the foundation of religion, which is Catechiſing.*

This commendable vſe was taken vp by the Apoſtles themſelues: as the Apoſtle ſheweth, Heb.6.1. he calleth it the doctrine of beginnings, and the laying of the foundation: as of repentance, faith, baptiſme, the reſurrection, of eternall iudgement: And ſo in this epiſtle, the Apoſtle deliuereth a perfect forme of catechiſme: which conſiſteth of three parts, of the miſery of man by nature, his reparation and reſtitution by grace, and then of his thankfulnes afterward, in his obedience of life, for the benefits receiued: which three parts: the Apoſtle doth at large handle in this epiſtle: what man is by nature, he ſheweth, c.1.23. what by grace, c.4.5.8. and of the fruits of regeneration he entreateth, c.6. c.12. So that it is falſe which *Bellarmine* affirmeth, that the Apoſtle deliuered no forme of catechiſing to the Church: *l.4.de.verb.Dei.c.4.* for he doth it moſt plainly and euidently in this epiſtle. *Pareus.*

5. Places of controuerſie.

1. Contr. *That it is knowne, that this Epiſtle was written by S. Paul, and is of diuine authoritie, by the Epiſtle it ſelfe.*

Bellarmine affirmeth, that to know, that any Scripture is diuine or Canonicall, it can not be concluded out of the Scripture it ſelfe: neither which were the writings of S. Paul, or that the Goſpel of S. Matthew was written by Matthew, without the tradition of the Church. *Bellar.lib.4.de verb.c.4.*

Contra. 1. That the Epiſtles of Saint Paul are of diuine, and Canonicall authority, it appeareth euidently out of the writings themſelues: for they being written by Saint Paul, who had the ſpirit of God, 1.Corinth.7.40. and had Chriſt ſpeaking in him, 2. Cor.13.13. and was taught of God, from whome he receiued his doctrine by reuelation, Gal.1.12. it is not to be doubted, but that his holy proceedings proceeded from the ſpirit of God, and ſo are of diuine authority: and he himſelfe doubteth not to make them canonicall, as he ſaith, Gal.6.16, *Whatſoeuer walketh according to this canon or rule, &c.* And he denounceth *anathema*, if any, yea an Angell, ſhould teach any other Goſpel, then he had preached, Gal.1. 2. Likewiſe that S. Paul was the author and writer of them, it is euident, both by the inſcription and title, and by the ſalutation in the ende of euery epiſtle, and the benediction which he vſeth, *The grace of our Lord Ieſus Chriſt be with you all:* which he ſaith is the token or marke to know his epiſtles by, 2.Theſſ.3.17. 3. The tradition of the Church is an vncerten thing: that which is vncerten can not be a rule and meaſure of that, which is moſt certen: the teſtimony of men, can not aſſure vs of the teſtimony of God. Chriſt ſaith, Ioh.5.33. *Ye ſent vnto Iohn, and he bare witneſſe vnto the truth: but I receiue not the record of men, &c.*36. *I haue a greater witnes, then the witnes of Iohn, &c.*

2. Contr. *That S. Pauls epiſtles are not ſo obſcure, that any ſhould be terrified from the reading thereof.*

In the preface to *Toletus* commentary, the epiſtles of S. Paul are affirmed to be hard, out of *Hierome* and *Origen, contr. Whitakerum hereticum*, againſt Whitaker that heretike: as it pleaſeth that rayling taxer, to call that learned Godly man.

Contra. 1. True it is, that as S. Peter ſaith, ſome things are hard in S. Pauls epiſtles, 2. Pet.3.16. he ſaith not, that *many things* are hard, or that the Epiſtles are hard, but only ſome (few) things in them: this letteth not, but that his Epiſtles may ſafely be read of all, thos read them with an humble minde, deſirous to profit thereby: the danger is onely to the vnlearned, and vnſtable which peruert them, as they doe the reſt of the Scriptures, as S. Peter in the ſame place ſaith. 2. And euen thoſe hard places may bee made eaſie by diligent reading as *Chryſoſtome* giueth this inſtance, Like as we know their minde whom wee loue and obſerue, and are familiar with them, *& vtiq; ſi lectionem cum animi alacritate volueritis aperire, &c.* ſo you if you will with cheereſull attention giue your ſelues to reading, yee ſhall neede no other helpe, &c. *Hinc vt innumera mala nata ſunt, quod Scripturæ ignorantiæ*

Paules, hence so many euills haue sprung vp, because the Scriptures are not knowne; hence so many heresies, &c. the ignorance then, not the reading of Scripture, breedeth heresies: and thus he goeth on with, *ac loci ad splendorem Apostolicorum verborum aperiamus*, let vs open our eyes to receiue the brightnes of the Apostolicall words, &c. they doe not then cast darknes vpon our eyes, but bring brightnes and clearnes. *Chrysost. argum. in epist. ad Rom.*

3. Controv. *Against the* Ebionites, *which retained the rites and ceremonies of Moses.*

Whereas the Ebionites thought the rites of the Law necessarie, and ioyned them together with the Gospel, which heresie did much trouble the Church in the Apostles time, and is at large confuted in the epistles of S. Paul to the Galatians, and Colossians: the same also in this epistle is confuted, and confounded: for the Apostle renounceth the workes of the Law, whether the ceremoniall and morall, as hauing no part in the matter of iustification, which he concludeth to be by faith, without the works of the law, c. 3. And he sheweth directly, c. 4. 10. that Abrahams faith was imputed to him *for* righteousnes, when as yet he was vncircumcised, least his iustification might be thought to haue depended vpon his circumcision.

4. Controv. *Against the* Marcionites, *which reiected the Law of Moses.*

These wicked heretikes too much depraued the law of Moses, with the rites thereof, (as the other extolled it too much) affirming that it was not appointed nor commanded, by the good and gracious God, but by the Prince of the darknes of this world. But these also are sufficiently confuted in this epistles for S. Paul commendeth the ceremonies of the old Testament, as fit for those times, and figures of things to come: as he calleth circumcision the seale of the righteousnes of faith, c. 4. 11. and this testimonie he giueth of the morall law, Rom. 7. 12. *Wherefore the law is holy, and the commandement is holy, iust, and good, &c.*

5. Controv. *Against the Romanists, which deprane the doctrine taught by S. Paul in this epistle.*

Bellarmine in his controuersies, and *Stapleton* in his *Antidotes*, doe apparantly impugne the holy doctrine of the Apostle in this epistle in diuers points. 1. Iustification by the imputation, and apprehension of faith, which we call imputatiue iustice, they condemne, as a lie and vntruth: whereas the Apostle directly teacheth, c. 4. 5. *That to him that worketh not, but beleeueth in him that iustifieth the vngodly, faith is counted for righteousnesse:* and v. 8. *Blessed is he, to whome the Lord imputeth not his sinne.* So that it is euident by the Apostle, that our iustification before God, is in the not imputing of sinne, and in the imputing of Christs righteousnes by faith.

2. The Romanists doe teach, that a man, as long as he liueth here, can not be certen of faith, whether he beleeueth, of remission of sins, whether he be iustified, of reconciliation, whether he be in the state of grace, of adoption, whether he be the child of God, of life eternall, whether he shall be saued. Contrarie to the Apostle, who sheweth, that by faith, we may be assured of all these: as of remission of sinnes, for otherwise we could not be at peace with God, which we obtaine beeing iustified by faith, c. 5. 1. of adoption, that by the spirit we may call God, Abba, father, c. 8. 15. of euerlasting saluation, *for there is no condemnation to them that are in Christ Iesus*, c. 8. 1.

3. Whereas the Apostle would haue euery soule subiect to the higher powers, c. 13. 1. they exempt all their Clergie from the power of the Magistrate, and so in a manner the one halfe of the multitude: for if their Cardinals, Prelates, Priests, Monks, Friers, Pardoners, with all their ministers, be put together, *à media multitudinis parte nix aberit*, they will not want much of the halfe part. *Parens in præfat.* But these controuersies shall more fully bee handled, when we come to deale with them afterward in particular.

6. Controv. *Against* Socinus *that blasphemously subuerteth the doctrine of our redemption by Christ, and iustification by faith.*

This blasphemous *Socinus* not many yeares since, set forth a booke in *Polonia*, wherein he maketh Christ no otherwise the Sauiour of the world, then Moses, in teaching the people by his example to liue well: and so doing, they shall inherit eternall life: he further most impudently affirmeth, that we haue no neede of any Reconciler or Redeemer with God: but that he died for our sinnes, no otherwise then the Martyrs, not to make any satisfaction for vs, but onely to giue vs example. These and other such wicked assertions, hath he published in that booke: *Parens in præfat.*

Thus

Thus this wicked heretike oppoſeth himſelfe to the moſt holy doctrine of S. Paul: who euidently teacheth, that as faith was imputed to Abraham for righteouſnes, ſo is it to vs, c. 4. 24. and that when we were enemies, we were reconciled vnto God by the death of Chriſt, c. 5.10. and that by Chriſts obedience we are made righteous, c. 5.19. But ſuch wicked aſſertions, neede no confutation, it is ſufficient to propound them: for who can not, that hath the leaſt ſparke of grace, but at the very firſt naming of them abhorre them?

7. Controv. *Whether Paul may be thought to haue beene married.*

The Rhemiſts much miſlike our Engliſh tranſlation, becauſe we read, Philip. 4. 3. *faithfull yoake-fellow*, ſo tranſlating the Greeke words σύζυγε γνήσιε, as though we thereby intended to prooue that S. Paul had a wife: which they ſay is contrarie to the Apoſtles words, 1. Cor. 7. 8. where he wiſheth the vnmarried to abide as he did: *Annot. Philip.* 4. 3.

Contra. The Proteſtants doe not much inſiſt vpon it, whether Paul had a wife or no, neither doe they much vrge this place to that purpoſe: yet *Clemens Alexandrin.* out of this very place inferreth ſo much, that the Apoſtle by *yoake-fellow*, vnderſtandeth his wife: *lib. 4. ſtromat.* *Euſebius* alſo is of the ſame mind, that Paul was married, ioyning him with Peter and Philip, which were both married. 2. Yet it followeth not, becauſe Paul was vnmarried, when he writ vnto the Corinthians, that he was ſo alwaies. 3. And what though Paul were not married, it is ſufficient, that he had libertie to take a wife, as the other Apoſtles did, 1. Cor. 9. 5. *Aretius.*

But we will ſomewhat more diſtinctly yet conſider of this queſtion, of S. Pauls marriage, whereof there are diuerſe opinions.

1. Some thinke that he was a perpetuall virgin and neuer married, of which opinion is *Tertullian*, who calleth S. Paul, *Euangelicum ſpadonem & caſtratum*, the Euangelicall Eunuch, who had made himſelfe chaſt: and he ſaith further, *Petrum ſolum inuenio maritum*, I finde Peter onely, of the Apoſtles to haue beene an husband: *lib. de Monogam.* So thinketh *Hierome*, that Paul was a virgin: *epiſt.* 22. And *Epiphanius hæreſ.* 58. reckoneth among thoſe, *qui perpetuo coluerunt virginitatem*, which were perpetuall virgins, Helias in the old Teſtament, and Paul in the new. *Ambroſe* likewiſe, and *Theodoret*, doe giue this reaſon, that S. Paul before his conuerſion was too young to be married: and after he was conuerted, it is not like he deſired marriage, which he had neglected before. Of the ſame iudgement are *Theophylact*, *Oecumenius*, *Beda* vpon the 7. c. 1. *epiſt. ad Corinth.* The cheife reaſon of Pauls virginitie they ground vpon theſe words, 1. Cor. 7. 8 *I ſay vnto the married, and vnto the widowes, it is good for them, if they abide, euen as I.* But this onely ſheweth that S. Paul at that time was not married, not that he neuer had beene married: and that coniecture that Paul was not of age to be married before he was conuerted, hath no probability, ſeeing he was put in great authority by the high Prieſt, of whom he receiued letters to perſecute the Diſciples at *Damaſcus*, Act. 9. 1, 2.

2. An other opinion is, that Paul had a wife both before his conuerſion and after: ſo *Ignatius epiſt. ad Philadelphenſ.* *Clemens Alexandr lib. 3. ſtromat.* *Leo 9. diſtinct. 31 c. 11.* *Caietanus* and *Catharinus*, *in 4. cap. ad Philippenſ.* and *Eraſmus* likewiſe: their grounds are out of two places, 1. Cor. 9. 5. *Haue we not power to lead about a wife beeing a ſiſter, as well as the reſt of the Apoſtles?* and Philip. 4. 3. *I beſeech thee, faithfull yoakefellow, helpe thoſe* (women,) *which laboured with me in the Goſpel.*

But neither of theſe places prooue any ſuch thing. The firſt we refuſe not, neither vpon *Tertullians* reaſon, becauſe it goeth before, *Haue we not power to eate and drinke?* that he ſpeaketh of ſuch women which miniſtred vnto them victuals: or *Hieromes*, who thinketh becauſe the name *ſiſter* is added, he vnderſtandeth rather other women, then their proper wiues, as the word γυνὴ ſignifieth both a wife and a woman: for their wiues alſo were their ſiſters in profeſſion: or *Auguſtines*, who ſaith the Apoſtle, *non ducendi, ſed circumducendi vocabulo vſus eſt*, vſed not the word of leading to marrie, but leading about: But the ſpeciall reaſon, why we refuſe this place is, becauſe at the ſame time, that S. Paul wrote this epiſtle, he counted himſelfe among thoſe which were vnmarried, 1. Cor. 7. 8. This place onely ſheweth, that S. Paul had power to carrie about a wife, as the reſt of the Apoſtles did: but not that he vſed this power: as likewiſe he had liberty not to worke, as it followeth in the ſame place, v. 6. *Or I onely and Barnabas, haue we not power not to worke?* yet he wrought with his hands notwithſtanding.

lib de Monog. lib. 1. cont. Iouinian.

lib. de oper. Monach.

The other place is rather to be vnderstood of some helper, that was most neerely ioyned vnto S. Paul in the worke of the Gospel, then of his wife: for as *Caietane* well noteth, seeing S. Paul was vnmarried before, when he was at libertie, and wrote the first epistle to the Corinthians, it is not like he tooke him a wife afterward, beeing now a prisoner at Rome, when he sent this epistle to the *Philippians*: and beside, the Syrian translator putteth it out of doubt, who vseth here the masculine gender, as *Beza* noteth, which is ambiguous in the Greeke.

3. Some other leaue the matter in suspense, not determining, whether S. Paul were married or not: as *Origen* in the beginning of his commentarie vpon this epittle: to which opinion it is safest to subscribe: to hold it as a matter indifferent, whether S. Paul were at any time married or not, seeing it is not expressed in Scripture. It sufficeth, that he saith he had power to lead about a sister a wife, as well as the rest.

But now *Pererius* out of the same fathers, as *Hierome*, *Augustine*, contendeth that it must rather be interpreted, a *woman* beeing a sister; for the word γυνὴ, here vsed, signifieth both a woman, and a wife: which conceit is remooued by these sufficient reasons:

1. They in thus reading, *a woman a sister*, doe inuert the order of the words: which stand thus in the original ἀδελφὴν γυναῖκα, a sister a wife: if they will haue it: *a sister a woman*, that were superfluous: seeing the word *sister* also includeth the other: for shee could not be a sister, but shee must be a woman too.

2. It was more seemely, that seeing the Apostles had women in their companie to minister vnto them, it was more fit and conuenient, that their owne wiues should goe about with them, then other women, which had not beene without offence.

3. Likewise the very phrase, of leading about a sister, sheweth some authority and command, such as husbands haue ouer their wiues, and masters ouer their seruants, as *Peter Martyr* well noteth: the Apostles had power to lead about their owne wiues, who were not to forsake their husbands: but ouer other women they had not that power.

4. And if this were to be vnderstood of rich and wealthy women, which accompanied the Apostles, and ministred vnto them of their substance, they had been no charge vnto the Churches, whether the Apostles came: and so this had beene no priuiledge to the Apostles, to bring such women with them, as should support their charges. But the Apostle here standeth vpon his priuiledge and immunity, if he had thought good to haue vsed it, that he might, as the other Apostles, haue lead about a wife: *Beza*. So that whether S. Paul were married or not, it sufficeth, that he might haue taken a wife, if he would.

Morall obseruations the whole Epistle.

1. Observ. *Of the singular profit that may arise by reading of this Epistle to the Romanes.*

This Epistle hath a double vse, either to instruct vs in the right iudgement of the greatest mysteries of Christian Religion, as of iustification by faith, of the Law, of Election, of certenty of saluation, as also to stirre vs vp to the workes of piety. *Origen* onely commendeth the reading of the latter part of the Epistle, from c. 12. to the ende: the other part, he thinketh not to be so necessarie, as handling onely questions about the ceremonies of the Law: but herein I preferre rather the iudgement of *Chrysostome*, who often caused S. Pauls epistles to be read in his hearing, euen twice euery weeke: *argument. in epist. ad Roman.* and *Augustine* professeth he was much addicted to the reading of S. Paul, *lib. 7. confess. c. 3.* It was an auncient vse in times past in the Church, that they which were appointed to the Ministerie, should get without booke, the Psalmes and the Prophesie of Isai in the old Testament, and the Gospel of S. Matthew, with S. Pauls epistle in the new: It shall be profitable for euery Christian likewise to follow the same godly vse, especially to acquaint themselues with the diuine writings of S. Paul: and euery one may say with *Chrysostome, gaudeo equidem, quod spirituali illa tuba frui datum sit*, I am glad, that I may enioy that spirituall trumpet, &c. *in argum. ad Roman.*

The

The firſt Chapter.

1. *The text with the diuerſe readings.*

PAul a ſeruant of Ieſus Chriſt, called *to be* an Apoſtle, put a part *to preach* the Goſpel of Chriſt.

2 (Which he had afore promiſed by his Prophets in the holy Scriptures)

3 Of his Sonne (*Ieſus Chriſt our Lord.G.*) made (*not begotten. V.T.* or *made to him. L.*) of the ſeede of Dauid according to the fleſh: (not *of the ſeede of Dauid in the fleſh.T.*)

4 Declared to be the Sonne of God (*not knowne. T. or predeſtinate. L. or deſtinate to bee the Sonne of God. V.*) in power, *L.* (not *mightily. G. Be.* or *by power. V. according to the ſpirit of ſanctification. G. Be. V.* not *according to the holy ſpirit. T.* or *the ſpirit that ſanctifieth. R.*) by the reſurrection from the dead: *T. B. G. Be.* (not *of the dead*) euen Ieſus Chriſt our Lord: *Be. T.* (not *of Ieſus Chriſt our Lord. L. V. R. B. for it muſt bee referred to the beginning of the third verſe and all that followeth muſt be encloſed in a parentheſis: ſo the Geneuens. doe tranſpoſe it: but it is ſafeſt to put it in the laſt place, according to the originall: with reference, as is ſaid before.*)

5 By whome we haue receiued grace and Apoſtleſhip, for obedience to the faith (*that obedience might be giuen to the faith. B. G.*) among all the Gentiles for his name: (*that they may obey the faith of his name. T.*) (*in his name among all heathen. B. G.*)

6 Among whom ye are alſo the called of Ieſus Chriſt: (*the called in Ieſus Chriſt. T.*)

7 To all that be at Rome, *B.* (*you that be. B. G. Be. V. they that be. L. T.* τοις, *beeing*) called *to be* Saints: Grace *be* to you, and peace (*grace with you. T.*) from God our Father, and *from* the Lord Ieſus Chriſt.

8 Firſt verily I giue thanks to my God (*I thanke my God. B. G. but in the originall it is put in the datiue, to God*) through Ieſus Chriſt, for you all, becauſe your faith is publiſhed in the whole world. (not, *heard. T. or renowned. R. the word is* καταγγελλεται, *annuntiatur. publiſhed.*)

9 For God is my witneſſe, whom I ſerue in my ſpirit (*with my ſpirit. B.*) in the Goſpel of his Sonne, that without ceaſing, I make mention of you *V. B. G. Be.* (*make memory of you. R. L. which phraſe is neither good in Latin or Engliſh.*)

10 Alwaies in my prayer, beſeeching, if by any meanes ſometime at the length *T. B. L. V.* (*at one time or other. B. G.*) I might haue a proſperous iourney by the will of God to come vnto you.

11 For I long to ſee you, that I might impart vnto *Be. L.* (*beſtow among you. B. G.*) ſome ſpirituall gift; that ye may be ſtabliſhed, *Be. B.* (*or confirmed. T. V. to confirme you. L. R. but the word is in the paſſiue.*)

12 That is, to be comforted together among you, *Be. in you. L. R. with you. B. G. to be exhorted together. B. Par. but the Apoſtle was comforted rather, then exhorted by their faith*) by *our* mutuall faith, yours, and mine.

13 Now I would not haue you ignorant (brethren) *Be. Par. l. Or.* (*I would haue you know. T. B.*) how that I haue oftentimes purpoſed to come vnto you, (but haue beene letted hitherto) that I might haue ſome fruit alſo among you, *Be. Par.* (*in you. L. T. R. the Greeke prepoſition ſignifieth* (*in*) *properly, but here it is taken for, among*) as alſo among other Gentiles.

14 Both to the Grecians, and to the Barbarians, both to the wiſe, and vnwiſe am I a debter: (*to euery man am I a debter, to preach. T. this is not in the originall.*)

15 So that, as much as in me (*is*) I am readie to preach the Goſpel, to you alſo that are in Rome. (*verbat. that which is in me, is readie to preach.*)

16 For I am not aſhamed of the Goſpel of Chriſt: for it is the power of God vnto ſaluation, to euery one that beleeueth, to the Iew firſt, and alſo to the Grecian.

17 For by it, the righteouſnes of God is reuealed, from faith to faith, as it is written, But the iuſt ſhall liue by faith.

18 For the wrath of God is reuealed from heauen againſt (*vpon L.*) all vngodlines and vnrighteouſnes of men, which withheld the truth in vnrighteouſnes.

19 Foraſmuch as that which may be knowne of God, *Be. G. V. B.* (*which is knowne of*

God. L. R. the knowledge of God. T. τὸ γνωστὸν, *here ſignifieth that rather, which may be knowne*) is manifeſted in them: for God hath ſhewed it vnto them.

20 For the inuiſible things of him, from the creation of the world, (or ſince the foundation) *T. L. Par.* (not, *thorough the creation of the world. V. G. B. ſee qu.* 51. 2.) beeing vnderſtood by (*his*) works, are ſeene; both his eternall power and Godhead (*which words the Geneuenſ. tranſpoſe to the beginning of the verſe*) that they ſhould be without excuſe: *T.* (not, *ſo that they are inexcuſable. L. R. B. or, to the intent, that they ſhould bee without excuſe. B. G. Par. ſee qu.* 54.)

21 Becauſe, that when they knew God, they glorified him not, as God, neither were thankfull, but became vaine in their imaginations, and their fooliſh heart was darkned. ἐσκοτίσθη. *Be. L.*) *blinded. B. full of darknes. G.*)

22 When they profeſſed themſelues to be wiſe: *B. G.* (*ſaying themſelues to be wiſe. L. R. counting. B. thinking. T. but* φάσκοντες *is better tranſlated, profeſſing*) they became fooles.

23 And they turned (for they turned, *Be. G. but the word in the originall is* καὶ, &) the glory of the incorruptible God, into the ſimilitude of the image (by the ſimilitude, &c. *V.* into the former image, *Be.* made after the ſimilitude, &c. *B. but in the originall it is, in the ſimilitude*) of a corruptible man, and of birds, and of foure footed beaſts, and of creeping things.

24 Wherefore God gaue them vp to their hearts luſt, vnto vncleannes (*not*, to vncleane luſts of their hearts. *T.* or to vncleannes through the luſts of their hearts. *V. B.*) to diſhonour or diſgrace, *ignominia afficiant. T. V. L.* (defile, *Be. G. but the word* ἀτιμάζεσθαι *properly ſignifieth to diſgrace*) their owne bodies betweene themſelues.

25 Which turned the truth of God into a lie (*not, his truth for a lie, V. B.*) and worſhipped and ſerued the creature beſide the Creator, (or forſaking the Creator (*not, aboue the Creator, V. or more then the Creator. B. or rather then the Creator: the word is* παρὰ, *beſide*) who is bleſſed for euer, Amen.

For this cauſe, God gaue them vp to vile affections: for euen the woman did change the naturall vſe into that which is beſide nature: (*contrarie to nature. L. B. G. the word is* παρὰ, *praeter:* and vſed that which is not of nature. *T. but here he interpreteth, rather then tranſlateth.*)

27 Likewiſe the males (the men. *B. G. but the word is* ἄρρενες, *males*) left the naturall vſe of the women, and burned in their luſt one toward an other, and the males with males (*men with men. B. G. the word is* ἄρρενες, *males*) wrought filthines, and receiued in themſelues ſuch recompence of their error, as was meete: (*as they ſhould. L. as was according. B.* ἣν ἔδει, *which it behooued, or was meete.*)

28 For as they regarded not to know God, *euen ſo* God deliuered them to a reprobate minde, *G. V.* (rather *then a lewd minde. B. reprobate ſenſe. L. vaine minde. T. minde voide of iudgment. B. P. the words are* ἀδόκιμον νοῦν, *reprobate minde*) to doe thoſe things which are not conuenient.

29 Beeing full of all vnrighteouſnes, fornication, wickednes, couetouſnes, maliciouſnes, (rather then, *iniquitie, malice, fornication, and wickednes. L. B. for the order is inuerted: for the the Greeke copies, and the Syriak put fornication in the ſecond place. ſee. qu.* 23. *following*) full of enuie, murder, debate, deceit, euill conditioned, *V. B.* (*taking things in the worſe part, G. full of euill thoughts, T. malignitie. L. Be. the word is,* κακοηθείας, *churliſhnes, moroſitie*)

30 Whiſperers, backbiters, haters of God (not *hatefull to God. L. for the Apoſtle ſetteth downe the ſinnes of the Gentiles*) deſpitefull, *B.* (or contumelious, *L. doers of wrong. G.*) proud, boaſters, inuenters of euill things, diſobedient to parents, without vnderſtanding, couenant breakers, (*diſſolute, L. R. the word is* ἀσύνθετους, *not ſtanding to compoſition*) without naturall affection, ſuch as can not be appeaſed (*without fidelitie, L. R. truce breakers, B. V. but that was ſaid before*) mercileſſe.

31 Which knowing the iuſtice of God (*the righteouſneſſe. B. law. G. right of God. G. Be. iudgement of God, the word is* δικαίωμα, *iuſtice*) that they which doe ſuch things, are worthy of death, *Be. B. G. V.* (not, *did not vnderſtand, that they which doe ſuch things are worthy of death. L.* for theſe words, *did not vnderſtand, are not in the originall:* not, *that it condemneth to death thoſe which doe ſuch things. T. for the word is the plurall,* (*are worthie of death*) but fauour, *G. or applaud. Par. or haue pleaſure in. B. or patronize. Be.* not *conſent. L. the word ſignifieth more, then a bare conſent*) thoſe which doe them.

2. The

2. The Argument and parts of the Chapter.

IN this Chapter the Apoſtle after the ſalutation, and *exordium* of the Epiſtle, falleth to prooue iuſtification by faith againſt the Gentiles: firſt, ſhewing their manifold ſinnes and bad works, whereby they were ſo farre from beeing iuſtified, that thereby they incurred euerlaſting damnation.

The parts are 1. the inſcription to v.8. 2. the exordium or introduction to the matter, to v.17. 3. the propoſition and argument concerning iuſtification by faith, v.17.18. 4. the confirmation or proofe, to v.31.

1. The inſcription or ſalutation ſheweth, 1. the *perſon* that ſaluteth and ſendeth greeting which is *Paul*, deſcribed by his office and calling, in *generall*, a ſeruant of Ieſus Chriſt: in *ſpeciall* an *Apoſtle*, to what ende, to preach the Goſpel, v.1. which is ſet forth, 1. by the antiquitie, v.2. 2. the *excellencie* of the ſubiect thereof, Chriſt Ieſus: who is deſcribed by the ſingularitie of his perſon, God and man, v.3.4. and by his office ſet forth in *generall*, by the worke of our redemption, which was finiſhed by his ſanctification and reſurrection, v.4. and in ſpeciall, he was the author of the conuerſion and calling of the Apoſtle, v.5. 3. by the effect of the Goſpel, to winne obedience to the faith among the Gentiles.

2. The perſons ſaluted are the Romanes, whom he ſetteth forth by their *externall* condition, *generall*, they were Gentiles, *ſpeciall*, at Rome, and *ſpirituall*, what they were, *called*, by whom, by Chriſt, to what, *to be Saints*, v.6.7.

3. The *ſalutation it ſelfe*, v.7. he wiſheth vnto them grace, and peace.

2. In the *exordium* or *proeme*. 1. There is his *gratulation* or giuing of thanks for their faith, v.8. 2. the teſtification of his loue toward them confirmed by an oath: in which his loue is expreſſed by two effects, 1. his earneſt prayer to God to come vnto them, ver. 9.10. 2. his longing deſire in himſelfe to ſee them, ver.11. with the ende, v.12. 3. a *preoccupation* of a queſtion, or *purgation* of himſelfe, that he yet came not vnto them: where he ſheweth, 1. the lets of his purpoſe, v.13. 2. his purpoſe, which yet he continued to come vnto them: which is confirmed both by the end, to haue ſome fruit among them, v.13. 2. and by his calling, in *generall*, he was a debter to all the Gentiles, who are ſet forth by diſtribution, v.14. in *ſpeciall*, and ſo conſequently he was readie to preach the Goſpel vnto them. And by this mention made of the Goſpel, he taketh occaſion to paſſe vnto the matter.

3. The third part is the propoſition: that iuſtification is by faith: where we haue firſt the *occaſion*, whereupon he bringeth it in: *I am not aſhamed of the Goſpel of Chriſt:* then the *propoſition* it ſelfe: that the Goſpel is the power of God to ſaluation to euery one that beleeueth, v.16. and the proofe thereof taken from the Prophet *Habacuk*, v.17.

4. The fourth part is the confirmation of this propoſition, that men are iuſtified by faith: which he ſheweth by this diſiunction: they are iuſtified either by faith, or by workes: but not by workes: which he prooueth by this diſtribution: firſt, that the Gentiles cannot be iuſtified by workes, in this Chapter to the 17. v. of the next: then, that neither the Iewes can challenge any thing by their workes, thence to the ende of the 2. Chapter: the Gentiles cannot be iuſtified by their workes, becauſe by their workes beeing full of impietie and iniquitie, they are made guiltie of eternall death, and of the wrath of God: the argument ſtandeth thus: they which are full of impietie and iniquitie, are ſubiect to the wrath of God: this propoſition is expreſſed, v.18. But the Gentiles are ſuch, full of impietie and iniquitie: *Ergo*, the aſſumption or ſecond part is prooued *diſtributiuely*: firſt their impietie is ſhewed toward God, to v.28. then their iniquitie toward men. v.32.

In the proofe of their impietie: firſt the ſinne is ſhewed, then the puniſhment: their ſinne, in that wittingly and againſt their knowledge, they depraued the worſhip of God; their knowledge is ſet forth by the light of nature in them, v.19. and by the creatures, ver. 20. their deprauation of Gods worſhip, is expreſſed, in the *cauſes*, their vnthankfulneſſe, which brought forth vanitie of mind, & fooliſhnes, v.21.22. the *effect*, in worſhipping corruptible things in ſtead of God, v.13. then the puniſhment followeth, they were giuen vp to their hearts luſts, v.24.

2. As they depraued Gods worſhip wittingly againſt their knowledge, ſo they did it willingly: their ſinne is ſhewed, in their voluntarie forſaking of the Creator, v.15. their puniſhment, in beeing giuen ouer both women and men to vile affections, v.26,27.

Then followeth the demonstration of their iniquitie: which consisted, 1. both in doing things not comely, which is declared, both by shewing the cause thereof, then beeing giuen ouer to a reprobate mind, procured by their contempt, and wilfull neglect of the knowledge of God, v.28. and by a particular enumeration of the diuerse sinnes, which they committed: the seuerall distribution whereof see afterwards, qu.72. 2. They did not onely commit such things themselues, but they also fauoured and patronized such as did them, v.32. so then the conclusion must follow, that the Gentiles made themselues, by those their euill workes worthy of death, and so consequently thereby depriued themselues of life and saluation.

3. *The questions and doubts discussed.*

Quest. 1. *Why Paul setteth his name before this Epistle.*

1. *Chrysostome* giueth this reason, why neither Moses prefixeth his name before his books, nor yet the Euangelists, Matthew, Marke, Luke, Iohn, before their Gospels, *illis quippe præsentibus scribentes, &c.* for they writing vnto those which were present, had no cause to set to their names: But Paul, *quia longe remotis scribebat, &c.* because he did write to those which were a farre off, had reason to set to his name, after the manner of Epistles. 2. But Paul for an other reason doth suppresse his name, writing to the Hebrewes, *quia non erunt amico in Paulum animo*, because they had no friendly minde toward Paul: and therefore as soone as they had heard his name, they would presently haue reiected the whole Epistle, *Chrysostome*. 3. And S. Paul beeing appointed to be the doctor of the Gentiles, vseth rather to instruct them by Epistles, then by sermons, as the Prophets, or commentaries, as the Euangelists, or dialogues, as Iob: because he did write vnto many Churches. And so as the forme of Epistles requireth, he setteth his name in the inscription, that it may be knowne whose Epistle it was. *Hyperius.*

Quest. 2. *Of the two names of the Apostle, Saul, and Paul, what they signifie.*

1. Concerning *Saul: Ambrose* in his Commentarie thinketh it signifieth vnquiet, restles, alluding vnto the Greeke word σάλος, which signifieth the troublesome motion of the waues of the Sea: and the letter υ beeing put vnto it, it maketh σαυλυς, *Erasm. annot.* But Saul beeing an Hebrewe name, the deriuation thereof must be taken from the Hebrewe: Saul then is deriued of the Hebrew word, *shaal*, and it it signifieth asked or begged, *Erasm. ibid. Tolet.*

2. Of the deriuation of the name *Paul*, there are diuers opinions. 1. *Hierome* sometime thinketh, that it should come of the Hebrewe word *pelah*, which signifieth wondefull, *comment. in Philem.* 2. Some will haue it rather deriued of *paghal*, which signifieth to doe, or worke, because he was Gods workman, and the Lord wrought by him as his instrument, *Tolet.* 3. *Remigius* saith, it signifieth in the Hebrew *os tubæ*, the mouth of a trumpet: for so S. Paul was the Lords trumpet to sound forth the Gospel, *Gorrhan.* but *Aretius* saith well, *Ex propriis linguis deriuatio nominum petenda*, that the deriuation of names must bee fetched from the proper languages: from the Hebrewe tongue then, words which are not Hebrewe, cannot take their deriuation. 4. Some doe make it a Greeke name, and to bee deriued of παῦλα, quietnes, of the word παύομαι, to rest, to be quiet. But *Aretius* well noteth, that Paul is found to be no proper name among the auncient Greeke writers, *Homer, Hesiode, Herodotus, Thucydides:* but onely in the late Greeke historians, *Plutarke, Appion, Dion*, which turned the Latine histories into Greeke. 5. *Augustine* thinketh that it is a *Latine* name, deriued of the aduerbe *paulum*, little: whereby S. Paul signified his humilitie: and herein *Beda* followeth *Augustine*. 6. But their coniecture is best, that take it to be a proper name vsed among the Romanes: as *Paulus Æmilius*, and other famous Romanes were called by this name, *Beza.*

Quest. 3 *Vpon what occasion the name Saul was turned to Paul.*

1. *Origen* thinketh, that the Apostle had two names from the beginning, as *Matthew* was called *Leui:* and it was the manner of the Hebrewes to vse diuerse names: and he giueth this reason, because it is said, Act.13.9. *Saul which is called Paul*, that he begann not then to haue two names, but was so called before: and his parents because they were Iewes of the tribe

of

of *Beniamin* called him Saul, and beeing citizens of Rome alſo by priuiledge, they called him Paul, according to the Romane names: But *Toletus* thus obiecteth, that if hee had two names from the beginning, S. Luke would haue expreſſed them before, whereas he is onely called *Saul* in the hiſtorie going before the 13. Chapter: otherwiſe there is great probabilitie in this opinion, that the Apoſtle was called Saul and Paul, but not at the ſame inſtant, neither from the beginning, but afterward.

2. *Chryſoſtome*, *Theodoret*, *Theophylact*, *Theodulus*, all theſe are of opinion, that the Apoſtles name was changed from *Saul* to *Paul*, by God himſelfe, as Abrahams and Iacobs names were changed, and Peters, that herein he ſhould not be inferiour to Peter. But *Hierome in Commentar. in Philemon*, and *Sedulius*, doe refute this opinion by this reaſon, becauſe mention is made in Scripture of the change of their names, ſo is there not of this: and *Tolet* addeth further, that *Peters* name was not changed, but ſomewhat added to it: he was called *Simon Peter:* But after the Apoſtle beganne to be called *Paul*, hee is no more named *Saul*.

3. *Hierome in epiſt. ad Philem.* whome *Lyranus* follow, thinke, that Paul after the conuerſion of *Sergius Paulus*, would be called by his name, as a monument of that triumph in conuerting a cheife man of the Gentiles to the Chriſtian faith: *Sedulius* and *Anſelme* doe reiect this opinion, becauſe there is no ſuch vſe and cuſtome in the Scripture for Saints to take vnto them names vpon any ſuch occaſion: And againe, this had not beſeemed Pauls humilitie to haue taken the glorie of that victorie to himſelfe, which was due vnto Chriſt, *Tolet*. and rather *Sergius* ſhould haue been called by Pauls name, by whom he was conuerted and baptized, then Paul by his, *Perer*.

4. *Ambroſe* and *Auguſtine*, thinke that the Apoſtles name was changed at the time of his conuerſion: and *Ambroſe* giueth this reaſon, *ex Saulo inquieto factum Paulum quietum, &c.* of vnquiet *Saul*, he was made quiet *Paul*, of a Perſecutor, a Preacher of the Goſpel: But here *Ambroſe* alludeth vnto the Greeke ſignification of theſe words, whereas Saul is an Hebrew name, and Paul a Latine, as is ſhewed before: But *Auguſtine* rendreth an other reaſon, which *Beda* followeth; *Saulus factus eſt Paulus, primo ſuperbus, poſtea humilis*, Saul was made Paul, firſt proud, then humblet for Saul was a proud and cruell King, and perſecuted Dauid, and ſo Saul before his conuerſion perſecuted the Church: this opinion *Tolet* approoueth. But if Paul had been ſo called vpon any of theſe occaſions, S. Luke would haue called him by that name before, preſently after his conuerſion, whereas he maketh no mention of Paul vntill he came to the 13. Chapter.

5. Therefore this is the moſt probable coniecture, that as long as S. Paul laboured among them of the circumciſion, he was called by his Hebrew name Saul. But after his calling to preach vnto the Gentiles, he was called by a Romane name, *Paul*, not ſo much to ſhew that he was a Romane by priuiledge, as to teſtifie and profeſſe himſelfe the Apoſtle of the Gentiles, becauſe the name of Paul was more acceptable vnto the Gentiles, as beeing a Romane name. And *Saul* and *Paul* may be thought to be one and the ſame name in effect, and to differ no more, then *Theodoricus* in Latine, *Dietrich* in the Germane tongue, and *Tierrie* in French: as *Iochanan* in Hebrewe, *Ioannes* in Latine, and *Iean* in French: *Beza annot.* Act. 13. 9. with whom agreeth *Parem*. But *Aretius* obiecteth, that Saul and Paul cannot be the ſame name, and one deriued of the other, becauſe *Saul* is an Hebrew name, and *Paul* a Latine or Romane: *Tolet* addeth further, that if they had been one and the ſame name, S. Luke would not haue ſaid, *Saul, which is alſo Paul.*

Anſw. 1. We doe not ſay that *Paul* is deriued of *Saul*, or of the ſame ſignification in the Latine, which *Saul* hath in the Hebrew: but that in likenes of ſound the one commeth neare the other, and ſo one might be taken for the other. 2. And though they be one name in effect, yet beeing diuerſe in language, and ſo differing, S. Luke may make mention of both, as Iohn doth of Simons newe name, which was *Cephas* in Hebrewe, and *Peter* in Greeke, Ioh. 1. 42. And this is an euident argument, theſe were not two diuerſe names of the Apoſtle at the ſame inſtant, becauſe as ſoone as the Apoſtle beganne to be called Paul, hee ceaſed to be named Saul.

Queſt. 4. *At what time the Apoſtles name beganne to to be called Paul.*

1. *Origens* opinion is, that from the beginning euen of his natiuitie hee was called by two names by his parents, ſo alſo *Pererius*: but that is not like, for then from the begin-

ning

ding of the ſtorie, S. Luke would haue called him indifferently by the one name, as well as the other.

2. *Ambroſe* and *Auguſtine* thinke, that this change was made at the time of his conuerſion: whoſe opinion is ſeen before: but this is vnlike vpon the former reaſon, becauſe S. Luke maketh no mention of the name of Paul, at his firſt calling and conuerſion.

3. *Hieromes* opinon is, that he then firſt was called Paul, when he conuerted *Sergius Paulus*: But he is ſo called before Saint Luke ſetteth downe the manner of his conuerſion, Acts. 13.9.

4. I preferre therefore their opinion, that thinke that Saul beganne then to bee called Paul, when he was ſet apart by the Church of Antioch by the inſtinct of the ſpirit to preach among the Gentiles: thus *Beza annot.* and *Catharinus* a Popiſh writer. *Pererius* obiecteth that after the Apoſtle was thus ſeparate, and ſet apart by the Church, he is called *Saul*, and *Barnabas* who was alſo ſeparate with him, and yet his name is not changed: *Anſw.* Hee is not called Saul after he was ſent forth by the Church: but the laſt place wherein he is caelld Saul onely, is v. 2. *Separate me Barnabas and Saul, &c.* But beeing now ſent forth, they came firſt to the Iſle Salamis, the deputie whereof was *Sergius Paulus*: and then he is called Saul, otherwiſe Paul, and euer after that, in all that hiſtorie Paul onely.

5. Queſt. *In what ſenſe Paul calleth himſelfe the ſeruant of Ieſus Chriſt.*

1. *Origen* aſſigneth fowre cauſes why Paul calleth himſelfe, the ſeruant of Ieſus, 1. *propter humilitatem*, to ſhew his humilitie. 2. *propter imitationem Chriſti*, to imitate Chriſt, who ſaid, *I am in the middes among you, as one which miniſtreth.* 3. And becauſe he is thought to haue beene called, hauing a wife, in that reſpect he was a ſeruant. 4. As long as wee are in this bodie, we haue not attained to perfect libertie, and therefore are as ſeruants ſtill: But all this beeing admitted to be true, that in all theſe reſpects Paul was a ſeruant to Chriſt: yet they are too generall, and agree vnto other ſeruants of Chriſt: whereas S. Paul doth make this more peculiar to himſelfe. 3. *Chryſoſtome* ſaith, that three wayes wee are ſeruants vnto God: by the right of creation, by the obedience of faith, and the obedience of life and converſation: but yet theſe conſiderations are ſomewhat to generall, and doe not ſhewe, why the Apoſtle doth vſe this title ſpecially of himſelfe. 4. Some giue this reaſon: the ſeruant muſt be addicted to his maſters religion: as Exod. 12. 22. the ſeruants bought for mony were to be circumciſed: ſo Paul profeſſeth himſelfe a ſeruant of Ieſus Chriſt, that is, of the Chriſtian religion: ſo that writing to Chriſtians, he might better perſwade them hereby, profeſſing the ſame religion, *Aretius*, *Toletus*. But in this ſenſe, not onely Paul, but euery Chriſtian is the ſeruant of Ieſus Chriſt. 5. *Sedulius* vnderſtandeth Paul to be a ſeruant in reſpect of his miniſterie, which is a kind of ſeruice: But *Tolet* miſliketh this, becauſe his office and miniſterie is expreſſed in the next word following, wherein hee maketh mention of his Apoſtleſhip. 6. *Ambroſe*, *Theodoret*, *Theodulus*, interpret him to be a ſeruant, becauſe he was *à lege liberatus*, deliuered from the Lawe: but this was not a peculiar priuiledge to Paul, but generall to all Chriſtians, 7. Therefore this holy Apoſtle in a peculiar and ſpeciall regard, calleth himſelfe the ſeruant of Ieſus, in reſpect of his ſingular and miraculous conuerſion: by the which he was ſo obliged vnto Chriſt, that he deuoteth himſelfe wholly to his ſeruice: ſo that both by his *condition*, he profeſſeth himſelfe Chriſts ſeruant, beeing by him redeemed from the tyrannie and ſeruitude of Sathan, of a cruell perſecutor and blaſphemer, beeing made a worthy Apoſtle and preacher of the Goſpel: and ſo by his *office* alſo and miniſterie, he wholly doth conſecrate himſelfe to the ſetting forth of the Goſpell of Chriſt.

Queſt. 6. How Paul calleth himſelfe a ſeruant, ſeeing Chriſt ſaith, *I will not call you ſeruants*, *Iohn*, 15.15.

1. *Hierome* giueth this ſolution, that there is a double kind of ſeruice, one is a ſeruice of men, of which Chriſt ſpeaketh, *I will not call you ſeruants, but friends*: the other is a ſeruice vnto God, whereof Dauid ſpeaketh, *I am thy ſeruant, and the ſonne of thy handmaid*, Pſal. 116. 15. 2. *Origen* giueth this ſatisfaction, *ſernit Chriſto non in ſpiritu ſeruitutis, &c.* he ſerueth Chriſt not in the ſpirit of ſeruitude, but in the ſpirit of adoption: *quod omni libertate nobilior eſt Chriſti ſeruitus*, for Chriſts ſeruice is more noble then any libertie. 3. But yet to ſpeake hereof more diſtinctly; there is a threefold kind of ſeruice, *ſeruitus peccati*, the

ſeruice

inſtit. & neat. in epiſt. ad Titum.

ſeruice of ſinne: whereof our Sauiour ſpeaketh, Ioh.8.34. *He that committeth ſinne, is the ſeruant of ſinne:* there is *ſeruitus humana*, the ſeruice of men, from the firſt wee are freed by faith in Chriſt, but not from the ſecond: for the Apoſtles exhort thoſe which are called beeing ſeruants, to be obedient to their maſters in the fleſh: the third kind is the ſeruice of God: which is of two ſorts, voluntaria, as in the Angels and Saints: the which S. Paul meaneth here; and conſtrained, as in the deuils, which are forced to be obedient to Gods will: now there are two ſpeciall bonds of this ſeruice, both by right of the *creation*, we are Gods creatures, and the workemanſhip of his hands, and therefore bound vnto his ſeruice; and of our *redemption* in Chriſt, *Perer.* 4. And of this ſeruice vnto God, there is a threefold conſideration: there are ſeruants, *naturâ, conditione, ſtatu*, by nature, as by the right of creation, by condition, by the right of redemption: thus the faithfull remaine ſeruants vnto God: but they are not in the ſtate of ſeruants, but are freemen, though the Lords ſeruants, *Tolet.* 5. And of theſe ſeruants vnto God, there are three kinds; 1. the worſt ſort is of thoſe which ſerue onely for feare: the middle ſort of ſuch, which ſerue onely for hope of reward: the third of thoſe, *qui Deo propter Deum ſeruiunt*, which ſerue God onely for his owne ſake, *Perer. rim.*

Queſt. 7. How S. Paul ſaith, *Called to be an Apoſtle.*

1. *Pererius* note is ſomewhat curious here, as if the Apoſtle ſhould haue ſaid, I dare not call my ſelfe an Apoſtle, but I am ſo called of all: for here the Greeke word κλητὸς, called, is not of the nature of a Participle, but rather of a Noune, as *Eraſmus* noteth, and *Beza*: and it is as much, as if he ſhould ſay, *by calling an Apoſtle:* ſo that this word rather ſheweth the authoritie by the which he was called, then the calling it ſelfe. 2. Here may be noted the difference which the Fathers make betweene κλητὸς & κλητὸς, which both ſignifie *called:* but the firſt is vſed of them which are called, and obey not, the other of them which are effectually called, and obey their calling: which difference though it may well be obſerued here, yet it is not perpetuall, as Matth.22.19. *Many are called, fewe are choſen*, the word is there κλητοὶ, *Beza*. 3. Not much vnlike is *Origens* diſtinction: betweene *electus* and *vocatus* elected to be an Apoſtle, and called to be an Apoſtle, *Iudas* was an Apoſtle called, but not elected: which diſtinction, if by election be vnderſtood predeſtination, it holdeth well: otherwiſe in reſpect of the outward calling, Iudas was both elected, and called to be one of the twelue, *Tolet.* 4. The difference which *Auguſtine* here noteth betweene *vocari* and *congregari*, to be called and congregate, or gathered together, is not generally true: the firſt he thinketh to be peculiar to the Church of Chriſt, the other to be vſed of the ſynagogue and Church of the Iewes: for the Prophets in the old Teſtament doe vſe the word of vocation and calling, *Beza*. 5. There are two kinds of calling, one is generall, as to be called to the knowledge of God; in which ſenſe it is ſaid, *Many are called, but fewe choſen:* there is a ſpeciall kind of calling, as to be called to ſome ſpeciall office: as the Apoſtle ſaith, *No man taketh this honour to himſelfe, but hee that is called of God, as Aaron, Heb.*4.5. S. Paul was called both wayes, firſt to the knowledge of Chriſt, when he was conuerted, Act. 9. then hee was ſeparated to the office of his Apoſtleſhip, Act.13. *Tolet.* 6. And hereby S. Paul, in ſaying, *Called to be an Apoſtle*, noteth two things; 1. That he did not take this honour vpon him by intruding himſelfe, but he was thereunto appointed of God, *Eraſmus.* 2. Hee ſheweth that the Apoſtolike dignitie is not attained vnto by any humane merits, but by grace only, and free gift of him that calleth, *Perer. ex Thom.*

Queſt. 8. *Of the office and calling of an Apoſtle, what it was.*

1. The word Apoſtle is taken, either *æquiuocè*, in an equiuocall and improper ſenſe; and either in the better ſort, as *Andronicus* and *Iunia* are ſaid to be notable among the Apoſtles, Rom.16.7. where the word is generally taken for one that is ſent; or in the worſe, as ſome are called falſe Apoſtles, 2.Cor.11.13. 2. Or the word is vſed *vniuocè*, properly; and that either in a kind of excellencie, as Chriſt is called our high Prieſt and Apoſtle, Hebr.3.1. or elſe it is applyed to the cheife Miniſters of the new Teſtament, which were properly called Apoſtles, *Gryneus.* 2. *Hierome* maketh fowre kinds of Apoſtles, that is, of ſuch as were ſent, as the word ſignifieth. 1. Some were onely ſent from God, as the Prophets, *Iſaias, Ieremias*, with the reſt. 2. Some were ordained of God, but by men, as *Moſes* conſecrated Aaron to bee high Prieſt; and Ioſuah to ſucceede him. 3. Some are ſent by men, and

not

not of God, as they which enter by corruption and bribes. 4. Some intrude themselues, being neither sent of God, nor by men. 3. The word *Apostle* generally signifieth, any that is sent, yet it properly also expresseth the highest office and dignitie of Apostles in the Newe Testament: as S. Paul saith, 1.Cor.12.20. God hath ordained some in the Church: as first, Apostles, secondly Prophets, thirdly teachers. 4. And though S. Paul were none of the 12. Apostles, yet he and Barnabas were also ordained of Christ, to be Apostles of equall authoritie with the twelue.

Quest. 9. *Diuerse points, wherein consisted the excellencie of the Apostleship.*

1. The Apostles were such as were immediately called by Christ, to preach his Gospel through the world, as Matth.28.20. *Goe and teach all nations.*

2. They were such as had knowne Christ in the flesh; and were eie-witnesses of his miracles, and heard his sermons: as S. Iohn saith, *That which we haue seene, and heard, declare wee vnto you*, 1.*Epist.*1.3. And S. Paul though he had not knowne Christ in the dayes of his flesh, yet he saw him now beeing immortall and in glorie by reuelation.

3. They had the keies of the kingdome of heauen after a more speciall manner: that whatsoeuer they bound or loosed in earth, should be bound and loosed in heauen, as *Peter* did bind vp the sinne of *Simon Magus*, and gaue sentence against *Ananias* and *Saphyra* his wife.

4. They had authoritie both to discerne the canonicall Scripture, from that which was not canonicall, as also to write new canonicall bookes: as *Paul, Matthew, Peter, Iohn, Iude.*

5. They had power to worke miracles, to heale all manner of diseases, and to cast out deuils: yea the verie shadow of Peter as he passed by, was able to heale the sicke, Act.5.15. & the partlets and napkins that were brought from Pauls bodie to the sicke, helped them, Act. 19.12.

6. They had the gift to speake with diuerse tongues and languages: *Pererius* here addeth further, that they had another speciall grace: that speaking but in their owne tongue, yet men of diuerse languages did so vnderstand them, as if they had spoken diuerse languages: of the same opinion is *Erasmus, annot. Act.2.8.* But *Beza* well obiecteth, that if this had been so, the miracle had not been in the Apostles speaking, but in the peoples vnderstanding: neither yet is it to be thought, that they spake diuerse languages at one and the same instant (as *Erasmus* obiecteth) but that they spake diuerslie, vnto seuerall people, of diuerse languages, as they were offered vnto them.

7. This speciall prerogatiue the Apostles had, to be iudges of men at the latter day: as our Sauiour saith, Matth.19.28. *That they shall sit vpon 12. seates, and iudge the 12. tribes of Israel:* not that they shall sit as Iudges to giue sentence: but by the word and doctrine, which they had preached, and the world refused, shall men be iudged; as our blessed Sauiour in this sense saith, Ioh.12.48. *He that refuseth me, and receiueth not my words, the word that I haue spoken, it shall iudge him in the last day.*

8. The Apostles had power by laying on of their hands, to giue the holy Ghost: which *Simon Magus* seeing, would by money haue purchased the like power, Act.8.

9. It was giuen them in all their doctrine to be free from error, as Christ promiseth, Ioh. 16.13. that the spirit should lead them in all truth.

10. The Apostles in the knowledge of the mysteries and high things of the Gospel, exceeded all other, as S. Paul saith, Ephes.1.7. *According to his rich grace, whereby he hath been abundant toward vs in all wisedome and vnderstanding.*

11. Two other prerogatiues *Pererius* addeth, the one vncertaine, the other false: first he saith, that the Apostles composed and framed the symbole, containing the 12. articles of the faith, commonly called the Apostles Creede, which is not certaine: both because some of the articles, as that of the descension came in many yeares after the Apostles, as is elsewhere shewed: and if the Apostles had set downe this rule of faith, it is not like that diuerse Churches would after them, haue framed so many diuerse formes beside of the Creed.

See Synops. pag.1055. colit 3.

12. But the last priuiledge, that the Apostles *post acceptum spiritum sanctum fuerint impeccabiles, quantum ad peccatum mortale*, after they had receiued the spirit, were without sinne, &c. for 1. in this sense, that distinction of veniall and morrall sinne, is not to bee allowed, that some are veniall in their owne nature: by the grace of God all sinnes were veniall to the Apostles, and to all other beleeuers: but in it owne nature euery sinne deserueth death

death, and ſo is mortall, Rom. 6. 23. 2. And that the Apoſtles were apt to ſinne, is euident by Peters ouerſight, for the which he was openly rebuked of S. Paul, Gal. 2. 11. where he ſaith, *he was to be blamed.*

10. Queſt. *How S. Paul is ſaid to be ſet, or put apart for the Goſpel of God.*

The word which the Apoſtle here vſeth, is ἀφορισμένος, ſeparated, or ſet apart. 1. *Ambroſe* thinketh that here there is an alluſion to the ſect of the *Phariſies*, whereof S. Paul was, who were ſo called, becauſe they were in a more ſtrict kinde of liuing ſeparated from others. 2. Whereas S. Paul ſaith likewiſe, Galat. 2. 15. that God ſeparated him from his mothers wombe, ſome interpret, *ab vtero ſynagogæ*, he was ſeparate from the wombe of the Synagogue, *gloſſ. interlin. à doctrina Phariſeorum*, from the doctrine of the Phariſies, *gloſſ. ordinar.* but this S. Paul expreſſed in the words following, *and called me by his grace*, Gal. 2. 15. 3. *Hug. Cardin. ſegregatus à grege*, he is ſaide to be ſeparated from the reſt of the flocke: but ſo were the other Apoſtles alſo. 4. *Oecumen. aliꝰ ad alia, ego ad Euangeliſmum*, ſome were ſet apart for other things, I for the Goſpel: but this was generall alſo to all the other Apoſtles. 4. *Anſelmus*, he is ſaid to be *ſegregatus*, ſet apart, *præ cæteris diſcipulis, &c.* in reſpect of other diſciples, which were with him then at Antioch, when the Spirit ſaid, *Separate me Barnabas and Saul*, Act. 13. but the Apoſtle ſpeaketh of a ſeparation euen from his mothers wombe, as he expounded himſelfe, Gal. 2. 15. 5. As theſe haue ſpeciall reference to Pauls actuall ſeparation, when he was called: So others referre it to the electing and foreordaining Paul to this worke in the counſell of God. But *Origen* and *Sedulius*, aſcribe this ſeparation to Pauls merits, that the Lord foreſaw his merits and labours, which he ſhould take in the Goſpel, and therefore elected him to be an Apoſtle. But *Tolet* well confuteth this, becauſe it is contrary to S. Pauls owne doctrine, Rom. 9. who aſcribeth election to the mercie and grace of God: and he himſelfe profeſſeth, *that he was called by the grace of God*, Gal. 2. 15. therefore not by any merits. 6. Chryſoſtome vnderſtanderh this ſeparation, of his preordaining vnto the Apoſtleſhip: as the Lord likewiſe ſaith to Ieremie, c. 1. 5. *Before thou cammeſt out of the wombe, I ſanctified thee:* and ſo, *inculcat diuinam electionem*, he doth vrge his diuine election, that his Epiſtle might be receiued with great authoritie: ſo alſo *Pet. Mart.* he ſheweth his calling *initium habuiſſe ex prædeſtinatione*, to haue taken beginning from Gods predeſtination: which he maketh mention of, to ſhew a difference betweene his calling to be an Apoſtle, who was thereunto alſo elected, and theirs, which were called, but not elected, as was *Iudas*, *Hyperius*. And further, *opponit vitæ priori*, he ſetteth this againſt his former life: while he was a perſecuter, all that he did, was *per accidens & παράλογως*, as by the way, and out of courſe: but this was that whereunto he was ordained. *Aretius*. 7. But beſide this eternall ſeparation in Gods preſcience, here is ſomewhat noted, *quod Paulus ab aliis Apoſtolis habuit peculiare*, which Paul had peculiar euen from other Apoſtles: he was appointed an Apoſtle to *preach among all the Gentiles*, as it followeth, v. 5. for the reſt of the Apoſtles remaining in Iudea, he firſt with Barnabas was ſeparated to preach to the Gentiles, Act. 23. *Tolet.* And ſo conſequently his office was to preach to the Romanes among other Gentiles, *Aretius*. Here alſo he inſinuateth his extraordinary calling to be an Apoſtle, diuers from the reſt: he was ſeparate from them, being an Apoſtle aboue the number of the twelue: Matthias was choſen in the place of Iudas, and ſo did but fill vp that number: but S. Paul was ouer and aboue, *Tolet*, ſo S. Paul was ſeparate firſt vnto eternall ſalnation, then vnto the knowledge of Chriſt, and thereby to be an Apoſtle, *Faius*.

11. Queſt. *Of the deſcription of the Goſpel,* v. 1, 2, 3.

v. 1. *The Goſpel of God, which was promiſed, &c.* 1. The Goſpel is taken two wayes, either for the doctrine concerning Ieſus Chriſt, which containeth foure things: 1. Of the comming of Chriſt in the fleſh, which comprehended the whole hiſtory of the incarnation of Chriſt, and all his acts: both his holy ſermons, and ſpeaches, and his holy and powerfull workes: 2. The effects of his comming, as the remiſſion of ſinne, the ſubduing of the kingdome of Satan, the reconciling vs to God, opening the kingdome of heauen, and the like: 3. The third is the veritie of thoſe things, which in the Goſpel are preſcribed to be beleeued; the holy doctrine and precepts of the Goſpel: 4. The obſeruation of ſuch things as Chriſt commaunded, Matth. 28. 20. *Teaching them to obſerue all things, which I haue com-*

manded you: Tolet, secondly, the Gospel is taken for the publishing, preaching, and annuntiation of it: in which sense the Apostle saith, *If our Gospel be hid, it is hid to them which are lost.*

2. Here all the parts of the Gospel are expressed: 1. the efficient, it is called the Gospel of God, to shew that it was no humane invention, *Gualter.* 2. the forme thereof, it was promised before: as the Apostle saith, Gal. 3. 13. *Before faith came, &c. we were shut vp vnto the faith which should be reuealed: Gryn.* which promises concerning Christ to come, were made vnto the fathers for these fiue reasons. 1. For their comfort in the expectation of the Messiah to come: as Isa. 40. 2. *Speake comfortably to Ierusalem, and crie vnto her, that her warfare is accomplished, &c.* 2. To stirre vp their desire to long for the comming of the Messiah: as Isa. 64. 1. *O that thou wouldest breake the heauens and come downe.* 3. To set forth the honour and glorie of the Messiah, that sent his forerunners, and messengers the holy Prophets before him, to proclaime the comming of the great king: as the Prophet saith, Isa. 40. 3. *A voice crieth in the wildernes, Prepare ye the way of the Lord, &c.* 4. That none might be excused by their ignorance, as touching the comming of the Messiah: as Abacuk 2. 2. *Write the vision, and make it plaine vpon tables, that he may runne that readeth it.* 5. That the fathers should not rest in the figures, but by them should be brought to the vnderstanding of these things, which were shadowed forth by those figures: as the Apostle saith, Heb. 10. 1. *That the law had the shadow of good things to come, Hug. Card.* 3. The ministers and instruments of these promises, or the Gospel promised, were the Prophets in the Scriptures, *Gryneus, Aretius*: and here by Prophets we vnderstand not onely them, which were writers of the prophesies, but they also which preached to the people, as *Nathan* to Dauid: and to whom those promises were made concerning Christ, and so Adam, Abraham, Isaack, Iacob, and the rest of the Patriarkes are here also comprehended. *Hyperius.* 4. The subiect and matter of the Gospel, is Iesus Christ the Sonne of God: who is described in his person, the Sonne of God, in his offices, he is *Iesus*, the Sauiour, and Christ, the annointed of God, and his two natures, his humanitie, v. 3. his diuine nature, v. 4.

Now, this Gospel is sometime called the Gospel of God, as in this verse, sometime the Gospel of Christ; v. 16. the one in respect of the author of the Gospel, the other of the matter and subiect, *Gryneus.*

12. Quest. *Whether the Gospel be comprehended in the old Testament.*

1. This is euident by diuers reasons, that the fathers vnder the old Testament enioyed the Gospel of Christ. 1. If they had not the Gospel, they could not consequently haue faith: for how could they beleeue in him, of whom they had not heard? and faith commeth of hearing, Rom. 10. 14. 17. but the fathers had faith, as the Apostle prooueth at large, Heb. 11. 2. If they had not the Gospel, then were they not saued by the grace of Christ, which is by the Gospel: for *the law was giuen by Moses, but faith and truth came by Iesus Christ*: now the fathers were saued by the grace of Christ, Act. 15. 11. 3. The fathers had the knowledge of God, but that commeth by the reuelation of Iesus Christ, Ioh. 1. 18. 4. The fathers did eate and drinke Christ, 1. Cor. 10. 3. but he is onely eaten and drunke by faith: therefore the fathers were not without the faith of the Gospel.

2. But it will be thus obiected on the contrarie: 1. The Gospel was onely promised to the fathers, as here the Apostle saith, *which he had promised before by the Prophets*: but that which is promised, a man hath not in deede: 2. Againe the Apostle saith, that *the mystery of the Gospel was kept secret since the world beganne*, Rom. 16. 25. therefore it seemeth to haue been vnknowne to the fathers: 3. S. Marke thus also beginneth his Gospel, Mark. 1. 1. *The beginning of the Gospel of Iesus Christ*: if the Gospel beganne but then, it will follow that the Patriarks had it not before.

3. For answer hereunto, the Gospel must be distinguished: for it either may be taken for the Gospel promised, or the Gospel complete and exhibited: the Gospel promised, is the doctrine of grace by Christ to come: the Gospel complete and exhibited, is the doctrine of grace in Christ already exhibited, and performed to the world. By this distinction the seuerall obiections propounded may be answered.

1. That which is promised, a man hath not in full complement and perfection, but he may haue it in certen and assured hope: so the fathers had not in deede the Gospel exhibited, but they had it promised, and so enioyed it in hope. 2. Likewise the mysterie of the Gospel which lay hid from the beginning of the world, must be vnderstood of the Gospel exhibited.

hibited. 3. And S. Marke alſo vnderſtandeth the beginning of the Goſpel, not accompliſhed, but onely exhibited, and manifeſted. *Pareus.*

13. Queſt. *How Chriſt is ſaid to be made of the ſeede of Dauid after the fleſh.* v. 3.

1. Some doe read, *genitus*, begotten, as *Vatablus*, or *natus*, borne, *Eraſm.* but the word γενομένου, properly ſignifieth *made:* which doth better ſet forth the admirable conception of Chriſt of a virgin, without the help of man: which is not ſo well expreſſed in the other reading: to ſay he was *borne*, or *begotten. Beza, Tolet.*

2. *Chryſoſtome* well noteth, why it is added, *after the fleſh*, *ſignificans quod & iuxta ſpiritum generationem habeat*, ſignifying, that he had a generation alſo after the ſpirit, as he had one according to the fleſh. And this generation alſo after the fleſh is firſt ſpoken of, not becauſe it was firſt in order, but this finite generation, *commodius auditorem ſubducit*, doth more fitly bring the hearer to the other diuine and firſt generation.

3. By fleſh is here vnderſtood the ſubſtance of Chriſts humane nature, as it was infirme and weake (which weakneſs notwithſtanding continued but for a time) not as it is corrupt: as it is taken, Iob.1.14. 1.Tim.3.17. And although mention be not made here of the ſoule of Chriſt, it muſt neither be vnderſtood to haue had the ſame beginning with the fleſh of the ſeede of Dauid: nor yet (as *Origen*) is it here vnderſtood by the ſpirit of ſanctification, which ſheweth the diuine nature of Chriſt, *Beza*: but Chriſts ſoule was infuſed of God: and ſeeing he tooke our fleſh, and became very man, it followeth conſequently, that hauing an humane and organicall body, he was alſo endued with an humane ſoule: *Gryneus.*

4. Now he is ſaid to be of the ſeed of Dauid, that although he was not conceiued by any humane ſeed, yet, *ex ea carne formatus eſt, qua conſtat ex ſemine*, he was formed of that fleſh, which came of (humane) ſeed: *gloſſ. ex Auguſt.* ſo that this word *ſeede*, doth not onely note here the Virgin Marie, which was of the poſterity of Dauid, but *ipſam carnem de Virgine aſſumptam*, the very fleſh taken of the Virgin: *Beza.*

5. And though he came alſo of the ſeede of Abraham, and of other the holy fathers, yet mention is made of Dauid for theſe reaſons: 1. Becauſe the Meſſiah was promiſed to come of Dauid, *Hugo.* 2. *Vt ex rege natus oſtendatur*, that it might appeare he was borne of a king. 3. *Et quia Dauid criminoſus*, and becauſe Dauid was a ſinner: that he was not borne of his ſeede for any merit of his, but of grace: *Haymo:* and becauſe he vouchſafed to bee borne of ſinners, to ſhew, *quod non dedignatur peccatores*, that he diſdaineth not ſinners. *Gorrhan.*

14. Queſt. *How it can be ſhewed that Chriſt was borne of the ſeede and poſteritie of Dauid.*

Seeing both Matthew and Luke doe ſet downe the genealogie of Ioſeph the reputed husband of Marie, the queſtion is how this concerneth the birth of Chriſt, whoonely tooke his fleſh of Marie.

1. *Ambroſe* giueth a good reaſon, why the genealogie is deriued by the man, not by the woman: becauſe it is the manner of the Scripture, to expreſſe the generation of men, not of women: *ſecundum carnem natus, vſum debuit ſequi carnis*, he that is borne after the fleſh, was to follow the vſe and cuſtome of fleſh, which is to count the petigree by the men.

2. Then the genealogie of Ioſeph thus concerneth Chriſt: becauſe Ioſeph being a iuſt man, tooke a wife out of his owne tribe: *Origen* alſo with *Ambroſe* propoundeth this ſolution, yet he inſiſteth not vpon it, but runneth to allegories; that Ioſeph was not the naturall, but the ſpirituall father of Chriſt: But it is euident, that the Euangeliſts doe ſet downe the naturall generation, and deſcent of Chriſt.

The beſt ſolution then is the former, that Ioſeph married with Marie being of his owne tribe: and ſo they were both of Dauid, and therefore they went both vp vnto Bethlem a citie of Dauid to be taxed, Luk.3.4.

3. But where it will be obiected, that Elizabeth, which was married to Zacharie a Prieſt of Leui, is called Maries couſin, and therefore Marie is not like to haue beene of Iuda: it is not ſufficient to ſay with *Origen*, that Elizabeth was Maries couſin, not in reſpect of the tribe, but the nation, becauſe they were both of Iſrael: for ſo Elizabeth had beene no more her couſin, then any other beſide. *Theophylact* in Luk.1. thinketh, that the kinred came in thus; becauſe Aaron married Elizabeth the daughter of Aminadab of the tribe of Iuda, Exod.6. and ſo this Elizabeth was deſcended of Iuda, by her great grandmother Elizabeth. But this

kinred was too auncient, and would haue growne in so many descents out of knowledge: whereas it seemeth that Marie and Elizabeth were so of kinred, that they were of acquaintance also, for Marie went to visit Elizabeth, Luk. 2. 41. *Augustine* thinketh it might be thus: that some woman of the tribe of Levi was married into the tribe of Iuda, and so Christ was descended not onely of the kingly, but the priestly stocke also, *quæst. super Iudic.* 47. But the best solution is, that some rather of the tribe of Iuda was married into the tribe of Leui: for though the other tribes might not one marrie within an other, to auoide confusion, yet the Leuites might take their wiues out of any tribe, for they had no inheritance, and so there was no daunger of any such confusion: So Iehoida the high Priest married Iehosabath the daughter of king Ioram, the sister of Ahaziah the king. 2. Chron. 22. *Pareus, Genuensis.*

4. Now as Matthew doth set downe the pettigree of Ioseph, the reputed husband of Marie, so Luke doth prosequute the genealogie of Marie: for Heli whose sonne Ioseph is said to be, was the father of Marie, and father in law to Ioseph: for sonnes and daughters in law in Scripture are called by the names of sonnes and daughters simply: as *Naomi* calleth Ruth her sonnes wife her daughter: *Beza, Pareus.* But *Ambrose* hath an other answer, that Heli and Iacob were brethren, and Iacob dying without children, Heli according to the law tooke his wife, and raised seede to his brother: *Ambr. lib. in Luc.* 3. of these two the first solution is the best: for Matthew saith that Iacob begat Ioseph: Heli then begat him not, but he was the naturall father of Marie.

15. Quest. *Whether Christ descended of Dauid by Salomon, or Nathan.*

But an other doubt there is about this genealogie: for Matthew descendeth by Salomon, Luke by Nathan. Hereof a question ariseth of which of these, Salomon or Nathan, Christ came after the flesh.

1. *Eusebius* thinketh, that he was descended of Salomon, which he would proone by the 72. Psal. v. 1. *Giue thy iudgement to the King, and thy righteousnes to the kings sonne:* where by the king, he thinketh Salomon to be vnderstood, and by the kings sonne, not Rehoboam, but Christ, which was to come of him. *Euseb. Demonstr. l. 7. c. 7. Origen* before approoued the same opinion, who giueth this reason thereof, because in Matthewes genealogie, the word, *he begate*, is repeated still, and so is it not in S. Lukes catologue: and therefore he thinketh that Christ came of *Salomon*, whom Matthew maketh mention of, not of *Nathan*, whose generation S. Luke rehearseth.

Contra. 1. That Christ was not lineally descended of Salomon, it is euident, because all Salomons posterity ended in Iechoniah: as is euident, Ierem. 22. 30. *Write this man destitute of children.* 2. In the place obiected out of the Psalme; by the king, is vnderstood Dauid, by the kings sonne, Salomon, who was a figure of Christ. 3. Neither in Matthewes genealogie, properly is euery one said to beget: for Iechonias is said to beget *Salathiel*, who was in deede the sonne of Neri, as S. Luke setteth downe in his genealogie: but Iechonias dying without heire, appointed Salathiel his next heire.

2. *Origen, Ambrose*, and *Beda* thinke, that Christ came of Nathan both a Priest and Prophet: but that can not be, for it is certen Christ came of Iuda, not of Leui: Hebr. 7. 14. *It is euident, that our Lord sprang out of Iudah:* and therefore Apoc. 7. hee *is called the lyon of the tribe of Iudah.*

3. Wherefore our Lord descended of Dauid by Nathan his sonne, who is thought to haue beene brother vnto Salomon, not onely by his father, but by his mother, 2. Chro. 3. 5. *Damascen. lib. 4. c. 15. Pareus.*

16. Quest. Of the meaning of these words, v. 4. *Declared mightily to be the Sonne of God, &c.*

1. The vsuall interpretation is, to gather from hence three arguments of Christs diuine nature: 1. by the power of miracles: 2. by the holy Ghost, which he gaue vnto them, which beleeued in him, and specially in the feast of Pentecost, 3. by the raising of himselfe vp from the dead: to this purpose *Chrysostome, Hyperius, Aretius*, with others.

But the better interpretation is this: that here three things are expressed concerning Christ; what he was declared to be, the Sonne of God mightily, or in great power; by which nature, namely his diuine; by the spirit of sanctification, whereby he sanctified his own flesh, and his mysticall body the Church; and by what argument, namely by his resurrection from

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the dead: wherein he manifeſtly ſhewed himſelfe by his owne power, beeing able to raiſe vp his owne body from the graue: *Beza, Pareus.* But theſe three clauſes, *declared mightily to be the Sonne of God, according to the ſpirit of ſanctification, by the reſurrection from the dead*, it ſhall not be amiſſe to handle diſtinctly, becauſe of the difficultie, and diuers expoſitions of them.

17. Queſt. Of the meaning of theſe words, *Declared to be the Sonne of God in power.*

1. Some read *predeſtinate* to be the Sonne of God: which they expound diuerſely. 1. *Ambroſe* giueth this ſenſe, he was predeſtinate, not to be the Sonne of God, for he was from the beginning, *ſed vt manifeſtetur*, but to be manifeſted in the fleſh. But then had S. Paul ſpoken very imperfectly and doubtfully, ſaying onely, *predeſtinate* to be the Sonne of God, without any other addition. 2. *Auguſtine* ioyneth it with the laſt clauſe, *by the reſurrection of the dead:* he was predeſtinate to be the firſt and cheife of thoſe, which ſhould riſe from the dead, *Auguſt. in 1. ad Roman.* But by this expoſition the order of the words is tranſpoſed. 3. *Anſelmus*, and ſo alſo *Lyranus* thus expound, that Chriſt as the Sonne of God, could not be predeſtinate, beeing coeternall with his father: *ſed vnio illa facta eſt à dei prædeſtinatione*, but that vnion betweene the humane and diuine nature came to paſſe according to Gods predeſtination. But this deuiſe *Tolet* ouerthroweth by this argument; that it can not be ſaid, that Chriſt as man was predeſtinate to be the Sonne of God: for, when we ſay Chriſt, we affirme him to be God: as we can not ſay, a man is predeſtinate to haue a ſoule: for he can not be a man without a ſoule: *ad quod aliquid prædeſtinatur, eſt extra ipſam, quod prædeſtinatur*, that whereunto any thing is predeſtinate, is an other thing beſide that which is predeſtinate: Chriſt then can not be predeſtinate to be the Sonne of God, becauſe Chriſt is alwaies the Sonne of God: therefore not Chriſt, but the humane nature of Chriſt was predeſtinate to be vnited to the diuine. 4. *Tolet* vnderſtandeth this predeſtination, not of the prioritie of time, but of order: that Chriſt was predeſtinate, that is, *pre omnibus declaratus filius*, before all declared to be the Sonne of God, for he onely is the true naturall Sonne of God. But predeſtination is not taken in that ſenſe: and this beeing admitted, that Chriſt was preordained to be the Sonne of God, then he was ordained: but that can not be ſaid, ſeeing he was alwaies the Sonne of God. And all theſe expoſitions doe faile in miſtaking the Greeke word, which is ὁρισθέντος, not προορισθέντος, ordained or defined, not preordained.

2. *Origen* miſtaketh the word *predeſtinate*, and therefore readeth ſimply without the preposition, *deſtinate*, or *appointed:* for *predeſtinatur, quod non eſt, deſtinatur, quod eſt:* that is predeſtinate which is not, that is deſtined which is. But *Origens* diſtinction holdeth not: for euen Chriſt, in reſpect of his office, though not as God, is ſaide by the Apoſtle, to be ordained before the foundation of the world. 1. Pet. 1. 20.

3. There is then a third expoſition, which is beſt of all: to interpret the word ὁρισθέντος, declared, demonſtrated, as *Chryſoſt. Theophyl. Tertullian. aduerſ. Praxeam.* ſo alſo *Eraſmus, Beza*, with moſt of our new writers: ſo the word ὁρίζειν ſignifieth not onely to decree, define, but to demonſtrate, prooue, declare: and this ſenſe is moſt agreeable to the words following, *according to the ſpirit of ſanctification, by the reſurrection, &c.* that is, in his diuine nature ſhewing it ſelfe by Chriſts raiſing of himſelfe from the dead, he was declared to be the the ſonne of God.

4. And touching the word ἐν δυνάμει, in power, it neither is to be reſtrained to the miracles and ſignes, which Chriſt wrought, as *Chryſoſtome*, for that expreſſeth not the full meaning of the Apoſtle: nor yet is it to be referred to the word *declared*, that he was mightily declared, though that be true alſo. *Geneuenſ.* but rather vnto the laſt words, *the Sonne of God:* he was declared to be the Sonne of God, omnipotent, of the ſame power and maieſty with his Father. *Beza, Pareus, Gorrhan.*

18. Queſt. Of theſe words, *according to the ſpirit of ſanctification*, v. 4.

1. Some doe here vnderſtand by the ſpirit of ſanctification, the holy Ghoſt, the third perſon in Trinitie: and in this ſenſe it is diuerſly applied. 1. Some referre it to the clauſe before of Chriſts birth, *he was made according to the ſeede of Dauid after the fleſh, &c. by the ſpirit of ſanctification*, becauſe he was conceiued by the holy Ghoſt. *gloſſ. ordinar.* 2. Some doe ioyne it with the 1. v. *put apart for the Goſpel of God, &c. by the ſpirit of ſanctification:* but the order of the Apoſtles words, will admit neither of theſe interpretations. 3. *Chryſoſtome*

Iosephus expoundeth it of the gifts of the spirit, which Christ distributed at the sending of the holy Ghost: so also *Tolet* vnderstandeth it of the vertue and operation of the spirit, whereby the Apostles wrought wonders and signes. But the *phrase* will not beare this exposition, which is κατὰ πνεῦμα, *according to the spirit*, not by the spirit, which are two diuers things, as *Beza* noteth: if any of these interpretations be receiued, the Apostle would haue said, *by the spirit*, not, *according to the spirit*. 4. *Gorrhus* sheweth how Christ was declared to be the Sonne of God, by the spirit of sanctification, these 7. waies: 1. because he was conceiued by the holy Ghost, 2. he was replenished with the gifts of the spirit, 3. manifested by the spirit, when it descended vpon him in the likenes of a doue, 4. he was glorified by the spirit, Ioh. 16.14. 5. he breathed the spirit vpon his disciples, 6. he sent the holy Ghost vpon his Apostles, 7. hee giueth his spirit to all that beleeue in him: Eph. 1.13. *Ye were sealed by the holy spirit of promise.*

2. *Origen* by the spirit, vnderstandeth the soule and spirit of man: but that manifested Christ to be man, not the Sonne of God.

3. But by the spirit of sanctification, is not here meant the holy spirit, the third person of the Trinitie: but the diuine nature of Christ. And whereas *Tolet* obiecteth, *nec diuinitus in Scriptura vnquam tali voce significatur*, that the diuine nature is neuer signified by this manner of speach; it is euident, that where S. Paul saith, 2. Tim. 3.16. *iustified in the spirit*: and Heb. 9.14. *he offered himselfe through the eternall spirit*, that the diuine nature is here vnderstood; which is said to sanctifie, because of the effects: by his diuine spirit he sanctifieth his owne bodie ὑποστατικῶς, hypostatically: and his mysticall bodie the Church, ἐνεργητικῶς, powerfully, or effectually. This to be the meaning, is euident by the opposition, betweene the flesh and the spirit: as he was man according to the flesh, so he was the Sonne of God according to the spirit. *Beza*, *Paræus*. And before them *Ambrose* so expoundeth, which was the Sonne of God, according to the sanctifying spirit: that is, *secundum Deum, qui spiritus est, & sine dubio sanctus*, according vnto God, who is a spirit, and without all doubt, holy.

19. Quest. Of those words, *by the resurrection of the dead.*

1. Because it is said, *of the dead*, not *from the dead*, *Origen* vnderstandeth it of those which were raised with Christ in his resurrection: But his power was more seene in raising himselfe, which neuer any did beside, then in raising others: which euen the Prophets did though not by the like power.

2. *Augustine* following the vulgar Latin, which readeth, the *dead of Iesus Christ our Lord*; applieth it vnto the faithfull, which are called the dead of the Lord Christ, to distinguish them from the infidels which were dead *in expositione inchoat.* But the words following, *of Iesus Christ our Lord*, are rather referred to the beginning of the third verse, *concerning his Son, &c.* (then all the rest followeth, enclosed in a parenthesis, *which was made of the seede of Dauid, &c.*) *euen Iesus Christ our Lord*. *Chrysostome* thus readeth, because *Iesus Christ rose from the dead*: but the Greeke construction will not beare it, *Iesus Christ* being put in the genitiue case, Ἰησοῦ Χριστοῦ.

3. *Tolet* interpreteth, *post resurrectionem*, after the resurrection, when as Christ by the manifold graces of the spirit, declared himselfe to be the Sonne of God: but then it should be μετὰ τὴν ἀνάστασιν, after the resurrection, whereas the words are ἐξ ἀναστάσεως, by the resurrection.

4. Some by the dead, vnderstand such as were raised by the first resurrection from the dead works of sinne, vnto newnes of life: *Hugo Cardin.* but that had not been so euident a signe of the diuine power.

5. Wherefore, by *the resurrection of the dead*, the resurrection of Christ *from the dead*, is signified: for in Scripture the *resurrection of the dead*, is so taken for *the resurrection from the dead*, as 1. Cor. 15.42. Hebr. 6.2. *Beza*, *Peterius*: and *Parens* obserueth well, that the preposition ἐκ is omitted, because it was vsed before, that it should not be twice repeated: so he saith, ἐξ ἀναστάσεως νεκρῶν, for ἐκ νεκρῶν: by the resurrection of the dead, for *from the dead*. By this his glorious resurrection, Christ manifested himselfe to be God in the flesh: as Ioh. 5.26. *As the Father hath life in himselfe, so he hath giuen vnto the Sonne to haue life in himselfe*: and againe, Ioh. 9.19. *Destroy this Temple, and in three dayes I will raise it vp againe*. Thus *Chrysostome* expoundeth this place, *ex resurrectione, per quam mortis euicit tyrannidem,*

tyrannidem, by the reſurrection, whereby he ouercame the tyrannie of death; likewiſe *Oecumenius* vnderſtandeth the reſurrection, *qua ipſe Dominus Ieſus exurrexit*, whereby the Lord Ieſus roſe againe.

Queſt. 20. Of theſe words, v.5. *By whom we haue receiued grace and Apoſtleſhip.*

1. *By whom*, that is as *Origen*, *Ambroſe*, *Lyranus* expound, *per Chriſtum Mediatorem*, by Chriſt the Mediator of God and man; and make this the ſenſe, that he was called of God to be an Apoſtle by the mediation of Chriſt. But *Chryſoſtome* better vnderſtandeth Chriſt here as the principall author of his calling; which is indifferently ſometime aſcribed vnto Chriſt, ſometime vnto the holy Ghoſt; as Act.13.2. *The holy Ghoſt ſaid, Separate mee Barnabas and Saul.* And hereby S. Paul ſheweth a difference betweene his calling, and of others, that hee was immediately conſtituted an Apoſtle by Chriſt himſelfe, and not by men, *Beza annot.*

2. By *grace and Apoſtleſhip*. 1. *Theodoret* vnderſtandeth two diſtinct things, by grace the gifts of the holy Ghoſt, wherewith he was furniſhed, and by Apoſtleſhip, his vocation it ſelfe: ſo alſo *Lyranus*, *Concedens dignitatem apoſtolicam ſimul dat gratiam ad exequendum*, granting vnto him the Apoſtolike dignitie, he alſo giueth grace to execute it. 2. *Origen* interpreteth *grace* to be the fruit of patience, whereby he endured ſo many labours in the Goſpel. 3. *Ambroſe* taketh it to be the grace of remiſſion of ſinnes, common with all other faithfull, ſo alſo *Gorrhan*. 4. Some vnderſtand *gratiam converſionis*, the grace of his conuerſion, *Tolet*, *Parem*. 5. *Grynæus* of the gift, *in fructu Euangelizandi*, of preaching the Goſpel with profit and good ſucceſſe. 6. But hereby better is vnderſtood, the grace of his Apoſtleſhip, as S. Paul himſelfe expoundeth, Epheſ.3.8. *Euen vnto mee the leaſt of all Saints, is this grace giuen, that I ſhould preach among the Gentiles, &c. Beza.* ſo alſo *Chryſoſtome* and *Oecumenius* vnderſtand it of his Apoſtleſhip, which he receiued not by his merits or worthineſſe, but by the grace of God; as he ſaith, 1. Cor.15.8. *I am the leaſt of all the Apoſtles, which am not worthie to be called an Apoſtle, &c. but by the grace of God I am that I am, Gualter.* And though it be ſaid, *grace and Apoſtleſhip*, yet it followeth not, as *Tolet* obiecteth, that they ſhould be two diſtinct things, but the particle *καὶ*, *and*, is put by way of expoſition *grace*, that is, *Apoſtleſhip*, *Beza*: or *χάρισμα*, *Apoſtolatus*, the grace or gift of Apoſtleſhip, *Faius*: and ſo it is taken *pro Apoſtolatu gratis collato*, for his Apoſtleſhip freely beſtowed or conferred, *Hyperius*.

3. *In his name*, or *for his name*. 1. *Ambroſe* expoundeth it, *vice eius*, in his ſtead: as the Apoſtle ſaith, 2. Cor.5.20. *Wee are Embaſſadors for Chriſt*: ſo alſo *Parens*. 2. *Chryſoſtome* readeth, *de nomine eius*, of his name, that is, that they might beleeue in his name, and ſo *Hyperius* taketh it for the matter of his preaching, that he ſhould publiſh the benefits receiued by Chriſt: and therefore Act.9.15. Chriſt ſaith to *Ananias*, *He is a choſen veſſell to beare my name among the Gentiles*, *Beza*, *Faius*. 3. But it rather ſheweth the ende of S. Pauls preaching: for *his name*, that is, *pro Chriſti gloria*, to ſet forth the glorie and praiſe of Chriſt, *Gualter*, *Lyran.* yet both theſe laſt interpretations may well ſtand together.

Queſt. 21. Of the perſons, whom the Apoſtle ſaluteth, *To all you that be at Rome.*

There are three parts of this ſalutation: he deſcribeth them 1. by the place, *to all at Rome*. 2. by the cauſe and fountaine of their vocation and calling, *beloued of God*. 3. the ende, *called to bee Saints*, that they ſhould be holy: he writeth not generally to all at Rome, but with a reſtraint, he writeth *fidelibus, non aliis*, to the faithfull, not to any other, *Gorrhan*. and hee writeth vnto all the faithfull, without any reſpect of perſons, *ſiue eſſent ex primatibus, & conſulibus*, whether they were of the cheiſe men or conſuls, or priuate and poore men, *Chryſoſt.* and he writeth not onely to thoſe which were Romanes by nation, but euen vnto the ſtrangers at Rome alſo which were conuerted to the faith, ſo that they are deceiued, which thinke that this Epiſtle was written in the Romane tongue, becauſe it is written to the Romanes: there were Grecians, and of other nations at Rome, in ſo much that *Iuuenal* calleth it *Græcam vrbem*, a Greeke citie, becauſe of the abounndance of ſtrangers there, *Erasmus*.

2. *Beloued of God*. 1. Becauſe God loued vs before any merits of ours, *gloſſ. ordinar.* 2. there is a twofold loue of God, *vna prædeſtinationis*, one of predeſtination, as it is ſaid, *Iacob hane I loued: Eſau hane I hated: alia preſentis iuſtificationis*, another alſo of preſent iuſtifi-

cation: as it is also said in the Proverbs, c.8.17. *I loue them, that loue me:* of the former the Apostle speaketh in this place, *Hugo Cardin. delectis per prædestinationem*, beloued in Gods predestination, *Gorrhan.* 3. Herein Gods loue is vnlike vnto mans: for man loueth vpon some cause, or desert going before: but God loued vs without any desert of ours, *Tolet.* so then the word ἠγαπημένοις, *beloued*, is here taken passiuely, not actiuely, not for the louers of God, but for them which are beloued of God, *Aretius.*

3. *Called Saints.* 1. *Chrysostome* here noteth, that thrice S. Paul hath vsed this word, *called*, of himselfe. v.1. and twice of the *Romanes*, v.6,7. which he doth not superfluously, but *volens illos beneficij admonere*, willing to put them in mind of the benefit, that they should ascribe all to the calling of God: and that S. Paul being called writeth to those that are called, he prepareth them to heare him: seeing he was *ab eodem vocatus*, called by the same, by whom they were called, *Aretius.* 2. They are called *Saints*, that is, called, *vt sint sancti*, to be Saints, *Tolet.* and hereby the Apostle maketh a difference betweene the former state wherein they liued, which was vnholy and impure, and the condition to the which they were now called to be holy, *Aretius.* And hereby is taken away the difference betweene the Iewes and the Gentiles, that the Iewes should not exalt themselues as the onely holy people: but the Gentiles also were called to the same glorious condition of holinesse, *Erasmus.* Here the name of Saints, *non perfectionem denotat*, doth not note a perfection, but signifieth him which was consecrate vnto God, *Gualter.* he is counted holy, *qui affectu tenet sanctitatem*, which retaineth holinesse in his affection, though hee haue some imperfections. And though there might bee some hypocrites and carnall Professors among them, yet *respicit ad meliorem partem*, hee hath respect to the better part of the Church, *Aretius.*

Quest. 22. *What the Apostle vnderstandeth, by Grace and Peace.*

In these words is contained the salutation it selfe: wherein two things are expressed, 1. what the Apostle wisheth vnto them, and from whom.

1. *Grace and Peace.* 1. *Origen* here noteth, that this benediction of the Apostle was nothing inferiour vnto those blessings pronounced by the Patriarkes, as the blessing of Noah, vpon Sem and Iapheth: and Melchisedekes benediction vpon Abraham: because Paul also blessed by the spirit: as he saith, 1.Cor.7.40. *I thinke that I also haue the spirit of God:* But it is not vsuall in the old Testament to vse this blessing of grace: and the reason may be this, because *The Law was giuen by Moses, but grace and truth came by Iesus Christ*, Ioh.1.17. *Hyperius.* 2. By grace, *Ambrose* vnderstandeth remission of sinnes; by peace, reconciliation with God: *Lyranus, gratia in præsenti, gloria in futuro*, grace in this life present, and glorie in the next: *Hugo, gratias agant Deo, pacem habeant cum proximo*, that they should giue thankes to God, and haue peace with their neighbours: *Tolet* by grace vnderstandeth *donum animæ, &c.* a gift of the minde, whereby a man is made acceptable vnto God; but there is no gift conferred vpon the soule, that can make it acceptable vnto God, but the grace and fauour of God in Christ; therefore by grace rather is signified the grace and fauour of God, whereupon followeth the collation of all other graces beside; and by peace, prosperous successe, but especially the tranquilitie of minde, which is the speciall fruit of iustification by faith, Rom.5.1. *Gryneus:* and so this benediction answeareth to the salutation of the Angels, Luk. 2.14. *Peace in earth, toward men good will:* for the mercie and gracious fauour of God, is the fountaine of our peace.

2. *From God the Father, and the Lord Iesus Christ.* 1. The Greeke construction is doubtfull, whether we vnderstand thus, the *Father of vs, and of our Lord Iesus Christ*, or referre the last clause to the first Preposition, *and from the Lord Iesus Christ:* whereupon *Franciscus Dauid a Samosatenian* heretike taketh aduantage, that Paul doth not wish grace from Iesus Christ, but from the Father onely: But this cauill is easily remoued, for Ioh. 2. 2. the preposition παρὰ, from, is repeated, *From God the Father, and from our Lord Iesus Christ:* and so must it be taken here, *Parens.* 2. Some distinguish these two thus, that grace is wished from God the Father, as the author of grace, and peace from Iesus Christ, who is our reconciler, *Aretius.* But *Haymo* misliketh that, and would haue this grace and peace indifferently to be conferred and equally, by God the Father, and the Lord Iesus. 3. *Tertullian* giueth this reason, why the title of *God* is giuen vnto the Father, of *Lord* vnto Christ, least the Gentiles might hereby haue taken occasion to thinke of the pluralitie of gods: but when the Apostle speaketh

keth of Chriſt alone, he ſaith, *Who is God ouer all, bleſſed for euer*, Rom. 9. 5. *Tertullian. aduerſ. Praxeam.* But the reaſon rather is this, why Chriſt is called Lord, becauſe the Father hath committed vnto him all authoritie: for he is called the Lord which hath plenarie power, and authoritie: and yet the Father is ſo called God, as that the Sonne is not excluded: and the Son is alſo Lord, as that the Father be alſo included: and this name κυριος, Lord, anſwereth to the Hebrew, *Iehouah*, which ſheweth that Chriſt is very God with his Father, *Aretius.*

4. But further the queſtion is mooued, why there is no mention here made of the holy Ghoſt: *Haymo* anſwereth, that *intelligitur in donis ſuis*, he is vnderſtood in his gifts, becauſe grace and peace are alſo the gifts of the holy Ghoſt: ſo alſo *gloſſ. ordinar.* But the better anſwer is, that ſeeing theſe graces doe equally flow from the whole Trinitie, the Apoſtle by naming the Father, and the Sonne, includeth alſo the holy Ghoſt; and ſometime he expreſſeth them all, as 2. Cor. 13. 13. *The grace of our Lord Ieſus Chriſt, and the loue of God, and the communion of the holy Ghoſt be with you all.*

Queſt. 23. *Of Pauls giuing of thankes for the faith of the Romanes, which was publiſhed abroad*, v. 8.

1. In this thanksgiuing fowre things are obſerued: *to whom* he giueth thankes, to God; *by whom*, through Chriſt; *for whom*, for you all; and *for what*, becauſe their faith was publiſhed through the world. And this wiſe beginning S. Paul maketh, thus inſinuating himſelfe, that his admonition afterward might ſeeme to proceed from a louing mind, *Tolet.*

2. *I thanke my God.* 1. He ſaith *my God*, not theirs, to ſignifie that their faith was imperfect: as *Ambroſe*, for in the words following he ſetteth foorth an ample commendation of their faith. 2. Some thinke he ſo ſaith, becauſe he acknowledged this benefit, that the Romanes beleeued, to be as conferred vpon himſelfe, *Tolet.* 3. But the manner of the Saints is ſo to ſpeake, as Dauid doth often in the Pſalmes, *ex priuato ſenſu diuina bonitatis*, of a priuate and more liuely ſenſe and feeling which they haue of the goodneſſe of God: and in reſpect of ſome ſingular gifts, which they haue receiued, *Mart.* ſo alſo *Chryſoſtome*: *id magno facit affectu*, he doth it with a great affection. And ſo the Prophets and other holy men, *cum qui communis eſt omnium Deus, ſibi proprium faciunt*, making the common God of all peculiar to themſelues: euen as the Lord did call himſelfe the God of Abraham, Iſaac, and Iacob, *tanquam ſeorſim illorum tantum eſſet*, as though he were ſeuerally their God onely.

3. *Through Ieſus Chriſt.* He offereth thanks through Chriſt: 1. the meaning whereof is not, as *Ambroſe*, to giue thanks for a benefit receiued by Chriſt. 2. but as *Origen*, *per Chriſtum tanquam ſacerdotem*, he offereth this ſacrifice of thanks by Chriſt, as the high Prieſt, by whom all our oblations are acceptable vnto God: for we muſt take the ſame way in giuing of thanks, which the Father doth in conferring graces: that as he beſtoweth his graces vpon vs in Chriſt, ſo in him againe, we ſhould returne our thankes, *Aretius.*

4. *For you all:* 1. not as in their ſtead, as Dauid deſired to die for Ionathan, but becauſe of them, that they had receiued ſuch an excellent gift of faith. 2. the Apoſtle, *ſui oblitus*, forgetteth himſelfe, and giueth thanks for the Church, *Paraeus:* 3. he giueth thanks for them all, *incipientibus, proficientibus, perfectis*, for the beginners, for them which profited and proceeded, and for them which were perfect, *Gorrhan.*

Queſt. 24. *How the faith of the Romanes was publiſhed through the world.*

1. *Origen* by the whole world, vnderſtandeth the Angels in heauen, which did reioyce for the conuerſion of men in earth; but this ſauoureth of his accuſtomed curious ſpeculations: the like phraſe the Apoſtle vſeth of the Theſſalonians, 1. *Epiſt.* 1. 8. *Your faith ſpread abroad in all quarters:* he meaneth then the world of men, not of Angels. 2. *Hierome* maketh this the ſenſe: becauſe the ſame faith which the Romanes had receiued, was preached by the Apoſtles in all the world: but the Apoſtle here doth giue a ſpeciall commendation of the faith of the Romanes. 3. Therefore here an *hyperbole*, or rather *Synecdoche*, is to be admitted that many parts of the world, are taken for all: becauſe the more known parts of the world were now ſubiect to the Romanes: ſo S. Luke ſaith, c. 2. 1. *There came a commandement from Auguſtus Ceſar, that all the world ſhould be taxed, Paraeus.* And *Chryſoſtome* giueth this reaſon: Rome was *quaſi in quodam orbis vertice collocata*, placed as in the toppe of the world, whence it might be ſeene and diſcerned of all the earth.

Queſt.

Quest. 25. *Of the singular faith of the Romanes.*

1. First, their faith was commendable and famous, for the worthines and excellencie thereof: both for the soundnesse of doctrine, which they had receiued, as S. Paul testifieth, c.16.17. *I beseech you, obserue those, which cause diuision and dissention among you, contrarie to the doctrine which ye haue learned:* and beside their knowledge was ioyned with goodnesse and feruent loue: as he againe saith, c.15.12. *I am perswaded of you, that you are full of goodnesse, and filled with all knowledge, that you are able to admonish one another.* 2. Againe, they had many lets and impediments, which made their faith the more famous: 1. *diuitijs & delicijs corrupti erant*, they were corrupt with riches and other delicates, and so were hindred from beleeuing. 2. *qui prædicabant erant piscatores*, they which preached the Gospel were fishermen, & Iewes, which nation was odious vnto the Gentiles. 3. they taught to worship a man that was crucified. 4. *vitam exagebant austeriorem*, they exacted a more strict and austere kind of life, *Chrysostome*. 5. vnto this may be added that the most grieuous persecution of the faith was at Rome, and the Christians there were as vnder the paw of the lyon, and so in greatest danger; yet notwithstanding, all these lets and impediments, they receiued the Christian faith. 3. And the Romane Church is commended in respect of the founders thereof, and the planters of their faith, which was first founded by S. Paul, and then by Peter, who both liued and preached there, and there ended their life: from thence also it is thought that Iohn the Euangelist was banished into the Isle Pathmos: *Chrysostome* therefore thus saith of Rome, *ob id maximè Romam prædico beatam, &c.* I doe chiefly for this count Rome happie: because Peter and Paul did so loue it, that they taught the faith of Christ there, and finished their life among them, *hom. vlt. in epist. ad Roman.* 4. But concerning the last commendation of the Romanes faith, which *Pererius* produceth, that the Church of Rome, *inviolatam & incorruptam conseruauit, &c.* hath kept inuiolably and pure, the faith receiued from the Apostles: that it is manifestly false, shall afterward be shewed in the places of controuersie.

Quest. 29. *Whether the Church of Rome were first founded by S. Peter.*

1. It is the receiued opinion of the Romanists, that Peter was the first founder of the Romane faith: for the proofe whereof they alleadge certaine authorities, as of *Eusebius*, who writeth, that in the 2. yeare of *Claudius* Peter came to Rome, and there confounded Simon Magus, and preached the faith to the Romanes: at which time they entreated Mark to write the Gospel, as they had heard it from S. Peters mouth, *Euseb. 2. histor. Ecclesiast. cap. 13. 14.* likewise *Chrysostome*, affirmeth the same, that Peter preached at Rome first, *qui prædicabant erant piscatores*, they that preached were fishers, *ex Peter. Bellarmine* to the same purpose also produceth *Epiphanius, Orosius, Leo*, with others, that the faith was first planted by Peter at Rome, *lib. 2. de Pontif. Rom. c. 1.*

2. *Contra.* 1. Concerning Peters comming to Rome, there is great vncertentie: *Hierome* and *Eusebius*, say it was in the 2. yeare of *Claudius*: But *Beda in 15. c. Actor.* affirmeth it to haue beene in the 4. yeare of *Claudius*: *Onuphrius* assigneth the third yeare of *Claudius*, *in Chronic. Damasus* saith, that he came to Rome in the beginning of Neroes Empire, and sate there 25. yeares, whereas Nero raigned but 14. yeares in all: and he further affirmeth, that Peters disputation and combate with Simon Magus, was in the presence of Nero the Emperour, which *Eusebius* reporteth to haue beene vnder *Claudius*. 2. *Chrysostome* speaketh of the preaching of fishermen, but not of the first preaching at Rome: the Apostles beeing fishermen, and of no note in the world, first beganne to preach the Gospell in the world: not onely Peter, but Andrew his brother also, and Iames and Iohn were fishermen: he may as well proouue hence, these to haue been founders of the Romane Church, as well as S. Peter. 3. *Epiphanius* as *Bellarmine* citeth him, *hæres. 27.* saith, *Primi in Roma fuerunt Petrus & Paulus*, the first in Rome were Peter and Paul, &c. he giueth no priorite to Peter before Paul. 4. *Orosius* saith, *l. 7. c. 7. Exordio regni Claudij, &c.* In the beginning of the raigne of *Claudius*, Peter came to Rome, *ita, exinde Christiani Romæ esse cœperunt*, and that from that time Christians beganne to be in Rome, &c. But it shall bee shewed afterward, that there were Christians in Rome before *Claudius* raigne: and the same *Orosius* maketh mention of a decree made by the Senate in Tiberius raigne, *exterminandos esse ex vrbe Christianos*, that the Christians should bee expelled out of Rome. 5. *Leo* writeth thus,

serm.

serm. 1. *de natal. Apostolor. Cum Apostoli imbuendum Euangelio mundum, &c.* when the Apostles had vndertaken, parting the earth among them, to season the world with the Gospell, *beatissimus Petrus, &c. ad arcem Romani destinatur imperij*, blessed Peter was appointed to the cheife place of the Romane Empire, &c. But this is contrarie to that which S. Paul writeth, Gal. 2. 7. that the Gospel ouer the vncircumcision was committed to Paul, as the Gospel ouer the circumcision was committed to Peter: Then is it euident that S. Peters lot fell out among those of the circumcision,

3. Now it shall bee shewed that S. Peter could not be the first founder of the Romane Church. 1. S. Paul in his salutation, Rom. 16. 7. maketh mention of Andronicus and Iunia, which were in Christ before him: they were conuerted to the faith before S. Paul: but hee was conuerted the 2. yeare after Christs passion, about the 20. yeare of Tiberius: from which time to the second yeare of *Claudius* when Peter is held first to haue come to Rome were about 9. yeares, there remained 3. of Tiberius raigne, 4. of *Caligula*, and 2. of *Claudius*. It is euident then that 9. yeares, before Peter came to Rome, Paul was conuerted, and before Pauls conuersion, there were some at Rome which had receiued the Christian faith. 2. *Vellenus* whom *Bellarmine* confuteth, alleadgeth out of *Orosius, lib* 7. that there were Christians in Rome in the raigne of *Tiberius:* when there was a decree made by the Senate, that the Christians should be banished from Rome: *Bellarmine* answereth, that the meaning of the decree was, *vt non reciperetur vllo modo Christiana religio*, that the Christian religion should not by any meanes be receiued into the city. But the words are *exterminandos esse ex vrbe Christianos*, that the Christians should be *exterminate*, or expelled out of Rome: they could not haue been expelled, if they had not been there before. 3. *Clemens* in his *recognitions*, and *Dorotheus in Synops.* doe affirme, that *Barnabas* was the first that preached at Rome, and conuerted them to the faith: which report *Bellarmine* and *Peraius* hold to be but a fable: neither will we contend for the truth thereof: for S. Paul is as like to haue been the first planter of the faith there, as Barnabas: But by this it appeareth euen out of these writers, which the Romanists make account of, when they may serue their turne, that it was not held of any certaintie that S. Peter first preached the faith at Rome. 4. Further, seeing the Gospel of the vncircumcision was committed to Paul, of the circumcision to Peter, it is not like that Peter would intrude himselfe within S. Pauls diuision; who if he had so soone come to Rome, and planted a Church there, whose example the rest of the Gentiles, depending vpon the Romanes, would haue followed, he rather should haue been the Apostle of the vncircumcision then S. Paul. 5. Wherefore it is not probable, that the Romane Church was first planted by S. Peters preaching: neither yet was Paul the first that there preached: for as yet he had not been at Rome when he wrote this epistle: Therefore it is most like, that some other of the disciples, and beleeuers first laid the foundation of faith, at Rome, which afterward was builded further by the Apostles, *Fains.* And herein I mislike not the opinion of *Hugo Card. Audierant à quibusdam fidelibus qui Romam venerant Hierosolymis*, they had heard of certaine faithfull, which came from Rome to Hierusalem: to the same purpose, *Gorrhan: quidam acceperant fidem à Petro, & hi erant bene edocti, quidam à Iudæis discipulis, & hi non plene*, some had receiued their faith of Peter, and they were well taught, some of the Iewes beeing disciples, and they were not fully instructed, &c. They are of opinion, that the Romanes first receiued their faith by certain disciples, that came vnto them: though afterward they were more fully instructed by Peter.

Quest. 27. *The place, Act.* 28. 21.

reconciled.

1. Whereas the Iewes say there vnto Paul, *We neither receiued letters out of Iudea concerning thee, neither came any of the brethren, &c.* the question here mooued is, how these dwelling at Rome could thus say vnto Paul, whereas this Epistle had beene written long before. 2. Hereunto the answer is, that those Iewes, were not Christians or beleeuers, and so not of the number of the brethren to whom S. Paul had written this Epistle, namely to such as were *Saints by calling:* but such as had not yet receiued the Gospell for they say, *Concerning this sect we knowe, that euery where it is spoken against, Parens:* and beside, whereas S. *Paul* had declared vnto them, how the Iewes had resisted him, and constrained him to appeale vnto Cæsar, they make answer, that they had receiued no letters concerning such things as had happened vnto him.

Quest. 28.

Quest. 28. Whether this be an oath, *God is my witnesse*, v. 9.

Although the vsuall forme of an oath be not here kept: as when men sweare by the name of God, of *Iesus*, vsing the preposition *per*, *by*, yet it is euident the Apostle here doth take a solemne oath: as it may appeare by these reasons. 1. first by the definition of an oath, which is a calling of God to witnesse, of that which we say; as the Apostle here doth, so that to say, *God is my witnesse*, is as much as if he should say, I sweare by God, *Tolet.* 2. *Augustine* giueth instance of other places where the Apostle vseth the like oath, as Gal. 1. 20. *The things which I write vnto you, I witnesse before God, that I lie not*: and 2. Cor. 11. 31. *The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore knoweth, that I lie not*: like vnto these oathes is this which the Apostle taketh here: *August. lib. 1. de sermon. Dom.* and *Beda* vpon this place.

Quest. 29. *Whether it be lawfull to sweare, and vpon what occasion.*

1. That it is lawfull to sweare, thus it appeareth. 1. Christ came not to dissolue the law, Matth. 5. 17. now the lawe not onely permitteth, but commandeth to sweare, where cause is, Deut. 6. 13. and 10. 20. 2. The Lord himselfe sweareth, Psal. 110. 4. Heb. 6. 17. therefore it is not sinne to sweare. 3. the holy Fathers and Patriarkes vsed to take an oath, where it was lawfully required: as Abraham, Genes. 21. 24. Iacob, Gen. 31. 53. Dauid, 1. Sam. 24. 23.

2. But it will be thus on the contrarie obiected. 1. Christ saith, *Sweare not at all, neither by heauen, for it is the throne of God, &c. Answ.* 1. Christ forbiddeth not to sweare by God, but by the creatures, as by the heauen, the earth, by the Temple, by the head. 2. Where he saith, *Let your communication be yea, yea, nay, nay*: Christ forbiddeth not the lawfull vse of an oath, when there is iust cause: but the often and vnnecessarie vsing of it in common talke: where then, it concerneth the saluation, or edification of our brethren, it is lawfull to take an oath: as it was requisite that the Romanes should be well perswaded of S. Pauls affection toward them, who had yet neuer seene them, as *Chrysostome* saith, *quoniam neminem hominum intimi sui testem sistere potest, &c.* because he could not set forth any man to be a witnesse of his mind, he calleth vpon God, who searcheth the heart.

3. It will be againe obiected, that in the New Testament an oath is not lawfull, as it was in the olde, *Basil. in Psalm.* 14. *Answer.* The abuse of an oath was vnlawfull both in the Olde Testament and in the Newe: But to take an oath lawfully is as well permitted to the Church of Christ now, as it was to the Church of the Iewes. As the Prophet Isaiah prophesieth of the Newe Church, that they shall sweare by Iehouah, Isa. 19. 18. and c. 43. 23. Ier. 4. 2.

Quest. 30. How Paul is said, *to serue in the spirit.*

1. *Chrysostome* by the spirit vnderstandeth the holy Ghost, *Omnia spiritus sancti imputat virtuti*, he ascribeth all to the vertue of the holy spirit, nothing to his owne diligence: But in that he saith (in my spirit) this interpretation is auoided: Paul would not so call the holy Ghost, *my spirit*. 2. *Theodoret* by *spirit* thinketh to be meant the gift and grace giuen vnto Paul, whereby he was furnished for his Apostleship: whereof he spake before, ver. 5. *By whom wee haue receiued grace and Apostleship*: so also *Oecumenius*, he is said to serue him *in tradito sibi dono*, in the gift giuen vnto him: but so much is expressed in the words following, *In the Gospel of his Sonne*: that sheweth his ministerie and employment in the Gospel. 3. Some giue this sense, whom I serue in the spirit, that is, not in the flesh, *non in carnalibus obseruantijs*, not in carnall obseruations, such as were the ceremonies of the Law, *gloss. interlin.* so also *Aretius*, I serue God, *non vt hypocrita ceremonijs*, not as hypocrites with ceremonies; but the mentioning of the *Gospell* following, excludeth all legall ceremonies. 4. *Origen* here maketh a distinction betweene the soule and the spirit, which hee taketh for the superiour and higher part of the soule, wherein he serued God: *Ambrose* also by the spirit vnderstandeth the minde: which is true, that inwardly he serued Christ in his spirit and minde, but the same not considered in the naturall condition thereof, as *Origen* seemeth to haue relation thereunto, but renewed and regenerate by grace. 5. Saint Paul then by his spirit vnderstandeth his ardent and earnest affection, wherein he serued God, most earnestly and zeloysly in the ministerie of the Gospel, *Beza*. The like saying the Apostle hath, 2. Tim.

1. 3.

Tim. 1. 3. *I thanke God, whome I serue from mine Elders with a pure conscience*: he serued God with an vpright and innocent heart, not in shewe and ostentation: and this seruse our Saviour saith, Ioh. 4. 24. *They that worshippe God, must worshippe him in spirit and in truth*, *Martyr*.

31. Quest. v. 10. *What prosperous iourney the Apostle meaneth.*

v. 10. *That I might haue a prosperous iourney by the will of God.* 1. *Paul* simply prayeth not for a prosperous iourney, but according to the will of God: there is a prosperitie, not according to the will of God, as the wise man saith, Prou. 1. 32. *The prosperitie of fooles destroyeth them*, *Gorran*. But, the Apostle esteemeth not of such prosperous things, *quæ sine voluntate Dei eueniunt*, which come to passe without the will of God, *Haymo*. 2. The word εὐοδωθήσομαι, which signifieth, that I may haue a iourney giuen me according to my minde, *Erasmus*: in which desire, the Apostle *non deprecatur omnia pericula*, doth not pray against all perills and dangers: for he suffered shipwracke, and indured other calamities in his iourney to Rome: but hee counted it a prosperous iourney, which howsoeuer might bring him vnto them, to bestow some spirituall gift vpon them, *Aretius*. Such a prosperous iourney was that, which S. Paul tooke into Macedonia, where though he suffered imprisonment, and were beaten with roddes, yet his iourney prospered in respect of the good successe, which he had in preaching of the Gospel, *Martyr*. 3. And this desire of Paul to see the Romanes might be one cause of his appeale, which he made to Rome, Act. 25. *Lyranus*.

32. Quest. *Whether S. Paul needed to be mutually strengthened by the faith of the Romanes.*

v. 12. *That I might bee comforted therough our mutuall faith, both yours and mine.* 1. *Chrysostome* thinketh, that Paul spake not this, *quod ipse illorum opus habeat auxilio*, as though he had neede of their helpe, seeing he was a pillar of the Church; but that hee so saith, to qualifie his former speach, v. 11. because he had saide, *That I might bestowe vpon you some spirituall gift to strengthen you.* 2. But although the Apostles modestie appeare herein, that ioyneth himselfe with them, as hauing need of their mutuall comfort, yet in truth he professeth himselfe not to be so perfect, as though he needed no helps: *non ponit se in supremo gradu*, he doth not place himselfe in the highest degree: for he otherwhere doth acknowledge his imperfection both in knowledge, 1. Cor. 13. and in the gifts of regeneration, Rom. 7. *Pareus*: like as a Minister comming to visit one that is sicke to comfort him, may be comforted againe by him: *Olevian*. to this purpose *Pet. Martyr*. 3. This mutuall consolation, *Theophylact* vnderstandeth of the alleuiating of their afflictions by their mutuall comforts: *To-let* with others, of the mutuall ioy which they should haue one in an others mutuall faith, *Lyranus*: that they should be comforted by faith, which was common to him and them, for there is but one faith. But, as *Chrysostome* saith, here this consolation may be taken, *pro fidei incremento*, for the encrease of faith: for the faithfull *mutuis exhortationibus in fide proficiunt*, by mutuall exhortations doe profit in faith, *Pareus*. 4. And although Saint Paul had giuen such excellent commendation before of their faith, yet they might notwithstanding haue need to be strengthened: as Peter, when he beganne to sinke in the waters, had faith, when he cryed to Christ, *Saue me, or else I perish*: yet Christ saith vnto him, *why didst thou doubt, O thou of little faith?* his faith had need to be increased. 5. So here are three reasons of the Apostles desire to see them: 1. that hee might bestowe vpon them some spirituall gift: 2. to confirme and strengthen them: 3. to be mutually comforted with them, *Aretius*.

33. Quest. *Of the impediments whereby S. Paul was letted to come to the Romanes.*

v. 13. *I haue oftentimes purposed to come vnto you, but haue beene let hitherto:* 1. *Chrysostome* thinketh he was hindred and letted by the Lord; and so also *Theophylact*, *Deiussu prohibetur*, I am inhibited by the commaundement of God: as *Origen* giueth instance of that place, Act. 16. 7. where Paul was not suffered by the Spirit to goe into Bithynia. 2. But *Basil* thinketh he was hindered by Sathan: as the Apostle saith, he was letted by Sathan to come vnto the Thessalonians, 1. Thessalon. 2. 18. where is to be considered a double difference betweene Gods hindering and Sathans: first, Sathan may hinder the outward actions, but the inward purpose and desire he can not let: but God can stay both

both secondly, when Sathan hindereth it is by Gods permission, for otherwise hee could do nothing but God often hindereth without the ministerie of Sathan at all. Now in this place the first opinion is more agreable, because he requested of God by prayer, that he might haue a prosperous iourny: therefore it seemeth that he letted him, vnto whom he prayed, that he might haue opportunitie giuen him. *Tolet.* 3. *Origen* ioyneth both together, that he might be hindred first in the Lords purpose, and then impediments might be cast in his way by Sathan: so also *Pareus*, *Genuensis*, and *Aretius*. But for the former reason, the first opinion is rather to be received.

4. Is being resolued vpon, that God staied S. Pauls comming, yet there is some diuersity concerning the causes, why the Lord should thus let him: 1. *Sedulius* thinketh, that God saw not the hearts of the Romanes yet prepared to beleeue: and therefore the Lord sent *Paul* then, and not before, *quando præscivit eos credituros*, when he foresaw that they would beleeue. But *Sedulius* is herein deceiued, thinking that it was in the Romanes freewill to prepare their owne hearts to beleeue: whereas euery good gift is of God, Iam. 1.17. And if it were in mans power to beleeue, euery one might attaine vnto faith that would; but the Apostle saith, 2. Thess. 3. 2. *all men haue not faith*. And againe, seeing the Apostle giueth such commendation of the Romanes faith, there is no doubt but God had prepared their hearts. 2. *Hugo* thinketh, that S. Paul was prohibited *propter peccata Romanorum*, because of the sinnes of the Romanes: This indeed sometimes is a let, as Paul and Barnabas did shake off the dust off their feet against the Iewes, and would no more preach vnto them, because of their obstinacie, and wilfull refusall, Act. 13.51. *Hyperius*. But this seemeth not to haue bin the cause here, seeing the Apostle giueth such commendation of their faith, ver. 8. and of their goodnesse, chap. 15.14. and obedience to the faith, c. 16.19. 3. There are also externall lets and impediments; as his bonds, imprisonment, persecution, *Tolet.* and he suffered by the way shipwracke, and other casualties, *Aretius*. 4. But the most likely reason, why the Lord stayed S. Pauls comming to Rome, was the necessitie of other Churches, which the Lord would haue first established. *Gregorie* teacheth this reason, *lib.* 21. *Moral.* c. 13. that God therefore letted him, that he might more profit those Churches where he remained: and S. Paul himselfe rendereth this reason, Rom. 15.20. *Therefore I haue been oft let to come vnto you, but now seeing I haue no more place in these quarters, and also haue beene desirous many yeares againe to come vnto you, &c.* his employment in other Churches, deferred his comming to Rome: *Beza alibi.*

34. Quest. *Why S. Paul expressed not the cause in particular which letted him.*

1. *Gualter* giueth this reason, why the Apostle hauing diuers lets, as namely new occasions continually offered in preaching the Gospel, and besides his persecutions and afflictions, and manifold troubles, yet he maketh mention of none of them, *quia de his non poterat sine iactantiæ suspitione*, because he could not speake of these things without suspition of boasting.

2. But I rather approue *Chrysostomes* reason, *non scrutatur Domini propositum*, the Apostle doth not search into Gods purpose, why such an Apostle was kept so long from such a famous Citie, where there was great hope of winning many vnto Christ: it was sufficient that he was letted, he is not curious to know the cause, teaching vs thereby, *ne factorum rationem vnquam a Deo exigamus*, that we neuer require a reason of Gods works.

3. And indeed Gods secret counsell herein is diuers wayes vnsearchable: 1. in respect of the teachers: why sometime God sendeth many, sometime few, why some, and not others, why some are true pastors, some wolues, some true teachers, some false. 2. in regard of them which be taught; why God sendeth preachers to one place, and not vnto another: why Christ wrought miracles in Corazin and Bethsaida, not in Tyrus and Sidon, to bring them to repentance, Matth. 11.21. 3. and for the places, why the Spirit suffered not Paul to preach in *Asia* and *Bithynia*, Act. 16.6.7 and why in our dayes, in some certain cities, as in *Constance*, God suffered the preaching of his Gospel to be interrupted. 4. for the time, why the Gospel is preached to some age, and not in another, and some enioy it long, some but a short time. 5. for the manner, why sometime the Gospel is preached obscurely, and darkly, sometime openly and manifestly, why some preach it of enuy, some of simplicitie. All these consideration do set forth vnto vs, how the iudgements of God are hid and vnsearchable. *Grynæus*.

4. And by this reaſon may the like obiection be anſwered, why the Apoſtle was letted, ſeeing his purpoſe was good, that he might haue ſome fruit among them: Becauſe the Apoſtle beeing the Lords miniſter, was not to preſcribe the times and occaſions fitteſt for the worke of the Goſpel, but to depend vpon God therein, who beſt knew, how to ſort out the beſt time for euery purpoſe.

Queſt. 35. *Whether S. Pauls deſire to goe to Rome, beeing therein letted, were contrarie to Gods will, and ſo ſinned therein.*

1. S. Pauls deſire was not abſolute, but conditionall, if it were the will of God: for ſo he ſaith, *That I might haue a proſperous iourney by the will of God to come vnto you.* 2. But here we muſt conſider of the will of God, as it is ſecret and hid, and as it is manifeſt and reuealed: againſt the will of God reuealed, all deſires and attempts cannot be without ſinne: againſt his ſecret will ſomewhat may be deſired, and yet without ſinne, ſo there be a ſubordination of our wills to the will of God, as *Auguſtine* ſheweth, how ſometime *homo bona voluntate vult, quod Deus non vult*, a man with a good mind willeth that which God willeth not, as a good child deſireth his fathers life, whom the Lord will haue to die: So Dauid prayed for his childs life of a fatherly affection, when yet God purpoſed that the infant ſhould die. And againe, ſaith *Auguſtine* it may be, *vt homo velit voluntate mala, quod Deus vult bona*, that a man may wiſh and will that with an euill mind, which God willeth well: As an euill child may deſire his fathers death, which the Lord alſo purpoſeth, *Auguſt. Enchirid. c.* 101. So Paul in deſiring here that which God willed not, to come vnto the Romanes, yet ſinned not: both becauſe Gods will therein was not reuealed vnto him; and beſide he interpoſeth a condition, if it were Gods will, *ex Pareo.*

Queſt. 36. *How S. Paul was a debter vnto all, v.* 14.

v. 14. *I am a debter.* 1. The Apoſtle ſheweth a threefold deſire that he had to the Romanes; firſt to come vnto them, then to ſee them, and now to preach vnto them: which hee amplifieth by three reaſons. 1. from his owne office and calling. 2. from the vertue and power of the Goſpel, v. 16. 3. on Gods behalfe; *The righteouſneſſe of God was reuealed, &c. Gerrham.*

2. This debt ſome take to be the gift of tongues, which the Apoſtle had receiued, in which behalfe he was a debter to all nations, ſpeaking with the tongues of them all, *Origen, Theodoret.* But the other Apoſtles alſo had receiued the gift of tongues, as well as Paul: therefore in that ſenſe they were debters as S. Paul was.

3. *Oleuiane* here maketh mention of a threefold debt. 1. Of nature, as Eſay 58.7. *Hide not thy ſelfe from thine owne fleſh*: euery one is bound to ſuccour his brother, as beeing his own fleſh. 2. The ſecond bond of our debt is in regard of our redemption, that wee ſhould willingly miniſter vnto them for whom Chriſt died. 3. The third debt is in reſpect of our vocation and calling: which the Apoſtle here hath relation vnto.

4. So then *Chryſoſtome* and *Ambroſe* doe well expound this debt of S. Pauls Apoſtolike calling, ſo alſo *Lyran. Pareus*, with others. As he ſaith, there was a neceſſitie laid vpon him, *and woe is vnto me, if I preach not the Goſpell*, 1. Cor. 9. 17.

5. But he is a debter firſt vnto God, who is the creditor of whom he receiued all thoſe graces which he had: and therefore he was to diſpoſe and employ them according to the will and law of the Creator, *Faius*: who ſent him vnto the Gentiles, Act. 13. 3. *Separate mee Paul and Barnabas, &c.* which debt the Apoſtle is willing to diſcharge, *Hugo*: and becauſe he could not yet come in perſon to preach vnto them, he diſchargeth his debt by writing, *Buser.*

6. And he vſeth this terme of *debter*, leaſt that he might be thought to be a buſie-body, and noted of arroganey for writing vnto the Romanes, *Mart.*

Queſt. 37. *Whome S. Paul vnderſtandeth by the Grecians and Barbarians.*

1. Sometime the Apoſtle diſtinguiſheth the nations into Iewes and Greekes, ver. 16. ſometime into Iewes and Gentiles, as Rom. 3. 29. ſometime he reckoneth vp altogether, the Grecian, the Iew, Barbarian, Scythian, Coloſſ. 3. 12. here he diuideth all other nations beſide the Iewes, into Greekes and Barbarians: the Iewes he mentioneth not, *quia Magiſter Gentium*, becauſe he was the teacher or maſter of the Gentiles, *gloſſ.* 2. The Romanes

are comprended vnder the Grecians, because from them they received their lawes, and the knowledge of arts. *Martyr.* 3. Whereas he addeth, both to the wise men, and vnwise, some take it for an exposition of the former, by the Greekes vnderstanding the wise, and by the Barbarians the vnwise: *Anselme, Calvin, Pareus.* But *Chrysostome* and *Theodoret, Gorrhan:* so also *Beza annot. Faius*, doe better referre it vnto particular men among the Greekes and Barbarians: for there were among either of them some wise, some vnwise. 4. *Anselme* by the wise, vnderstandeth righteous men, by the vnwise, sinners: some beleeuers, and vnbeleeuers: But *Chrysostome* & *Theodoret* better interpret those to be wise men among the Gentiles, which had humane wisedome and knowledge: those to be vnwise, which were ignorant and vnlearned. 5. By this the Apostle sheweth, that their humane wisedome was not sufficient to bring them to the knowledge of God. And *Chrysostome* here well noteth, how *Plato* a wise Philosopher, thrice comming into Sicilia, could not conuert one Tyrant, but went away without any successe: but *Paul* a tent-maker, did not onely conuert Sicilia and Italie, but many through (preaching) almost the whole world. 6. S. Paul here answereth a secret obiection it might have been said vnto him, You may not spend so much time among the Grecians, they are a people wise enough: therefore he saith, that not onely the vnwise, but euen the most learned among them, had need to be instructed in the Gospel, *Tolet.* 7. And *Paul, illud inculcat ob Iudaeos*, doth vrge this because of the Iewes, who thought that the preaching of the Gospel, did onely belong vnto them, *Erasm.* 8. *Celsus*, against whome *Origen* did write, did obiect this place to discredit the Gospel, because it was offered to the vnlearned: whereas he taketh that to be the most excellent doctrine, that can bee perceiued onely of the wise and learned. But herein rather appeareth the dignitie and excellencie of the Gospel, which propoundeth the way of saluation vnto all of what degree soeuer, *Faius.* And Gods wisedome herein sheweth it selfe, that the Gospel beeing preached to the wise and vnwise; both the one might be humbled, when they see themselues to be fellow-schollers euen with the vnlearned, whom they taught before: and that the ignorant and simple should not despaire, but that they also may come to the knowledge of saluation, *Calvin.* 9. And seeing the Apostle nameth the wise and vnwise, not the rich or poore, noble, vnnobles because he speaketh of the knowledge of the Gospel, which might seeme not so necessarie for them, which were wise and learned, *Tolet.* 10. And here is set forth a double commendation of the Gospell, both from the excellencie thereof, which was worthy the searching euen of the wise and learned Grecians: and *a facilitate*, from the facilitie thereof, because the very vnlearned might be also capable of it. *Aretius.*

38. Quest. *How Paul is not ashamed of the Gospel, v. 16.*

1. It might haue been obiected vnto Paul; The Gospel is euery where scorned and derided among the Gentiles, and euery where it is spoken against: therefore the Apostle professeth, that he is not ashamed of the Gospel of Christ, though it seeme neuer so contemptible vnto the world, *Olenian.* 2. And as he was not ashamed to preach the Gospel himselfe, so he inhaunceth vnto them, that they should not be ashamed to heare it, *Martyr.* 3. *Chrysostome* mooueth a question, why S. Paul saith not here, that he is not onely not ashamed, but reioyceth also in the Gospel of Christ: as he saith, Gal. 6. 14. *God forbid, that I should reioyce, but in the crosse of our Lord Iesus Christ.* And thus he answereth, that because the Romanes were lifted vp in their mind, because of their honour, riches, and estimation in the world, and Paul preached Christ Iesus, who was crucified, and counted as nothing in the world: he therefore first would winne them not to be ashamed of the Gospell: and then they would come also to glorie in it, &c. But S. Paul in effect, saith as much, as I glorie in the Gospel: *minus dicitur, plus intelligitur*, lesse is spoken, and more vnderstood, *Pareus. Mart. Faius:* for the reason following, *for it is the power of God, &c.* sheweth that he did euen glorie in it. 4. But whereas two things might haue hindred Paul, shame and feare, of the two which, feare seemeth to be the greatest pul-backe: for shame is *de amissione honoris*, but for the losse of honour, feare is *de amissione vitae*, for the losse of life: S. Paul yet saith rather he is not ashamed then he feareth not: both because his not fearing, had commended himselfe, but his not being ashamed, commendeth the Gospel, as not beeing a vile and contemptible thing: as also persecution was not yet generally mooued among the Christians, which the Apostle needed to feare, but yet it was generally contemned. *Tolet.*

3. Quest. *What the Gospell or Euangel signifieth.*

1. *Euangelium*, the Euangel, is sometime taken for the sacrifice which vsed to be offered vnto the gods among the heathen, for the bringing of good newes and tidings: in which sense *Cicero* taketh it, *O suaues epistolæ, quibus Euangelicum deberi fatear ad Attic.* O sweete epistles, which I count worthie of an *Euangel*: that is, of such an offering or sacrifice. 2. It signifieth, the bringing of any good newes or tidings; as Ier. 20. 15. *Cursed bee the man, that brought my father tidings, saying, A man child is borne vnto thee*: the word is *bissar*, which the Septuagint doe translate by the word εὐαγγελίζω, to bring good newes. 3. This word is appropriated to signifie the glad tidings of our redemption purchased by Christ: as the Angels say vnto the shepherds, Luk. 2. 10. *Behold, I bring you tidings of great ioy*: the word is, εὐαγγελίζομαι, and Rom. 10. 15. *Beautifull are the feet of them that bring glad tidings of peace, and bring glad tidings of good things*: where the same word is vsed in the Greeke, but in Isa 52. 7. from whence that testimonie is taken, the word is *bissar*, which betokeneth the bringing of good newes or tidings: some times for more euidence, the word *good* is added; as 2. Sam. 18. 27. *beserah tobah*, good tidings.

40. Quest. Of the definition of the Gospel, *It is the power of God vnto saluation to euery one that beleeueth.*

This definition consisteth of three parts, 1. of the efficient cause, the power of God, 2. the ende, to saluation, 3. the forme to euery one that beleeueth.

1. *It is the power of God.* 1. The power of God is diuers; there is his creating power, whereby he made the world: but this power is that which is ioyned with his loue and fauour in Christ, whereby he wrought the redemption of man: which is so much greater then the other, because when he made the world, none resisted him; but Sathan opposeth himselfe in the worke of our redemption: *Faius.* 2. There is a power also of God vnto perdition and damnation; but this is his power vnto saluation: *Chrysost. Orig.* 3. But how is the Gospel the power of God, seeing it setteth forth the humilitie of Christ in his sufferings, death and passion? *Answ.* These were *infirmitates voluntariè assumptæ*, infirmities which our Blessed Sauiour did voluntarily take vpon him: and therein he most of all shewed his power, in destroying the kingdome of Sathan by such meanes, *Hugo.* 4. Neither doe we here vnderstand the essentiall power of God, but his organicall power, *Parens*: or by a *Metonimie*, the declaration of his power, whereby the preaching of the Gospel is made effectuall: *Faius.*

2. *Vnto saluation.* 1. This saluation consisteth presently in the remission of sinnes, and afterward in the inheritance of eternal life: not like the saluation, which is promised by men, as by Magistrates to their subiects, by Physitians to their patients: but it is the euerlasting saluation of our soules, *Mart.* 2. Though outwardly the Gospel appeare vile and contemptible, yet it hath a secret vertue, to worke to eternall life: As there be certaine naturall things, which make no shew outwardly, yet inwardly are full of vertues: as *pepper* seeleth outwardly as cold, but it is hoat in operation, *Theodor.* as a pill which the Physitian giueth, though it seeme nothing, yet it is of great efficacie to expell diseases, *Tolet.* 3. The Gospel worketh to some vnto condemnation; it is the sauour of death vnto death: but that is not properly the effect of the Gospel, which is giuen vnto saluation, but by reason of mens incredulitie: so the Gospel, not by it owne proper effect, but accidentally worketh vnto condemnation, *Mart.*

3. *To euery one that beleeueth.* 1. The Gospel is offered vnto all, but it onely profiteth vnto saluation vnto those that beleeue: like as a medicine, is onely effectuall to those that receiue it, *Parens.* 2. Christ is the efficient cause of saluation: but faith, is *organon apprehensivum, &c.* the apprehending instrument: like as the light is the cause of our seeing, but the eye also must be rightly disposed, which is the organe of seeing, *Aretius.* 3. Neither is this vnderstood of euery *beliefe*: *beleeuers* are not here taken for such, as to whom the historie of the Gospel is onely knowne, but such as are sealed by the spirit of grace, and are assured they are the sonnes of God, and crie, *Abba*, father, Rom. 8. 15. *Grynæus.* 4. And thus the Apostle falleth into the cheife argument and scope of this whole Epistle; that we are iustified by faith, and not by the workes of the Law, *Gualter.*

41. Quest. *Of the difference betweene the Law and the Gospel.*

1. In that the Gospel requireth beleefe vnto saluation, therein it differeth from the law:

whose righteousnes is this, not to beleeue, but to doe those things, which are therein commanded; as the Apostle sheweth, Rom. 10. 5. *Martyr.* 2. The Gospel is the power of God, that is effectuall, mightie, liuely in operation: but the law is weake and impotent, Rom. 8. 3. is vnprofitable because of the flesh. 3. The Gospel vnto saluation, but the law is the ministerie of condemnation, 2. Cor. 3. 9. 4. The Law was giuen onely to the people of Israel: but the Gospel is proposed to all, both Iewes and Gentiles. 5. The Law consisted *in obseruatione ceremoniarum, & externo cultu*, in the obseruation of ceremonies, and externall worship: the Gospel *in interiori cultu fidei*, in the inward worship by faith: so that the lawe was *lex pueritiæ*, the law of children, which were kept vnder it as a schoolemaster: but the Gospel is, *lex virorum*, the law of men come to ripe age: *deny the spirit. & liter.* 6. They differ also in the manner, that which was couertly and darkely shadowed in the law, is manifestly and openly set forth in the Gospel. In the time they differ: the Law promised things to come, the Gospel presently performed that which was in the Law promised: as *Ignatius epist. ad Philadelph. Quod supra legem præcipuum habet Euangelium? scilicet præsentiam aduentus Saluatoris*: what hath the Gospel aboue the Law? euen the presence of Christs aduent and coming.

42. Quest. *why the Iewes are named before the Grecians, v. 16.*

To the Iew first, and also to the Grecian, &c. 1. Here by the Grecians generally all the Gentiles are vnderstood: because they of all other nations seemed to be the wisest, and therefore speciall instance is giuen in them, that they also haue need of the preaching of the Gospel: *Tolet.* at that time almost all nations vsed the Greeke tongue, and therefore they are called by the name of Grecians, *Gualter.* especially when they are set against the Iewes, *Beza.* 2. *Chrysostome* thinketh, that the Iew is named first, not for any other excellencie, or prerogatiue, *sed in hoc solo honoratum, quod primum illam accepit*, but he is honoured onely in this, because he first had the Gospel preached: so he giueth onely vnto the Iew the prioritie of order. 3. *Origen* thinketh that the Iew is set first, because that like as the Grecian preferred himselfe before the Barbarian, because of their lawes and ciuill life, where as the Barbarians liued without lawe: so the Iew hath preheminence before the Grecian, because they receiued their lawes from God. 4. *Lyranus* giueth this reason, the Iewes had a better preparation vnto the Gospel by the knowledge of the Law and the Prophets, then the Grecians, who only had the light of nature, and the knowledge of the creatures. 5. But the Iewe hath a preheminence before the Gentile in respect of the priorgdnie, which was giuen them of God vnto their Fathers were the promises made, and of them was descended the Messiah according to the flesh: so that this word *prius*, first, doth not so much signifie *ordinem temporis*, the order of time, as *ordinem dignitatis*, the order of dignitie: as when Christ saith, *Seeke yee first the kingdome of God*, Matth. 6. 33. that is, chiefly and most of all, *Tolet, Paræus.* This order our Blessed Sauiour obserued both in himselfe, saying he was sent onely to the lost sheep of Israel: and gaue the like charge, when he sent out his Apostles, that they should not go the way of the Gentiles, Matth. 10. 5. yea and at his ascension, he appointed his Apostles to be his witnesses first in Iudea, Ierusalem, Samaria, and then to the vttermost part of the earth, Acts 1. 8. The order the Apostles accordingly kept, Acts 13. 46. *It was necessarie, that the word of God should first haue beene spoken vnto you.*

43. Quest. v. 17. *The iustice or righteousnesse of God is reuealed: what iustice the Apostle speaketh of.*

1. There is a iustice of God, wherein he is righteous and iust in himselfe: as Psal. 119. 7. *The vprightnesse of thy iudgements*: but this the Apostle speaketh not of: the essentiall iustice of God is not communicated to vs by faith. 2. There is a iustice distributiue in God, whereby he rendreth vnto euery man according to his works: *Origen* vnderstandeth this iustice of God: but this is not the iustice, whereby a man is iustified to saluation: for if the Lord should marke what is done amisse, no man should be able to abide it, Psal. 130. 3. 3. The iustice of God signifieth his veritie and truth in keeping his promises: so *Cornelius* taketh it here: that is, that God graciously performeth what soeuer is performed in Christ, but yet his mercie must go before in promising. 4. *Theodoret* vnderstandeth the perfect iustice of Christ, whereby he satisfied the wrath of God for our sinnes, and accomplished our redemption: and this perfect iustice of Christ is reuealed in the Gospel: but the Apostle speaketh euidently of such iustice, whereby a man is iustified before God, which is not that perfect iustice inherent in Christ, but the applying thereof vnto vs by faith. 5. Therefore *Chrysostome*

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exposition is the best, who *homil.* 3. taketh this for that iustice, which is communicated and infused vnto vs by that iustice of Christ: and so *Augustine* vnderstandeth that iustice, not whereby God is iust in himselfe, *sed qua hominem induit, cum eum iustificat*, but wherewith he indueth man when he iustifieth him, *libro de spirit. & litter. c.* 9. of this vbe Apostle speaketh, cap. 3. 28. *We conclude that a man is iustified by faith, without the workes of the Lawe.* 6. But this iustice is not an habite infused into the mind, whereby a man is made apt to exercise good workes, as *Pererius* saith, that this iustice comprehendeth two things, *remissionem peccatorum*, the remission of sinnes, *& animi rectitudinem*, &c. and the vprightnesse of the minde, whereby it is now acceptable vnto God, and is exercised in good workes: for the Apostle saith of this iustice of God, that it is *Made manifest without the Lawe, by the faith of Iesus*, &c. c. 3. 21. But this infused habite, which is charitie, and the exercising of good workes, is not reuealed without the Lawe: for the Lawe requireth and commandeth charity: This iustice then consisteth onely in the remission of sinnes, and in imputing vnto vs the righteousnesse of Christ by faith, c. 4. 5. *Blessed is the man, to whom the Lord imputeth not sinne, Parens.* 7. It is called the iustice of God, both because it is giuen vs from God, not procured by our owne workes: and for that we thereby are made righteous, not before men, but in the sight of God, *Tolet.* 8. And this iustice is sometime called the righteousnesse of God, Phil. 3. 9. because he is the author thereof: sometime of Christ, he is our righteousnes, 1. Cor. 1. 30. because by his obedience we are iustified: sometime of faith, Phil. 3. 9. because faith is the instrument whereby Christs righteousnes is applyed vnto vs; *Gregor.*

Quest. 44. Of the meaning of these words, v. 17.

It is reuealed from faith to faith.

1. *Is reuealed.* 1. Which sheweth a double preheminence of the Gospel: in respect of the matter: it sheweth such things, as cannot be otherwise known then by reuelation from God, whereas the law of the Iewes, and the Philosophie of the Gentiles, treateth of common, and knowne things: and for the manner: that which was obscurely set forth in the law, is plainly declared in the Gospel, *Parens.* 2. And it is so reuealed, that it is not onely made known, but indeed exhibited, *Beza.* 3. And herein a difference also is shewed, that the Gospel is reuealed vnto some, namely to such as beleeue, but not vnto others: it is hid to them which are lost, 2. Cor. 4. 3. *Hyper.*

2. *From faith to faith.* 1. *Origen* and *Chrysostome*, doe thus expound it, *ex fide Veteris Testamenti, in fidem noui*, from the faith of the Old Testament, to the faith of the New: 2. *Ambrose*, *Ex fide promittentis Dei, in fidem hominis credentis*, from the faith of God promising, to the faith of man beleeuing: so also *Aretius*, *Gualter*, *Mart.* 3. *Augustine*, *Ex fide predicantium, in fidem audientium*, from the faith of the Preachers, to the faith of the hearers. 4. *Anselme*, from the faith of one article, to the faith of the rest: but it can be no faith, vnlesse it beleeue all the articles. 5. *Theodoret*, *Ex fide presentium, in fidem futurorum*, from the faith of things present, to the faith of things to come, as of the resurrection, life euerlasting: But vnlesse these things be soundly beleeued, there can be no faith at all. 6. *Ex fide informi, in fidem formatam*, from an imperfect faith without charitie, vnto a perfect faith: but the Apostle speaketh not at all of any such faith without charitie, for that faith cannot iustifie. 7. There remaine then these two expositions, that this be vnderstood either of the encrease of faith: we must proceed from faith beginning, to faith encreasing: as the like phrase is vsed, Psal. 84. 7. *They go from strength to strength*, *Beza*, *Hyper*, *Gualter*, and Ioh. 1. 16. *Of his fulnesse haue we all receiued grace for grace.* That *Glos. Aluredus* expoundeth, *Sermo* 3. *Apostolus vnicam tantum fidem annuntiat*, &c. but of one faith, which by encreasing commeth to perfection. 8. And this meaning it hath withall, from faith to faith, to signifie, that altogether by faith man is iustified, and onely by faith, *Pet. Paul.* so also *Thomas*; *Nullo tempore aliquem, nisi per fidem iustus contingit*, that at no time iustification was attained vnto by any, but by faith.

3. And by faith here is not vnderstood, neither obedience of life, to liue as God hath commanded: for faith is here opposed to workes: 2. nor yet a bare and naked assent vnto the Gospel, that it is true: for such an historicall faith haue the deuills beleeued: 3. but it is taken for a full assurance, and confidence of the heart, Heb. 10. 22. *Let vs draw neere with a true heart, πληροφορίᾳ πίστεως, in the assurance of faith*: by such a faith are we iustified, *Beza*, *Parens.*

Quest. 45. Whether the Apostle doth rightly cite this place out of the Prophet, *The iust by faith shall liue*, for the words.

1. *Obiect.* The Hebrew word vsed by the Prophet, Habac. 2. 4. is *beemmunatho, in his truth or integritie*, but the Apostle translateth it, *faith*. *Answ.* The *Septuag.* do translate this word by the Greeke word πίστεως, faith, and so the Hebrew word *emmunah*, signifieth not onely *truth, integritie*, but *faith*.

2. *Obiect.* In the originall it is *by his faith*, which notwithstanding the *Septuag.* doe thus interpret, τῆ ἐμαυτοῦ, by my faith: the reason whereof *Hierome* coniectureth to be this, they might mistake the letter *nun*, for *iod*, which onely differ in the length: now *Symmachus* reasdeth, τῆ ἑαυτοῦ αὐτου, *by his faith*, according to the Hebrew: But S. Paul neither here, nor Gal. 3. 11. doth translate the Hebrew pronoune: but translateth onely, *the iust liueth by faith*: to this it may be answered, 1. *Hierome* saith, *Non erat ei cura de verbis, cum sensus esset in uno*, he had no care of the words, retaining the sense. 2. And beside, *loquens eodem spiritu, qua Prophetia, sensum sumit*, speaking by the same spirit, that the Prophets spake by, he taketh the sense, thing his owne words, *gloss. ordinar.* 3. These pronoune are easily vnderstood in the Greeke tongue, though they bee not expressed, *Beza*. 4. And without the pronoune, the place as the Apostle alleadgeth, is sufficient to proove his purpose, that the iust liueth by faith. *Pareus.*

3. But the Latine translator here readeth amisse, *vivit*, liueth, in the present tense, whereas it is put in the future in the originall, ζήσεται, shall liue.

4. And the order of the words is to be considered; *the iust by faith shall liue*, not *the iust shall liue by faith*: for this reading presupposeth, that first he is iust, and then liueth by faith: whereas he is first iust by faith, before he can liue vnto God, *Mart. Faius, Iun. in Paral.*

5. And here by the way, a slip of *Chrysostomes* may be noted, who directly nameth in his Commentarie the Prophet *Zephany*, whereas this testimonie is taken from *Habacuke*: which may be obserued, to shew that those auncient Fathers, though they were excellent men, yet were but men, and might sometime forget themselues: as *Ambrose* handling that place a little before, *to the Iew first*, thinketh that the Iewes were so called of *Iudas Maccabæus*, whereas long before they were called by that name, as is euident, 2. King. 25. Ierem. 40. Esther 2. 3. *Marg.* This is no note, to detogate from the credit of the Fathers: but to shew a difference betweene their writings and holy Scriptures: which are free from the least errour or forgetfulnes.

Quest. 46. *Whether S. Paul in citing this saying followeth the Prophets sense.*

Some thinke, that the Prophet there historically speaketh of the deliuerance of the people from the captiuitie of Nebuchadnezzar, and therefore exhorteth the faithfull, that with patience they would expect the promised deliuerance, by which faith they should liue, and be thereby refreshed and comforted: but typically thereby is signified the deliuerance by Christ, and so the sentence is accordingly applyed: which typicall application the Apostle followeth: of this opinion is *Oecolam.*

Pareus thinketh, that the Prophet doth indeede comfort the people in captiuitie, which was to come, but not onely: the Prophet doth lead the mindes of the godly to an higher matter, to consider of their euerlasting deliuerance by Christ: so hee thinketh, that both sortes, of their temporall and spirituall deliuerance, are comprehended in this sentence.

But this is rather the literall and proper sense of the Prophet, specially to comfort vnto the faithfull, their faith and beleefe in the Messiah to come. Thus *Eusebius* expoundeth *lib. 6. de demonst. c. 14.* and *Hierome* saith, *Manifesta est in his verbis de Christi aduentu prophetia est*, there is a manifest prophesie in these words of the comming of Christ: And the Apostle consequently applyeth it, Heb. 10. 35. *Cast not away your confidence, which hath great recompence of reward, &c. v. 37. For yet a very litle while, and he that shall come, will come, and will not tarry, v. 38. Now the iust by faith shall liue, Pareus. Hyper.*

But it will be obiected, that this sense agreeth not with the Prophets purpose, who c. 2. complaineth of the enemies and oppressors of the people of God, and therefore the vision, which the Prophet receiued, c. 2. was to minister comfort against the present afflictions of Gods Church. *Answ.* It is the manner which the Lord obserueth in the visions and pro-

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pheſies by occaſion of temporall deliuerances to raiſe vp the mindes of his people to looke for their euerlaſting deliuerer: as Pſal.72. vnder the type of Salomon the kingdome of the Meſſiah is properly deſcribed: and Dan.9. the Prophet prayeth for the deliuerance of his people out of the captiuitie of Babel, and he receiueth that propheſie of the 70. weeks concerning the Meſſiah, who ſhould deliuer them from their ſinnes. And ſo in this place, the Prophet praying for the deliuerance of the people from their oppreſſors, receiueth a viſion concerning the Meſſiah, in whom whoſoeuer beleeueth, ſhall liue for euer, *Perer.*

5. *Theodoret* thinketh that this ſaying of the Prophet concerned not thoſe times then preſent, but was a propheſie of the times of Chriſt, that then the iuſt by faith ſhould liue: ſo alſo *Irenæus l.4.c.67.* But the Apoſtle otherwiſe applyeth it, Gal.3.11. that neither vnder the law, nor vnder the Goſpel, any were iuſtified by the Law, but by faith: for his words there are generall, *And that no man is iuſtified by the Law in the ſight of God, it is euident, for the iuſt ſhall liue by faith.*

6. *Ambroſe*, and ſo likewiſe *Chryſoſtome*, becauſe the word is put in the future tenſe, *ſhall liue*, doe vnderſtand this not of this preſent life, but of eternall life to come: But it is euident, that S. Paul Gal.3.11. vnderſtandeth this life of iuſtification: and ſo the Apoſtle calleth iuſtification by faith, the life of the ſoule, Gal.2.20. *I liue by faith of the Sonne of God:* and the future tenſe with the Hebrewes, indifferently is oftentimes put for the preſent: yet the Apoſtle ſo vnderſtandeth the preſent life of the ſoule by faith and grace, as that he excludeth not the other ſenſe concerning eternall life: as he applyeth this ſentence of the Prophet to the ſecond comming of Chriſt, Heb.10.37. *Tolet.*

7. Now whereas Moſes ſaith, as S. Paul citeth him, Rom. 10.5. *The man that doth theſe things ſhall liue:* the Prophet may ſeeme to be contrarie vnto him, ſaying, *The iuſt by faith ſhall liue:* but they are eaſily reconciled; Moſes ſpeaketh of the iuſtice of the Law, which none could attaine vnto, the Prophet of the iuſtice of the Goſpel, which the faithfull obtaine by faith in Chriſt, *Mart.*

8. Thus the Apoſtle ſetteth downe the eheiſe benefits which we haue by faith, *ſaluation*, v.16. *It is the power of God to ſaluation: iuſtice* or *righteouſneſſe, the iuſt by faith: life*, ſhall liue, *Martyr.*

Queſt. 47. *How the wrath of God is ſaid to bee reuealed from heauen againſt all vnrighteouſneſſe, ver.18.*

1. This clauſe is a probation of the former, that there is no way whereby one is iuſtified before God, but by faith, which the Apoſtle prooueth by the contrarie: becauſe either by workes or faith muſt men be iuſtified: but not by works, as he prooueth firſt in this chapter by particular induction in the Gentiles, that their works deſerued nothing but Gods wrath; and in the Iewes, c.2. This is the reaſon of the connexion of this verſe with the former, *Beza, Aretius, Mart.* And the cauſes, why the Apoſtle thus begineth to reproue the Gentiles are theſe: 1. S. Paul was the Apoſtle of the Gentiles, and therefore hee firſt dealeth with them. 2. becauſe the qualitie and nature of faith, and of the grace of God, cannot be well vnderſtood, vnleſſe we firſt looke into our ſelues, and conſider the vilenes of our owne workes. 2. And becauſe ſuch is mans pride by nature, *vt opera ſua maxima faciat*, that he ſetteth much by his owne works: therefore the Apoſtle doth firſt beginne to beate downe that pride of man. 3. It is the manner of the Prophets, and of our Bleſſed Sauiour, in their propheſies and ſermons, to begin with the Law, and then to proceed to the promiſes of the Goſpel, *Hyper.*

2. By the wrath of God is ſignified, *declaratio iræ Dei*, the declaration of the wrath of God, *Aretius*: there is in God no motion or perturbation, as in man: wrath according to the Hebrew phraſe, is taken for reuenge or puniſhment, *Eraſmus.*

3. *Reuealed.* 1. Three wayes is the wrath of God reuealed againſt ſinne: 1. by the light of nature: for euery mans conſcience accuſeth, or excuſeth him: 2. by the Goſpel, which threatneth euerlaſting puniſhment to the wicked and vnbeleeuers. 3. and by daily experience, which ſheweth that God is angry with the ſinnes of the world, *Parens.* 2. God doth by daily experience teſtifie his wrath againſt the vngodly of the world, & euen at this time when the Apoſtle thus wrote, the world was plagued with warre, famine, and other grieuous calamities, for the contempt of the Goſpel, *Gualter.* 3. But this *reuelation* alſo may be

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applyed to the Gospel, wherein is *reuealed* the wrath of God against sinners: as Matth. 3. *Iohn Baptist* preached, *Now is the axe laid to the roote of the tree:* and our Blessed Sauiour saith, Luk. 13. 3. *Vnlesse yee repent, yee shall likewise perish.* 4. Vnder the Law also the wrath of God was declared against the vngodly, as in the destruction of Sodome, and of the Egyptians in the red Sea: but the wrath of God did then onely shew it selfe in such externall and temporarie punishments: But the Gospel doth threaten euerlasting condemnation: as Matth. 10. 28. *Feare not them which kill the bodie, but rather feare him, who is able to destroy both bodie and soule in hell, Perer.* And the Law did onely *in thesi*, generally condemne all infidelitie: but the Gospell *in hypothesi*, in particular condemneth incredulitie and vnbeleefe in Christ, *Pererius.* And then it beeing a time of ignorance, the iudgements of God, though they were in the world, yet were not marked and obserued, but now they are euident to all men, *Aretius.*

4. *From heauen.* 1. *Ambrose* expoundeth, *ipsos cœlos demonstrare, &c.* that the heauens doe declare the wrath of God against sinners, and shall be their accusers, who refused to worship God which made the heauens: so sometime the Lord calleth the heauens and earth to be witnesses against men, Isa. 2. 1. *Grynæus.* 2. *Origen* giueth this sense, *quia spirituales nequitiæ in cœlestibus sunt*, because the spirituall wickednesses, (that is, the euill spirits) are aboue in the celestiall places, who are ministers of Gods iudgements vpon the wicked. 3. *Chrysostome, Theophylact, Oecumenius*, referre it to the reuelation of the last and finall iudgement from heauen, at the second comming of Christ. 4. *Caietan* and *gloss. ordin.* thus vnderstand it, *quia Euangelium de cœlo est*, because the Gospel is from heauen, wherein this wrath of God is reuealed. 5. Some hereby vnderstand the vniuersalitie of Gods iudgements, that they shall be vpon all men vnder heauen, whersoeuer they are, *Per. 6.* Some referre it to the manifest appearance of Gods iudgements from heauen, *tanquam è sublimi loco*, as out of an high place in the sight of all, *Faius:* so manifest that no man can denie it, *Beza.* 7. But the best sense is, that men should not thinke, these plagues sent vpon the world, to be ordinarie and naturall, (though God therein may vse naturall and secondarie causes) *sed à Deo inflicta*, but that they are inflicted of God, *Mart. Parens.*

5. *Vpon all vngodlinesse.* 1. *Origen* restraineth this clause: that though the wrath of God, be said to be reuealed against all impietie, *non tamen in omnes homines*, yet not against all men, but onely against those among the Gentiles, which had the knowledge of the truth: such were the wise men and Philosophers. 2. But *Tolet* by diuerse reasons sheweth, that all the Gentiles are here comprehended, whether the wise or vnwise: 1. by the generalitie of the words, *against all impietie and vnrighteousnesse.* 2. because they all had the knowledge of God by the creatures. 3. v. 26. the Apostle maketh mention of their women, whom he would not haue counted among the Philosophers and wiser sort. 4. the Apostles intent is to proue, that all the Gentiles were vnder the wrath of God, and therefore also the knowledge of the Gospel, and of faith in Christ, was necessarie vnto all, both the wise and vnwise. 3. But as *Tolet* here reasoneth well: so yet herein he is deceiued; he thinketh as this sentence concerneth all the Gentiles; so the former, that the *iust shall liue by faith*, he taketh to bee meant onely of the Iewes: whereas v. 17. the Apostle made euident mention both of Iew and Grecian, that the Gospel was the power of God to saluation, to euery of them that beleeued, *Faius.*

6. *All impietie and vnrighteousnesse.* 1. *Tolet* following *Theodoret*, thinketh that these two are applyed to idolatrie: which is both *impietie*, because it denieth vnto God his worship; and *iniustice*, in giuing that which is due vnto God, vnto idols. 2. But the vsuall interpretation is better: which *Origen* also hath, *Impietas peccare in Deum est, iniquitas in homines*, impietie is to sinne against God, iniquitie against men: so also *Chrysostome, non de dogmatis tantum dicit, sed de vita*, he speaketh not onely of the errors of doctrine, but of the sinnes of the life, &c. So impietie comprehendeth the transgressions against the first table; *vnrighteousnes* against the second, *Parens.* 3. Some by impietie, &c. vnderstand all impious and vnrighteous persons, *Perer.* rather it signifieth *super omnes impietatis partes, &c.* vpon all the parts of impietie, and vnrighteousnes, *Gorrh.* whereof these two reasons may be yeelded, 1. that none should be excepted; though they seemed neuer so righteous, they might haue some impietie in them, *Beza.* 2. and to shew the obiect of Gods wrath, which was not properly men, but the impietie and vnrighteousnes of men, *Parens.*

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Quest. 48. *Whether it is to withhold the truth in vnrighteousnesse.*

1. *Anselme* vnderstandeth this of those, *qui veritatem, id est, Dei scientiam habent, tamen male viuunt*, which haue the truth, that is, the knowledge of God, but yet doe liue ill. 2. *Basil* of those, *qui donis Dei ad proprias voluptates abutuntur*, which hauing the gifts of God, doe abuse them to their owne pleasure. But the first restraineth this word *veritie*, or *truth*, as though it onely concerned the knowledge of diuine things, whereas there is a truth also in morall duties: the second seemeth onely to include those, which sinne maliciously, and of set purpose: whereas all the Gentiles were guiltie of this in detaining the truth in vnrighteousnesse.

3. *Oecumenius* expoundeth it of those which did know the truth in themselues, and did keep it in, *ne aliis splendeat*, that it should not appeare vnto others: But in this sense only the Philosophers and wise men among the heathen should be touched, whereas S. Paul sheweth what was the condition of all the Gentiles in generall.

4. *Augustine, Ambrose, Chrysostome, Haymo*, doe specially apply it to the knowledge of God, which the Gentiles had by the creatures, and abused it, in leauing the Creator, and worshipping the creature, *Quod per opera Dei cognouisti, per opera hominum perdidisti*, that which thou kneweſt by the workes of God, thou hast lost by the handie work of men, *August. serm. 45. de verbo Domini secundum Ioan.* And *Chrysostome* thus resembleth it, like as one hauing the Kings treasure committed vnto him, to bestow in the Kings affaires, should spend it vpon harlots, and other lewd persons: so also *Tolet. Perer.* But in this sense the Apostles reason should be too much restrained: who spake before of all impietie and vnrighteousnes, both against God and man.

5. By *truth*, then we here better vnderstand, *veras notitias de Deo colendo, & proximo diligendo*, the true notice both of worshipping God, and louing our neighbour: such as the Gentiles had by the knowledge of nature: which notice of the truth, they by their own concupiscence, and vnrighteousnes abused, and did contrarie things to this their knowledge, both in their duties toward God and their neighbours. *Pareus, Mart. Hyper.* And here the Apostle vseth a fit similitude taken from Tyrants, who oppresse the innocent, and imprison them: so the Gentiles did as it were imprison the truth which they had by nature, in their owne corrupt affections: which were as fetters and giues vnto the truth, which would haue shewed it selfe, but was kept vnder.

6. But seeing the truth is powerfull and preualent: why should it be kept vnder more at one time, then at an other? *Ans.* The truth is alwaies powerfull; but the difference is not in the truth it selfe, but in the instrument which we vse in apprehending it: our natural strength is of small force, but when the grace of God assisteth vs, then the truth breaketh forth, and can be no longer kept vnder, *Mart.*

49. Quest. What the Apostle meaneth by these words, v. 19. *That which may be knowne of God, is manifest in them, &c.*

1. The Apostle here preuenteth an obiection: for whereas he had said, that the Gentiles *did hold the truth in vnrighteousnesse*: it might be obiected, that they had not the knowledge of the truth at all: the Apostle therefore sheweth, that they had the knowledge of God by the light of nature, and by the sight of the creatures. *Par. 2. Chrysostome, Oecumenius*, likewise *Ambrose, Augustine*, this word, *that which may be knowne of God*, they restraine vnto the knowledge of the creatures, making the next verse, an exposition of this, *the inuisible things, &c. are seene by the creation*. But the Apostle euidently distinguisheth this knowledge from that: for this is said to be manifest in them, the other is without them: there therefore he meaneth, that naturall light, and those principles of truth, both concerning God, that he is, and what he is, and touching morall equitie, which are by nature imprinted in the minde, *Pareus, Mart. cognitionem sui naturaliter insuit & exterius per opera adauxit*, God both hath naturally grafte in man knowledge of himselfe, and he doth helpe the same by his workes without. *Garthan.*

2. 3. *That which may be known*, &c. which is not set against the knowledge of the essence of God, which can not be comprehended of any creature, as *Glass. obiect.* but against those things, which are not knowne without reuelation, as the mysteries of the Trinitie, of the incarnation of Christ, the redemption of the world: that therefore is here vnderstood, *quod ratione naturali noscibile est*, which may be knowne by naturall reason: as that God is, that he

is

is but one, *Gerhan:* and his eſſentiall attributes, as *goodnes, wiſedome, power, Lyran.*

4. *Is manifeſt in them.* 1. Not among them, as *Perer.* nor in them, that is, in the creatures, *Hugo.* but in their mind, that is, in their hearts: *Anſelm.* as the Apoſtle interpreteth, c. 2. 15. *Paræus, Beza.* 2. Not that indeed, God was thus manifeſted and made knowne vnto them; but they had the way and meanes giuen them by nature, whereby they might haue attained to the true knowledge of God, *Tolet.* 3. *Pet. Martyr* by *in them*, vnderſtandeth the Philoſophers, to whom this naturall knowledge of God was reuealed, which they kept hid among themſelues, and would not make it common to others: as appeareth in an epiſtle, which Ariſtotle ſent vnto *Alexander:* wherein he writeth, that his phyſickes were ſo ſet forth (that is, in ſuch obſcure manner) as though they were not ſet forth at all: But it is euident, that S. Paul commeth here all the Gentiles in generall, that they hold the truth in vnrighteouſneſſe, as is ſhewed before, queſt. 48. 5.

5. *For God hath ſhewed it vnto them.* 1. *Ambroſe* expoundeth it thus, *faciendo opus, per quod poſſit agnoſci*, that God manifeſted it by the workes which he did, whereby he might bee knowne: ſo alſo *Hugo, manifeſtauit per creaturas*, he did manifeſt it by the creatures: but the Apoſtle here ſpeaketh euidently of a manifeſtation in them, not without them. 2. And he ſaith, he hath manifeſted, *not reuealed, ne lumen gratiæ immiſerat*, that it ſhould not be taken for the illumination of grace, *Perer.* or that he did manifeſt it, *per inſpirationem*, by inſpiration, *gloſſ. interlin.* 3. Some vnderſtand it of the naturall infuſion of thoſe principles and notions of God imprinted in the mind, *Mart. Parens.* But theſe ſeeme to bee two diſtinct things, to be manifeſt in them, and God hath manifeſted to them. 4. Therefore hereby the Apoſtle ſignifieth thus much: that beſide that naturall inſtinct and light of the minde, God did concurre withall: as *Auguſtine* ſaith, *Not onely naturall reaſon did hereunto profit, ſed Deus continuo adiuuit, ne ſola natura ſufficere videretur:* but God did alſo continually help, that nature alone ſhould not ſeeme to be ſufficient: *ex gloſſ. ordin.* ſo they had *diuinum concurſum mediante lumine naturali*, they had concurring the diuine helpe together with this naturall light, *Perer. Catharinus* thinketh that God did *per Angelos illuminare*, illuminate their minds by the operation of the Angels: But the Apoſtle ſaith, that God, not Angels, did manifeſt it vnto them. This then is added, leaſt any man ſhould *ſolis rationis viribus*, to the ſtrength onely of reaſon aſcribe whatſoeuer knowledge of God, *Gualter:* for though men haue this naturall inſtinct, yet by the corruption of their nature, and by the ſubtiltie of Sathan, it might be ſo obſcured, that it ſhould helpe them very little: and therefore it was neceſſarie, that the diuine aſſiſtance, ſhould concurre together, with this naturall direction.

Queſt. 50. *Of the wayes and the meanes whereby the Lord doth manifeſt himſelfe vnto men.*

Theſe wayes and meanes of the manifeſting of God, are 1. reduced to theſe three kinds: they are either ſuch as are in this life, either naturall by the creatures, and the inſtinct of nature, or ſupernaturall by faith, and theſe are imperfect: And there is an other manifeſtation of God, in the next life, which is called *viſio beatifica*, the bleſſed ſight of God: when we ſhall ſee him as he is, *Tolet.* 2. Now the meanes, whereby God is manifeſted in this life are diuerſe: 1. *per naturalem rationem*, by naturall reaſon. 2. *per creaturarum conſiderationem*, by the conſideration of the creatures. 3. *per Scripturarum inſpectionem*, by the inſpection of the Scriptures. 4. *per gratiæ infuſionem*, by the infuſion of grace. 5. *per angelicam reuelationem*, by Angelicall reuelation. 6. *per humanam eruditionem*, by humane inſtruction. 7. *per miraculoſam operationem*, by humane operation, *Gerhan.* 3. But the naturall meanes of manifeſtation, which the Apoſtle ſpeaketh of here, are thus diſtinguiſhed: they are either within vs, or without vs: within vs, there are 1. the naturall principles, which are imprinted in the mind, both touching diuine things, as that there is a God, that he is omnipotent, eternall, good and gracious: and concerning morall duties. 2. The naturall reaſon of mans mind, whereby he diſcourſeth, and concludeth vnto himſelfe, that there is a God by his effects and works in the world. 3. There is *diuinus concurſus*, a diuine concurring of God, in helping our naturall weakeneſſe, and in giuing efficacy vnto theſe naturall faculties and powers: the naturall meanes without vs, are the knowledge, ſight, obſeruation, and experience of Gods creatures, whereby the inuiſible things of God are made knowne vnto vs: which the Apoſtle ſheweth in the next verſe.

Queſt.

51. Quest. *What invisible things of God the Apostle speaketh of, and how they are made knowne vnto vs.*

V. 20. *The invisible things of him, &c.* 1. *Origens* conceit here hath no probabilitie, who by these invisible things, vnderstandeth the Angels: For 1. the Apostle saith, *the invisible things of him*, that is of God, as he said before, v. 19. *that, which may be knowne of God.* 2. And he doth distinguish here manifestly betweene the invisible things of God, and the works of God: seeing then the Angels are comprehended in the workes of God, they are not these invisible things. *Tolet.* 3. *Theodores* by these invisible things, vnderstandeth the creation of the world, the diuine prouidence, his iustice, and gouernement of the world. 4. *Lyranus* by these invisible things, interpreteth the essentiall attributes of God: and so he maketh it a distinction from the eternall power and Godhead, which afterward the Apostle mentioneth: whereas the Apostle interpreteth himselfe, *the invisible things of God*, that is, his eternall power and Godhead. 5. *Gorrhan* the invisible things of God interpreteth, *invisibile Deus*, the invisible God: but there is great difference betweene God, and the things of God. 6. Therefore the Apostle doth best shew his owne meaning: the invisible things of God, that is, his *eternall power, and deitie*: wherein not withstanding all his other attributes, his wisdome, iustice, goodnes, are vnderstood: *Pareus*: for as *Caluin* noteth, his deitie *nisi cum singulis Dei virtutibus nequit consistere*, can not stand but with the singular vertues of God. But *Tolet* obiecteth, that the word *quoque*, also, is here a note, *non declarationis, sed additionis*, not of declaration, but of addition. *Contra.* Though the vulgar Latine so translate *quoque*, also; yet in the originall the word is גם, which is as much as *nempe*, or *videlicet*, that is to say, as *Vatablus*, and the *Syrian* interpreter read: so likewise *Beza*.

2. ἀπὸ κτίσεως κόσμου, *from the world created.* These words are diuersly expounded; for whereas κτίσις signifieth both the very act of creating of the world, and the creature it selfe that was made, as *Erasmus* noteth, hereupon these diuers interpretations are given. 1. Some read, by the creation of the world, *Beza, Genuensis.* and *Aretius* thus distinguisheth, that κτίσις, is *tota mundi fabrica*, the whole frame of the world taken together: but ποιήμασι, the workes afterward mentioned, are the speciall workes, as the starres, the elements, and such like. But if by the creation, the workes themselues created should be vnderstood, then the Apostle should seeme superfluously afterward, to make mention, of the workes *are vnderstood by the workes*: *Perer. Tolet.* and beside, κτίσεως is put in the genitiue, and ποιήμασι in the datiue, and therefore they can not be ioyned appositiuely together by way of declaration. *Pareus.* 2. The Latin translatour readeth, *a creatura*, of the creature, which *Anselme* and the ordinarie *glosse* following, vnderstand of man: in which sense it is taken, Mark. 16. 15. preach the Gospel *to euerie creature.* And man is so called the creature by a certaine excellencie, because he hath some agreement with euery creature: he is in a place, as other bodies, he hath sense, as beasts, and vnderstanding as Angels: But as *Tolet* well noteth, the other word, which is ioyned with creature, *of the world*, excludeth this particular sense and application vnto man. 3. Therefore κτίσις is here better taken for the world created: and is referred vnto the time, *à mundo condito*, since the world was created, *Pareus*: *à fundamentis mundi*, from the foundation of the world, as the *Syrian* interpreter: for so the prepositon ἀπὸ, *from*, is taken, as Matth. 13. 35. ἀπὸ καταβολῆς, from the foundation of the world, *Tolet*: so that κτίσις here signifieth, not the act of the creation: for it is taken for the word created afterward in this epistle, Rom. 8. 20. nor yet for the creatures simply: but for the state of the world, when it was created: *from the world created*, *à constitutione mundi*, from the constitution of the world, as *Chrysostome* is translated.

3. *Being vnderstood by his workes.* *Non corporea, vel imaginaria visione, sed intellectuali*, not by a corporall or imaginarie vision, are they seene, but by an intellectuall: *gloss. interlin.* as the cause is vnderstood by the effect: *Lyran.* like as by an image representing one that is absent, we are brought to the knowledge and remembrance of him, so God is seene in his workes. *Perer.*

4. *To wit, his eternall power and Godhead.* 1. Some by the invisible things of God, vnderstand the person of God the father; by the vertue or power, the person of the Sonne; by the deitie the holy Ghost: which interpretation *Theophylact* mentioneth here onely: *Gorrhan* seemeth to follow it: But this reason maketh against it, that the mysterie of the Trini-

tie is too high a matter to be searched out by the light of nature: that knowledge commeth onely by reuelation. *Perer.* 2. These three things then are here vnderstood, the eternitie, power, and diuine maiestie of God, the knowledge whereof man is lead vnto in part by his naturall instinct. *Perer.* 3. And vnder the deitie or Godhead, are vnderstood the rest of his attributes, his wisdom, goodnes, iustice, which are seene in the administration of the world, whereby his Godhead, which is in it selfe incomprehensible, is knowne, as by the effects: *Parem.*

52. Quest. *Of the knowledge which the Philosophers had of God, and by what meanes they attained vnto it.*

1. *Theodoret* rehearseth fiue waies whereby the Philosophers were brought to the knowledge of the Creator. 1. By the contemplation of the heauens and the starres, and their orderly motion. 2. By the consideration of the elements, the fire, the aire, the water, the earth. 3. By the admirable frame and workmanship of mans body. 4. By the operation of mans hands, and by the manifold arts inuented by man. 5. By the dominion, which man hath ouer the creatures. *Theodor. in serm. de prouid.* But some Philosophers had their speciall and peculiar reasons beside, which induced them to thinke there was a God.

2. *Socrates* especially considered the prouidence of God, in prouiding so bountifully for man: as he bringeth *Euthydemus* by this particular induction to acknowledge, that God hath speciall care of man: as he hath giuen him the light and day to guide him, the night for him to rest in, the fire to warme him, the fruits of the earth to nourish him: And whereas *Euthydemus* obiected, that these things were common vnto men with bruit beasts, *Socrates* sheweth, that euen the beasts themselues also are for mans vse: and beside God hath giuen more excellent gifts vnto men, then to any other creature, as vnderstanding, memorie, speach: wherein Gods speciall care appeareth more to man, then toward any other creature. This was *Socrates* inducement. *ex Gryneo.*

3. The *Platonists* did finde out God, by comparing the Godhead with other things: first they were perswaded, that God was not a bodie, secondly they held God to be immutable, and so they sought not God in the soule of man, or among the mutable spirits: and therefore they held God to be an infinite, and immutable essence beyond them all: to this purpose *August. lib. 8. de ciu. Dei. c. 6.* And further they rose vp thus by degrees to finde out the Godhead: first, they held spirituall things, to be better then corporall: then the things that had life, they preferred before those that had no life: and of the things that had life, them that had sense and motion: and of these they held to be most perfect the things that were endued with reason: and of the things hauing reason, such as were intellectuall spirits, such as are the Angels: and among those, he to be most perfect, that was *totus actus*, onely in act, void of all passiue qualitie, which is God: for the other spirits doe consist partly in act, partly in a possibilitie, as they may not be: But it is impossible that God should not be: and thus by these steppes did they ascend to the contemplation of the diuine nature. *Faius.*

4. *Aristotle* was perswaded that there was a God, and that all things consisted by the diuine power, because it was *hereditaria fama omnium mortalium*, an hereditarie opinion of all mortall men. *lib. 12. Metaphys. c. 6, 7. lib. 7. Ethicor. c. 13.* thereupon hee calleth God ζῶον ἄριστον ἀΐδιον, the best thing liuing, and eternall: and the heauens, θεῖα οἰκητήρια, the habitation of God: *Parem: Perer. disputat. 14.*

5. *Galen* by the contemplation of the creatures, and of the excellent workmanship of the world, did finde out the wisedome, power, and goodnes of God: for thus he writeth, *lib. 3. de vsu partium*, as *Beza annot.* and *Gryneus* out of him translateth, *Sacrum istum sermonum, vti verum hymnum, conditori nostro componam, &c. This sacred speach, as a right hymne, I will compose to our Creator: and this I hold to be the true worship of him, not to offer vnto him many sacrifices of bulls, or burne ointment and incense: but if I both know him my selfe, and declare him vnto others, how great his wisedome, power, and goodnesse is: for in that hee would haue all these things made, and enuied vs not any of those good things, this is a cleare demonstration of his goodnes: in that he would finde out a way, how to adorne all those things, it was his great wisedome: and in that hee would bring to passe and effect, whatsoeuer hee had decreed, therein hee shewed his power.* And by these meanes the Philosophers attained by their naturall light to some knowledge of God.

53. Quest.

53. Queſt. *How other Scriptures, that denie all knowledge of God vnto the wicked, agree with this place of Saint Paul.*

1. *Obiect.* The Apoſtle ſaith here, that the things which might be knowne of God, were manifeſt vnto them: how then is it ſaide in the Pſal. 53. 1. *The foole hath ſaid in his heart, there is no God:* and Iſa. 1. 3. *The oxe knoweth his owner, &c. but Iſrael hath not knowne me:* and it is ſaid of all in generall, Ioh. 1. 18. *No man hath ſeene God:* and yet more euidently the Apoſtle thus writeth, 1. Cor. 1. 21. *Seeing the world by wiſedome knew not God in the wiſedome of God, it pleaſed God by the fooliſhneſſe of preaching to ſaue them that beleeue.*

Anſw. 1. *Caietane* giueth this ſolution: that the Apoſtle ſaith not, none of the world knew not God, *ſed mundus (communiter) non cognouit*, the world generally knew him not: though the wiſer ſort among them, as the Philoſophers knew him: yet they in reſpect of the reſt of the world, were as none: But the Apoſtle doth exclude euen the wiſe from the true knowledge of God, as he ſaith in the ſame place, 1. Cor. 1. 20. *Where is the wiſe, &c. hath not God made the wiſedome of this world fooliſhnes?*

2. *Pareus* thus anſwereth, *Impijs negatur cognitio Dei efficax & ſalutaris, quæ ex verbo diſcitur*, the effectuall and ſauing knowledge of God is denied vnto the wicked, which is learned out of the word: but an vnfruitfull and idle knowledge they may haue: Tit. 1. 16. *They profeſſe that they know God, but by workes they denie him.* But the Apoſtle ſpeaketh not here of the knowledge of God by his word: *the world by wiſedome knew not God in the wiſedome of God:* but of the naturall knowledge, which the heathen might haue had of God: for as *Theodoret* well noteth, the Apoſtle ſheweth three kinds of wiſdome, two are naturall, the wiſedome of man by the light of reaſon, the other the wiſedome of God ſhining in the creatures: theſe two the Apoſtle ſpeaketh of here: the third kind is the wiſedome of God in his Sonne Chriſt, which afterward the Apoſtle alſo expreſſeth, v. 24. *We preach Chriſt the power of God, and the wiſedome of God.*

3. *P. Martyr* maketh this anſwer, that there were ſome among the heathen, which by nature were perſwaded there was a God, but afterward, they did not yeeld vnto him, that which was proper vnto God: as the Epicures denied vnto God the gouernement of the world, but made him as an idle beholder of the actions of men, beeing no agent himſelfe: And ſome likewiſe grew in that impudencie, that they ſought by ſubtill reaſons to proue, that there was no God. But though this be true, which *P. Martyr* affirmeth, yet it is too particular to include the whole meaning of the Apoſtle: for he ſaith generally of the heathen, *that the world knew not God*, not onely certaine ſects of Philoſophers among them, but all the Gentiles generally.

4. *Pareus* hath an other anſwer, that this naturall light could not bring them to the knowledge of God, becauſe it was obſcured and darkned by ſinne, and ſo imperfect thorough the naturall corruption of man. But this doth not fully ſatisfie neither: for though by mans fall this naturall knowledge is decaied, yet there was ſufficient remaining, if the Gentiles had not abuſed it: at the leaſt, as the Apoſtle ſaith, *that they might haue groped after God*, in ſome ſort to haue knowne him.

5. This ſolution then remaineth, that there is a twofold naturall knowledge, one is onely *ſpeculatiue*, conſiſting in a bare and naked contemplation of God, bringing forth no fruit: the other is *practicall*, when men according to that light which they haue of God, doe feare him, and worſhip him: the firſt kind of knowledge of God the heathen onely had, as the Apoſtle ſheweth, Rom. 1. 21. *When they knew God, they did not glorifie him as God, neither were thankefull, but became vaine in their owne imaginations:* for the heathen, notwithſtanding this naturall direction which they had, generally did fall vnto idolatrie, and ſo diſhonoured that God, whom they knew by his creatures. *Mart. Perer.*

54. Queſt. *Of the meaning of theſe words, That they ſhould be inexcuſable, v. 20.*

1. Some thus tranſlate the Greeke words, εἰς τὸ εἶναι, *ad hoc vt ſint*, *to this ende, that they may be inexcuſable: Beza: Pareus: to the intent, that they be inexcuſable, Geneuenſ.* And *Beza* thinketh that God for this cauſe would haue the light to ſhine in darkneſs, *vt homines nihil poſſent prætexere*, that man ſhould vſe no pretext or excuſe. But it is hard, to ſay that God for this ende gaue the light of nature vpon men, to take away all defenſe and excuſe

from them: whereas Gods intent was, that man should thereby come vnto the knowledge of the Creator.

2. *Origen*, *Chrysostome*, doe vnderstand this *consecutiuè*, by way of consequent: that this followed as a consequent vpon their abusing of that naturall knowledge, which was giuen them: and *Theophylact* maketh it like vnto that saying in the Psalme, 51.4. *Against thee haue I sinned, &c. that thou mayst be iust when thou speakest:* it was not the end, but a consequent: so also *Erasmus:* and *Faius, est consequens cognitionis illius*, it was a consequent of that knowledge: But the Apostle seemeth to signifie more then so, *Tolet.*

3. *Aretius*, because he can not thinke that to this ende were these helps giuen them, to make them inexcusable, taketh this to be a new argument, against iustification by workes: that whereby the Gentiles were made inexcusable, can not iustifie them: but by their works they were made inexcusable: *Ergo.* But the Apostle speaketh here of the light of nature, which the Gentiles vsed, not of their workes, which follow in the next verse.

4. Wherefore, the meaning of the Apostle is this, that this was not the proper end and vse of this naturall knowledge, to make them inexcusable: but it is *vsus accidentarius*, an accidentall vse; which happeneth through mans ingratitude, that abusing this naturall knowledge, which yet remaineth in man after his fall, they thereby are depriued of all excuse or pretext of ignorance, *Parens:* so also *Gualter*, *quod gentium vitio factum est, Deo per accidens tribuitur*, that which came to passe by the fault of the heathen, is attributed vnto God accidentally: this sense is well expressed in the vulgar Latine, *ita vt sint, &c. so that they are inexcusable:* as our common English translation also readeth.

55. Quest. *Whether there is any naturall knowledge of God in man.*

1. *Paterius* here reporteth the opinion of some Schoolemen, whome he calleth Nominals, *Deum non posse naturali ratione, &c.* that God can not demonstratiuely be prooued by naturall reason: *disput.* 16. And *Pareus* maketh mention, *dub.* 16. of one *Osterodius*, who directly affirmeth, that man hath no knowledge of God by nature, or by the contemplation of the creatures, but onely by outward fame and heare-say: his reasons are these:

1. Because many in India and Brasile, are found vtterly ignorant of God, because they haue not heard, that there is a God.

2. If there were any such naturall knowledge, all should haue it, but euen among the Philosophers some were found, which denied that there was any God.

3. The Apostle speaketh of the workes of the new creation, namely of his miraculous workes, v. 20. whereby God is knowne.

Contra. 1. The very Indians are not without knowledge of God, though they abuse it: for some of them worship the Deuill for their god. 2. Those Philosophers of malice, not of ignorance, denied that there was a God. 3. The Apostle speaketh euidently of such workes, as were manifest and made knowne to all men: so were not Christs miraculous workes, they came not to the knowledge of all the world.

2. Now, that there is some knowledge of God euen by nature, is euident by the Apostle in this place. 1. He saith, that God hath manifested vnto them, that which naturally may be knowne of him: and that the inuisible things of God are seene and vnderstood by his works, v. 20. *Pareus.* 2. For how els should all men be inexcusable, if they had not by nature some knowledge of God: whereas many haue not otherwise heard of God? *Perer.* 3. *Cicero* an heathen man confesseth *lib.* 2. *de naturâ Deorum, quid potest esse nam apertum, &c. quàm esse aliquod numen præstantissimæ mentis, quo hæc regantur*, what is so manifest, when we looke vp to the heauens, &c. as that there is some diuine nature most excellent, whereby all those things are gouerned? 4. This was the ende, wherefore God erected the world that thereby man might learne to know his Creator. 5. And if man naturally had not knowledge of God, then naturally he were not bound to loue God aboue all: for how naturally can he loue and honour him, whom he acknowledgeth not? *Perer.*

56. Quest. *Whether the naturall knowledge, which the Heathen had of God, was sufficient vnto saluation.*

1. It was neuer doubted of among Christians, whether a man by his naturall strength, without Gods supernaturall grace, might be iustified before God, and so attaine vnto euerlasting life: for this were to ascribe all vnto mans free will, & to denie the grace of God: But

this

this hath bin called into queſtion, whether that this naturall knowledge of God, without any ſupernaturall inſtruction or reuelation, had not been ſufficient (concerning knowledge) vnto ſaluation.

Chryſoſtome affirmeth, *hom.* 37. *in Matth.* that of thoſe which died before the comming of Chriſt, *fides Chriſti, qui nondum venerat, non petebatur*, the faith of Chriſt, which was not yet come, was not required, &c. likewiſe *Iuſtin. Apolog.* 2. *qui cum ratione olim vixerunt, Chriſtianos eſſe appellandos, &c.* they which liued in time paſt according to the rule of reaſon, are to be called Chriſtians, although they knew not Chriſt: ſuch as were among the Grecians, *Socrates, Heraclitus*, with others. *Clemens Alexandrin. lib. 6. ſtromat.* ſaith, that *they which were before Chriſt, were made iuſt either by the law of Moſes, or by Philoſophie, but they wanted onely faith in Chriſt: and therefore they expected the comming of Chriſt and his Apoſtles in hell, eorumq; ibi prædicatione Chriſti fidem percepiſſe*, and there by their preaching they attained vnto faith, and ſo were ſaued. And further theſe reaſons may be alleadged for this opinion, that this naturall knowledge was ſufficient:

1. God requireth not things impoſſible: but it had beene impoſſible for the Gentiles, beſide their naturall knowledge, to attaine vnto faith, which commeth by hearing the word, which they had.

2. To know that God is, and that he is a rewarder of them that ſeeke him, had bin ſufficient, Heb. 11.6. but this they might haue attained vnto by nature.

3. The Gentiles by their naturall knowledge of God, might haue beene able to lead their life aright, and to direct their actions both toward God, and man: and therefore it might haue beene ſufficient.

Contra. 1. Though it be impoſſible to attaine vnto faith without the ordinarie meanes, yet it is not to be doubted, but that, if the Gentiles had thankfully acknowledged their Creator, and not abuſed their naturall knowledge, God would haue giuen them further inſtruction: as he did afterward in ſending the Apoſtles to preach the Goſpel to all the world.

2. To beleeue that God is, and a rewarder of them that ſeeke him, is the worke of faith: and not of naturall knowledge, as the Apoſtle there ſheweth.

3. Some morall ciuill duties the light of nature might haue directed them vnto, but to order their waies aright toward God and men, their naturall direction had not ſufficed without the grace of God: for then ſome might haue been found among them, who had attained vnto this ſufficiencie, by their naturall light onely.

2. Now on the contrarie ſide: that beſide our naturall knowledge, faith in Chriſt is neceſſarie, and that without it there is no ſaluation, thus it appeareth by the Scriptures. 1. Chriſt ſaith, Ioh. 14.6. *I am the way, the truth, and the life:* and Ioh. 10.9. *I am the doore:* ſo that none can enter into life, but by this way and doore: he is the lambe of God, *that taketh away the ſinnes of the world*, Ioh. 1.29. he is the Mediator betweene God and man, 1. Tim. 2.5. And S. Peter, Act. 4.12. *that among men there is giuen none other name vnder heauen, whereby we muſt be ſaued:* all theſe places doe euidently teſtifie, that without the knowledge of Chriſt there is no ſaluation. 2. Further the neceſſitie of faith alſo appeareth. 1. Becauſe by faith we are iuſtified: as the Apoſtle alleadgeth here out of the Prophet, *the iuſt ſhall liue by faith*, and without iuſtification there is no ſaluation. 2. Inuocation and calling vpon the name of God, is neceſſarie: but they cannot call vpon him, vpon whom they haue not beleeued, Rom. 10.14. 3. Without faith it is impoſſible to pleaſe God, Heb. 11.6. and where God is not pleaſed, there can be no ſaluation. 4. The knowledge of the life to come, and of thoſe thoſe things which God hath prepared for them which loue him, is neceſſarie vnto ſaluation: But thoſe things are apprehended by faith, *Which is the euidence of things, which are not ſeene*, Heb. 11.1.

3. Therefore, the former aſſertions of *Chryſoſtome, Iuſtinus, Clemens*, are vnſound: vnleſſe they be vnderſtood to ſpeake of perfect, diſtinct, and complete faith, which was reſerued for the times of the Goſpel, that ſuch an exact faith was not required of the fathers: otherwiſe the Scripture generally impoſeth neceſſitie of beleefe in Chriſt, in ſome degree and meaſure, vpon all: *Auguſtines* iudgement herein is much to be preferred, who thus writeth, *quod ſcriptum eſt, non eſſe aliud nomen ſub cœlo, &c. that which is written, there is no other name vnder heauen whereby we muſt be ſaued, &c. ſince that time preuailed for the ſaluation of mankind, when in Adam all mankind was corrupted, &c. epiſt. 157. Ad Optat.*

57. Quest. *Whether any of the Philosophers were saued by that naturall knowledge, which they had of God.*

1. *Catharinus* a Popish writer, thinketh that where S. Paul saith here of the Gentiles, *when they knew God, they did not glorifie him as God*, that he speaketh not of all the Philosophers: a better opinion may be conceiued of *Socrates* and *Plato*: it is an hard censure, to send all the Philosophers vnto hell: *Erasmus* opinion also is well knowne, who inclineth to thinke that *Cicero* was saued. *præfat. in Tuscular. quæstion.*

2. For the deciding of this question: 1. It can not safely be affirmed, that all the Philosophers and other of the better sort among the heathen were damned: for God might haue mercie on some of them, and bring them vnto repentance, and impart vnto them some more cleare light and knowledge of saluation, then nature could afford: it is therefore hard to set downe, what ende euery one had: God might shew mercy in the very instant of the passage of the soule: And we finde that there were some among the nations, that were strangers from the people of God, that had the knowledge of his waies: as *Iob* with his friends, who liued among the Gentiles, had the knowledge of the true God: the like might be found els-where.

2. Concerning *Socrates* and *Plato*, and other the like in particular, whatsoeuer their end was, which is secret and hid vnto vs, yet by their sayings and doings it can not be gathered, that they had the true knowledge of God, or attained vnto saluation. First, *Socrates*, though he priuately among his friends seemed to mislike of the heathen gods, and acknowledged one onely God, yet publikely he worshipped their gods, and sacrificed vnto them, as both *Xenophon* and *Plato* excuse him, and free him from that imputation, that he contemned the gods of the Grecians: likewise *Plato*, though he sometime seeme to magnifie the one God the Creator of all things, yet he alloweth sacrifices done vnto the heathen gods, and commendeth *Socrates* for rendring his vowes vnto them, and that he commaunded a cocke to be sacrificed vnto *Æsculapius*: to this purpose *Euseb. lib. 13. de præpar. Evang. c. 8. & 11.* the like *Tertullian* reporteth of *Socrates* in *Apologet.* who in contempt of the heathen gods vsed to sweare by a *goat*, or a *dogge*, yet in the end caused a cocke to be sacrificed to *Æsculapius*: *Chrysostome* affirmeth the same of *Socrates*, that he sacrificed to *Æsculapius*, and of *Plato*, that he allowed the fables of the Poets of the gods. *hom. 3. in 1. c. ad Rom.*

Seneca, who in his booke *de superstit.* which is now perished, but cited by *August. lib. 6. de ciuit. Dei. cap.* 10. though he much enueighed against the heathen idols, shewing how they worshipped their gods in the forme of beasts, and fishes, and other shapes, thus writing; *numina vocant, quæ si spiritu accepto subito occurrerent, monstra haberentur*, they call them gods, which if they had spirit and life, and should suddenly meete vs, would be thought to be monsters: yet in the end he resolueth, that all this rabble of the gods is to be worshipped, yet so, that we thinke, *cultum magis ad morem, quam ad rem pertinere*, that this worship rather is for fashion, then in truth: thus, as *Augustine* inferreth, this graue Philosopher, *colebat quod reprehendebat, agebat, quod arguebat*, adored that which he reprehended, and acted that which he misliked. Much better is the example of that auncient and reuerend old man *Eleazer*, who being perswaded by his friends to dissemble as though he did eate swines flesh, and so to saue his life: answered, *non dignum est ætati nostræ fingere*, it is not beseeming our age to dissemble, 2. Macchab. c. 6.

Hermes Trismegistus, that wise Philosopher among the Egyptians, who did teach many things truly of God, in so much that some called him the Egyptian Moses, yet he spake very absurdly and impiously touching the idols of the heathen, as *Augustine* setteth it downe, *lib. 8. de ciuit. dei. c. 23.* that *simulachra sunt velut corpora Deorum, &c.* that the images were as the bodies of the gods: and he foretelleth, and that with greife, that the time should come, when the worship of idols should faile among the Egyptians: wherein he seemeth to note those times, when as by the preaching of Christs Gospel, idolatry should bee banished: wherein he sheweth himselfe an enemy and aduersary to Christ. If this were the behauiour of the most famous Philosophers, who contrarie to their owne iudgement worshipped idols, what is to be thought of the rest? and what argument can we haue of their saluation, who both liued, and died for ought we know, in so grosse idolatrie? Therefore howsoeuer God might haue mercie vpon some of them vpon their repentance, yet it is most certen, that they beeing without the faith of Christ, could not be partakers of life euerlasting. *Faint.*

Quest. 58.

Queſt. 58. *Seeing that the naturall knowledge, which the heathen had was not ſufficient vnto ſalvation, how are they thereby made inexcuſable?*

1. *Pareus diſp.* 16. anſwereth that they to whom ſufficient knowledge and ſtrength is denied to attaine vnto ſalvation, may haue ſome excuſe of their ignorance and weakeneſſe, if theſe fowre conditions be obſerued. 1. That this their ignorance and imbecillitie commeth not by their owne default. 2. If that light of nature which they had, they had followed, and not wilfully depraued. 3. If they had acknowledged their owne wants, and had deſired to haue the ſame ſupplyed by the grace of God. 4. If God had been any wayes bound to haue giuen them further graces to helpe their ignorance and imbecillitie: But none of theſe things could be pretended by the heathen: for their ignorance and weakeneſſe came vpon them by their owne apoſtaſie, and falling away from God: and that light which they had they depraued; neither did they acknowledge their infirmitie, but became vaine and fooliſh in the opinion of their owne ſtrength; neither is God debter, or bound vnto any, but beſtoweth his graces freely.

2. *Pererius diſput.* 16. inſiſteth only vpon the firſt part of this anſwer, ſhewing that there is a double kind of ignorance, *vna eſt cauſa culpæ*, one kind of ignorance is that which is the cauſe of fault or ſinne, and this excuſeth: there is an other, *cuius cauſa culpa eſt*, the cauſe wherof is our fault, and this excuſeth not: and ſuch was the ignorance of the heathen, which was cauſed by their owne wilfull neglecting and abuſing of the light of nature giuen vnto them.

3. *Peter Martyr* hath yet a further anſwer; he diſtinguiſheth betweene the ignorance of the heathen, and their imbecillitie or weakeneſſe: this the heathen would not haue pretended, becauſe they aſcribed all vnto freewill, and therefore they would not haue complained of want of ſtrength: the Apoſtle then toucheth that, which was moſt likely to haue been obiected by them, namely, their ignorance: and ſheweth how euen in that behalfe they were alſo inexcuſable, &c. But ſeeing as is ſhewed before, euen their naturall knowledge was inſufficient to ſalvation, the ſame doubt remaineth ſtill: therefore thoſe two other exceptions concerning their imbecillitie, which *P. Mart.* mentioneth, as that happened by their owne default, and that they did not practiſe that little knowledge which they had, but abuſed it, may alſo be admitted, touching their ignorance, as *Pareus* anſwered before ſufficiently.

4. Hereunto further may be added, that diſtinction of ignorance, which *Gryneus* borroweth from *Auguſtine*, *Not euery one, which is ignorant is excuſed, ſed is ſolùm qui, non habuit vnde diſceret, but he onely, that had not whence to learne.* And therefore S. Paul excuſeth himſelfe by his ignorance, that he perſecuted Chriſt, *I did it ignorantly through vnbeleefe*, 1. Tim. 1. 13. But ſuch was not the ignorance of God, which the Gentiles had, hauing naturall meanes offered vnto them, which they depraued and abuſed.

Queſt. 59. v. 21. *How the Gentiles are ſaid to haue knowne God, and yet glorified him not as God.*

1. Some thinke that in Scripture, that ignorance, which is cauſed by a mans owne fault when he may haue knowledge, if he will himſelfe, it is called by the name of ſcience and knowledge in Scripture, as Ioh. 7. 28. Chriſt ſaith to the Iewes, *Yee both know me, and whence I am:* becauſe they might haue knowne if they would: *Iuſtin. reſp.* 140. *ad* 44. *Gentium:* ſo alſo *Photius*, and *Sedulius*. But this is not the Apoſtles meaning here: for he ſaith not, when they might haue known God, but *when they knewe God*, they therefore had ſome knowledge of him.

2. Some thinke that they had the true knowledge of God, but they againſt this knowledge malitiouſly, and againſt their owne conſcience, worſhipped other gods: ſo *Ambroſe*, *Anſelm.* But 1. it cannot be ſhewed, that any of the Philoſophers, no not they which come neareſt vnto the truth, had the true knowledge of God, for euen *Socrates*, *Plato*, *Seneca*, allowed the worſhip of the heathen gods, and practiſed it, as is before ſhewed, qu. 57. and if any of them thought, that the images were no gods, yet thoſe which they worſhipped, were either deuils or Angels, as *Athanaſ.* ſheweth, *orat. contr. idol.* 2. The Apoſtle here ſaith, that *they became vaine in their imaginations*, which ſheweth, that they were without the true knowledge of God: *Anſelm* anſwereth, that they had once the true knowledge of God and afterward loſt it. But the Apoſtle ſaith otherwiſe, *That they did withhold the truth in vnrighteouſneſſe*, v. 18. they loſt not that knowledge of the truth which they had, but ſuppreſ-

fed it, and kept it vnder, with their vaine imaginations.

3. *Origen* seemeth to thinke, that they were vtterly voide of all true knowledge of God, *Dum formas & imagines requirunt in Deo, in semetipsis imaginem Dei perdiderunt*, while they imagined formes and images to bee in God, they lost in themselues the image of God: for there were some Philosophers which held God to be a spirit without any forme or image.

4. Some, whereas it is said, Ioh. 1. *the world knewe him not*, and yet here the Apostle saith, *when they knew God, &c.* giue this solution, that the world knewe *the onely God*, but not the Sonne, *Gerrhan.* But the Apostle speaketh here onely of such knowledge of God, as naturally may be attained vnto: but the knowledge of the Trinitie exceedeth the strength of nature.

5. Wherefore, the Apostle is thus to be vnderstood, that they knew the true God in part, but not perfectly: they held some truths concerning the diuine nature, but they mingled many vntruths and falsities therewith: they acknowledged a God, but they either denied his prouidence, and power, or they communicated the diune honour vnto others which were not gods: and thus they knew him, and yet knew him not: In this sense Christ said to his Apostles, Ioh. 14.4. *Whether I goe, ye knowe, and the way ye knowe:* and yet *Thomas* saith immediately, *Lord, we knowe not whether thou goest, how then can we knowe the way?* So they knew Christ, because they saw him, and he was among them: but yet they knew him not perfectly, his power they as yet did not fully vnderstand: So the Gentiles knew God in some sort, but such an one as he was, they did not knowe.

Augustine to this purpose giueth instance in one of their cheife Philosophers, *Hermes Trismegistus*, how he confesseth many things of the true God the maker of the world: *tamen obscuritate cordis ad ista delabitur, &c.* yet by the darkenes of his heart he falleth to say, that hee would haue men subiect vnto those gods, which are made by men: *Beda ex Augustin.* so they kept the truth as the same *Augustine* saith, *in doctrina multis falsitatibus permixta*, in doctrine mingled with many falshoods.

And though some among the heathen did hold certaine true principles of God, yet there were others more grosse and foolish, and were vtterly ignorant of the diuine nature: taking the fire, wind, starres, and such like to be gouernours of the world: as it is in the booke of wisedome, c. 13. 1, 2. See before of this matter, quest. 52.

Quest. 60. v. 21. *How the Gentiles did not glorifie God, neither were thankefull, but became vaine.*

1. *Did not glorifie him as God:* this word to *glorifie*, is taken two wayes: either to conceiue an honourable opinion of God, and to magnifie him, and set forth his praise: as Ioh. 11.4. *This sickenesse is not vnto death, but for the glorie of God, that the Sonne of God may be glorified thereby:* or it signifieth the worship due vnto God, as Isa. 43.23. *Neither hast thou honoured (*or glorified*) mee with thy sacrifices: Theodoret*, so likewise *Chrysostome* and *Origen*, seeme to take it in the first sense: that the Gentiles did not conceiue so reuerent an opinion of God, in fayning him to bee like vnto the images of creatures: so also *Peter Martyr. Gregor. hom. 11. in Exech.* thus vnderstandeth it: they did not glorifie God, *non impenderunt ei cultum debitum*, they did not giue vnto him his due worship: *Ambrose, Anselme, Sedulius*, doe expound the former of the latter: they glorified not God, in not giuing him thankes, but the Apostle set these two downe, as two distinct things: not to glorifie God, and not to giue him thanks: Therefore by this word, *to glorifie*, is better comprehended, both the inward reuerent opinion of God, of his iustice, mercie, eternitie, power, goodnesse, as also the outward worship due vnto him, *Calvin, Pareus.* So the Gentiles did offend in both these: they neither honoured God as they ought, worshipping him and reposing their trust and confidence in him: neither did they returne him thankes for the benefits receiued, but referred all vnto fortune, some to the starres, some to their owne prouidence.

2. *They became vaine in their imaginations.* 1. *Erasmus* giueth this sense, they were deceiued in their expectation, because they tooke themselues to be wise, yet prooued very fooles: but this the Apostle expresseth afterward in particular. 2. Some take it in *Aristotles* sense: that is called vaine, which is not brought to the due effect: as the ende of this their knowledge was, that God should be honoured: which ende they attained not vnto, *Martyr*, but indeed they neither had the true knowledge of God, nor yet propounded vnto themselues

selues any such end.

3. Some referre it to the errors of the Philosophers, because they did resemble the Godhead by vaine images: *Theodor. Chrysost. Fulg.* but this seemeth to be too particular: they had many vanities beside: and this the Apostle alleadgeth afterward, as a proose of their foolishnes, v. 23.

4. *Augustine* whom *Anselme* followeth, vnderstandeth it of their pride: the knowledge which they had, *suis cogitationibus tribuebant*, they attributed to their owne thoughts, and reason; but their vanitie was more generall, it comprehended other things beside.

5. Therefore hereby are vnderstood all the vaine opinions and inuentions which the heathen, trusting to their owne wit and inuention, coyned concerning the diuine nature: as 1. some denied there was any God, as the Epicures. 2. some doubted thereof, as *Protagoras, Diagoras*. 3. some affirmed there was a diuine power, but they made many gods: and them either incorporeall, as the spirits, so the Platonists. 4. or some also made materiall and corporall gods, as the Greekes and Romanes made men departed gods: the Egyptians other creatures, as oxen, geese, crocodyles, yea herbes, as onyons, leekes. 5. some acknowledged one God, as Plato, Aristotle: but either denied his prouidence in all things done vnder the moone, as the *Peripatetikes:* or tied him to second and inferiour causes, as the Stoikes: this is the vanitie, which the Apostle speaketh of. And as this was their vanitie in their iudgment and opinion, so were they deceiued in their hope and expectation: they thought by such meanes to appease their gods, to procure fauour, to obtaine good things: but the contrarie fell out.

3. *Their foolish heart was full of darkenesse.* 1. By the heart is vnderstood the minde, their very vnderstanding was darkened, *Paius:* the naturall reason in them was obscured, *Gorrhan.* 2. This was a iust punishment vpon them, because they abused that knowledge, which was giuen vnto them: their owne pride and ouerweening of themselues bestotted them, that whereas they thought themselues wise, they became fooles, *iusto Dei iudicio propter superbiam*, their foolish heart was obscured through their pride, *Lyran.* 3. That whereas they boasted of the name and title of wisemen: as the Grecians much gloried in their seuen wisemen: as the Romanes had their wisemen also, *Numa, Cato, Cicero*, yet they were all fooles: for as fooles delight in toyes, and let passe things of greater substance and importance; so they worshipped images in stead of the true God, which the Apostle in the next verse giueth as a reason of their foolishnesse: yea *Socrates*, who was counted one of the wisest Philosophers, desired his friends, beeing now readie to die, to offer for him a cocke vnto *Æsculapius*, which he had vowed, *Parens.*

4. Some interpret thus, that while they held themselues wise in temporall things, *stulti facti sunt in spiritualibus*, they became fooles in spirituall things: *Lyran.* But their vnderstanding was darkened euen in morall duties: as *Cato* gaue his wife vnto *Hortensius* desiring her, and tooke her againe when he was dead. *Lycurgus* exposed virgins naked in their plaies and publike spectacles, he commended theft, if it were secret: and many such absurd things euen in ciuill duties, were committed by their wisest men. *Gryneus.*

5. *Augustine* whom *Hugo Cardinal.* followeth, doth somewhat curiously distinguish these three. 1. *They became vaine in their imaginations*, this he applyeth to those, which doe measure the diuine nature according to their corporall sense, imagining him to haue parts and members like vnto man, which was the error of the Anthropomorphites. 2. *Their foolish heart was full of darkenesse*, this he vnderstandeth of them, which ascribe vnto God the qualities and affections of the soule of man, as anger, griefe, forgetfulnes, remembrance. 3. *When they thought themselues wise, they became fooles*, this he doth interpret of those which doe imagine such things of God, which neither can be found in him, nor in any other creature, neither in the bodie, nor in the soule of man.

6. But this description of the error and blindnesse of the Gentiles is better referred generally to their foolish and carnall deuises, and pretexes whereby they obscured the truth, both in diuine and humane duties: as they alleadged for their images, that they did not worship the image or idoll, but the thing represented thereby: and that as a man cannot haue accesse vnto the Prince, but by his Courtiers; so there must be mediators to bring vs vnto God: Thus they became foolish in their imaginations, for God is not like vnto man, that he need to bee informed by others: Thus they became fooles, leaving the true substance of Gods worship, and following after shadowes and shewes: as the Apostle saith, *Coloss.* 2. 24.

which

which things haue indeede a shew of wisedome, &c. but substance they had none, *Martyr.*

Quest. 61. *How the Gentiles changed the glorie of God into the image of men and beasts*, v. 23.

1. *They changed the glorie of the incorruptible God.* 1. The glorie of God is either absolute in himselfe, which can no waies be changed: or it is considered with relation to vs, as the worship and honour which is yeelded by the Creatures vnto the Creator: this is changed by men, when they giue the honour due vnto God, vnto creatures, *Parens.* So that indeede they could not depriue God of his glorie, *sed audacia accusantur*, but they are accused of great presumption, that as much as in them lay, they attempted to robbe God of his honour, *Martyr.* 2. God is said to be incorruptible, because he onely of himselfe is free from all corruption and change: the Angels are incorruptible, yet not originally, but by the will of God, *Parens: infelix mutatio*, this was an vnhappie change of the true glorie of God, into a similitude of the verie God, into an image; and of the incorruptible, into that which is corruptible, *Gorrhan.* 3. This they did two wayes; first, in ascribing diuine honour to such things, as by nature were not gods, as the Egyptians did worship beasts and other creatures for their gods: then in seeming to honour the true God by the images of men and beasts, *Parens.* 4. Some take the words in this sense, as though they should thinke that the godhead was like vnto these things; as S. Paul toucheth that error, Act. 17. 29. *We ought not to thinke that the Godhead is like to gold or siluer, &c.* But the meaning rather is, that they giue the diuine honour due vnto God, vnto the images of men and beasts; for the Apostle seemeth here to allude to that place, Psal. 106. 16. *they turned their glorie into the similitude of a bullock, &c.* yet the Israelites did not thinke God to bee like vnto a calfe or bullock, *Tolet.* now whereas in the Psalme, it is said, *their glorie*, but here *the glorie of God*, the reason is, because *gloria eorum Deus*, God was their glorie; for there can be no greater honour vnto a nation, then the true worship of God, *Mart.* 5. The Apostle here doth diuerse wayes exaggerate this grosse idolatrie of the heathen. 1. *maximè ridiculum est, &c.* it was ridiculous that they tooke vpon them to change the glorie of God: 2. then *quod in tam absurda mutarunt*, that they changed it into such absurd things, *Chrysostome:* 3. he saith not, they changed the glorie of the incorruptible God, into a corruptible man: but into *the similitude of the image, &c.* not naturall, but such as was fashioned and framed by the hands of man, *Gorrhan, Tolet.* 6. And whereas some of the Philosophers were not so grosse to thinke, that the very images of wood, gold, or siluer, were the gods, but that the gods were represented in them: yet both the one and the other did worshippe them for gods, as *Athanasius* sheweth, *orat. cont. idolat.* and *Augustine* saith well, *Quis orat intuens simulachrum, qui non sic afficiatur, vt ab eo se exaudiri putet, &c.* who prayeth looking toward an image, and is not so affected, as though hee thought it heard him, and hopeth to haue performed by it, that which hee desireth: whereupon men addicted to such superstitions, doe turne their backe vpon the Sunne, and powre out their prayers before the image of the Sunne, *August. tract. in Psalm.* 123. ex *Beda.*

Quest. 62. *Of the diuerse kinds of idolatrie among the heathen, in worshipping the images of men and beasts*, v. 23.

1. *Varro* a famous antiquarie among the Romanes, who wrote the 41. bookes of antiquities, whereof 25. are of humane matters, 16. of them of diuine, he maketh three kinds of Theologie or heathenish diuinities: one fabulous and poeticall, wherein the Poets doe faine many vndecent things of the gods, as that they committed theft, adulterie: that some of them had their beginning out of the thigh, some out of the head of Iupiter: there was also a naturall Theologie, which the Philosophers handled: as whether the gods were eternall, what their beginning was: whether of the fire, as *Heraclitus*, or they consisted of numbers, as *Pythagoras*; or *ex atomis*, of small motes, as the Epicures: the third was ciuill Theologie, which belonged to the Priests, as what gods ought to be worshipped, and with what ceremonies and sacrifices: this was for cities, the second for the world, the first for the theatre or stage; to this purpose *Varro.* But *Thomas* sheweth how in this place, the Apostle condemneth all these kinds; the Ciuill, which consisted in the adoration of images, in these words, *They turned the glorie of the incorruptible God, into the similitude of the image, &c.* the fabulous and poeticall, in these words, v. 25. *Which turned the truth of God into a lie:* and the naturall, obserued by the Philosophers, he condemneth in saying, v. 25. *They serued the creature, forsaking the Creator. Thom. in hunc locum.*

2. *Plutarke*

2. *Plutarke 6. c. lib. 1. de placit. Philoſoph.* diuideth the heathen idolatrie into 7. kinds. 1. they obſerued the heauens, and ſtarres, and when they ſaw that by their motion and influences the things belowe were much guided, they gaue vnto them the name of gods. 2. they made ſome profitable and wholeſome gods, as *Iupiter, Iuno, Mercurie.* 3. ſome vnprofitable, as *Mars, Saturne*, the Furies, whom they appeaſed with ſacrifices. 4. they gaue the fourth place vnto the paſſions and affections of the minde, as to loue, venerie, deſire. 5. Then they made goddeſſes of the vertues, as of Iuſtice, Fortitude, and ſuch like. 6. Then follow the poeticall fictions, as *Heſiodus* generation of the gods. 7. They aſcribed diuine honour vnto thoſe, that had beſtowed any benefits, or found out any profitable inuention for men, as *Hercules, Caſtor, Pollux, Bacchus.*

3. And of all other people the Romanes exceeded in the varietie of idolatrie; *Tertullian in Apologet.* citeth *Varro*, that he brought in 300. Iupiters, and of other kinds they had an infinite number of gods; whereof *Auguſtine* giueth this reaſon, *Roma quanto maior facta eſt, ſicut nauis nautas, tanto plures adhibendos eſſe Deos putauit, &c.* Rome the greater it waxed, as a great ſhippe requireth more mariners, ſo they thought to vſe many gods, as though a fewe gods ſufficed not for their greatneſſe, *lib. 3. de ciuit. c. 22. Leo* addeth further, *Cum pene omnibus dominaretur gentibus, omnium pene ſeruitbas erroribus*, when as they bare rule ouer all nations, they became ſlaues to all their errours, *Serm. 1. de Natal. Pet. & Paul.* and they in pollicie did worſhippe the gods of all other nations, *ad dilatationem imperij*, for the inlarging of their dominion; thinking thereby the rather to inſinuate themſelues, *Lyranus.*

Queſt. 63. *Of the groſſe idolatrie of the heathen in worſhipping the images of men, and of beaſts, ver. 23.*

1. *Of the image of a corruptible man, &c.* 1. In the booke of wiſedome two reaſons are yeelded of the adoration of images, *Nimius amor amicorum, & nimius timor tyrannorum*, too great loue of friends, and too great feare of tyrants; of the one they made images to remember them, of the other to flatter them, *Gorrhan.* 2. The *Aſſyrians* were the firſt that worſhipped the image of a man, namely of *Belus* the father of *Ninus*, whome the *Babylonians* called *Bell*, the *Sydonians Baal*, the Iewes *Beelzebub*, the *Philiſtims Zebet, Haymo.* 3. The Romanes after the comming of *Æneas* into Italie, worſhipped alſo the images of men, as *Iupiter, Romulus: ex gloſſ. ordin.* 4. And they worſhipped not onely men of deſert, but lewd perſons; as the Romanes made *Larentia*, a common ſtrumpet one of their goddeſſes; *Simon Magus* they inaugured with the title of a god, *Tertullian. in Apolog.*

2. *And of birds, and fourefooted beaſts, and of creeping things.* 1. Herein appeared the great follie of the heathen, who beſide the adoration of images of men, gaue diuine honour vnto creatures: the Romanes worſhipped a gooſe, the Egyptians the hawke, and the Crocodile, and other beaſts beſide, *Haymo:* and the Philiſtims Dagon in the forme of a fiſh; and *Ambroſe* ſaith, the Pagans had *Coracina ſacra*, their ſacred rauens ſolemnities. 2. But the Egyptians exceeded all other nations in theſe abhominable fooleries, as *Diodorus Siculus* expreſſeth at large, *lib. 2. c. 4.* which narration of his may be ſorted out to theſe particulars. 1. Firſt, their groſſe ſuperſtition appeared in the adoration of diuerſe kinds of beaſts and foules, as at *Memphis* they worſhipped the god *Apis* in the likeneſſe of a pide cowe, in *Midata* a goat: at the lake *Mirides* the crocodyle, and a lyon in the citie *Leonce.* Beſide they adored dogs, and cats, wolues, vultures, water rats, which were enemies to the crocodyles, and gnawed a ſunder their bowels. 2. Thoſe their beaſts and birds, which they held ſacred, they kept very carefully in places neere vnto their Temples, and appointed keepers for the, prouiding them diuine meate, ſoft beds, and beſide they vſed to bath and waſh them with ſweet water and ſpices. 3. If any chance to kill any of them, he was put to death for it, they ſpare none, for at ſuch time as *Ptolome* was receiued into amitie and ſocietie with the Romanes, there chanced one of the Romanes to kill one of them, who notwithſtanding the mediation of the King himſelfe, and the nobles, could not eſcape the hands of the people. 4. If any of them die in an houſe, there is great mourning and lamentation made, and they beſtow great coſt vpon the burialls: in *Ptolomeus Lagus* time, who ſucceeded *Alexander*, there died at *Memphis* an old oxe, in the burying whereof the keeper beſtowed 50. talents, which he borrowed of *Ptolome*, and *Diodorus* in the ſame place reporteth of ſome, that had employed an 100. talents that way.

3. This kind of Egyptian Idolatry the Romanes alſo learned, after the ouercomming of *Alexan-*

Alexandria, gloss. ordinar. *Tertullian* obiecteth to the Romanes, *inuenta omnia cælia vobis, vos q, omnium pene pecudum, & bestiarum esse cultores*, that they worshipped all kind of cattell and beasts: *Valerius Maximus* hath a memorable historie, *lib.* 1. *c.* 8. how they brought a serpent in honour of *Æsculapius* from *Epidaurus*, which came of it owne accord into one of their shippes, and there lay folded together one part within an other, and so was brought to Rome: which narration if it be true, it was either the deuill in the likenesse of a serpent: or the deuill vsed the serpent, as his instrument. The reason hereof, why that Sathan vseth Serpents to worke by, and to deceiue men, *Augustine* rendreth to be this; *Hæc permittuntur, ad primi facti memoriam commendandam, &c.* those things are permitted vnto Sathan to delude and deceiue men by serpents; as in causing them to mooue at the inchantment of men: to call to minde the first fact of Sathan, in seducing our first parents by a serpent, *lib.* 11. *de Genes. ad liter. c.* 28. *Pherecydes Syrus* writeth that the spirits were cast downe from heauen by Iupiter, the Prince whereof was called *Ophioneus*; that is, *serpentinus*, serpentine, *ex Lodov. Viu. in lib. August. de ciuit. dei.*

4. Thus were the heathen blinded, that as *Ambrose* in this place saith, *Eorum quæ prauæ sunt, & inimica homini, similitudini, &c.* that they gaue the honour of God, euen vnto euill things, such as were enemies vnto man. They might pretend, that in worshipping serpents, and such other deadly things enemies to man, they adored the diuine wrath and reuenge of God, who vseth those creatures as his instruments to punish men by, *Mart.* But this is a foolish pretence: the like may the men of Calecut alledge for worshipping of the deuill, *ne noceat*, that he should not hurt them: they should rather haue turned themselues vnto God, as the onely ἀλεξικακὸν, turner aside of all such euills.

5. This grosse idolatrie of the heathen, in worshipping the images of creeping things, and beasts and such like, did not containe it selfe among the heathen onely: but the Israelites also learned to follow the Gentiles: as Ezechiel was commanded to digge an hole through the wall, whereby he came into a secret place, where hee found the similitude of creeping things, and abhominable beasts painted vpon the wall, and the Elders of Israel standing before them with their censers, Ezech. 8. 10. 11.

6. But whereas the heathen commonly pretended this excuse, that they did not hold such things as they worshipped to be gods: but they in them worshipped God: as *Symmachus* obiected in his oration, wherein he craued of the Emperours *Valentinian* and *Theodosius*, the restitution of the Romane gods: that the heathen had respect but vnto one onely God, *sed ad illum per diuersa itinera pergunt*, but they haue diuers wayes to bring them vnto that God: this friuolous cause is here taken away by the Apostle, who saith, that the heathen changed the glorie of the incorruptible God, into the similitude of those things. And *Augustine* further hereunto maketh this answer, *quod illic facit ara, si non illud habent pro numine*, what doe their altars there before their images, if they take them not to be their gods. And whereas *Symmachus* pretendeth many waies to lead vnto one and the same God, the Scripture teacheth vs, that as there is but one God, so there is but one way, which hee hath prescribed vs, whereby to come vnto him: as our blessed Sauiour saith, Ioh. 14. *I am the way, the truth, and the life:* we can not come vnto God who is the fountaine of life, but by Christ, who is the way. This and other obiections made by *Symmachus* are answered at large by *Ambrose, epist.* 30.

7. Of this kind of idolatrie, was that heathenish deuise of the Astronomers, in imagining the image of beasts and foules among the starres: which was Sathans subtiltie, to bring man, *vt se submitteret ijs rebus, &c.* to submit himselfe to those things, which hee was made Lord and gouernour of. *Pet. Mart.*

Quest. 64. *How God is said to haue deliuered them to their owne hearts lusts*, v. 14.

1. Some doe expound this onely by way of permission, *tradidit, nihil aliud est, quam permisit*, hee deliuered or gaue them vp, that is, suffered them: so *Chrysostome*, *Origen*, *Oecumenius* with others: *Chrysostome* vseth two similitudes: like as if a captaine should withdraw himselfe from his souldiers, and so in the time of battell, they fall into their enemies hands: the captaine might be said to deliuer them vnto their enemies: likewise a King hath a Sonn that is giuen to riot, whom he cannot reclaime, he leaueth him to himselfe, that by experience he may see his owne folly. *Theodoret* also to the same purpose vseth this similitude, that God leaueth men to themselues, *tanquam cymbam absque rectore*, as a ship left without a pilote:

pilote: *Theophylact* likeneth God herein to a Phyſitian, who hauing to deale with an vnruly patient, that will not obey his precepts, taketh no more care of him: likewiſe *Ambroſe* thus expoundeth, *tradere eſt permittere, non incitare*, to deliuer vp is to permit, not to incite, or ſtirre vp. *Damaſcen. lib. 4. de fide ort hodox. c.* 20. ſheweth, that it is the vſe of Scripture to call the permiſſion of God, his action, that he is ſaid to doe that, which he onely permitteth and ſuffereth: yea *Peterius* here addeth further, that the permiſſion of God ſometime *nomine præcepti appellatur*, is called by the name of precept: as where as Chriſt ſaith according to Matthew, c. 19. 8. *Moſes ſuffred you for the hardnes of your heart, to put away your wiues*; according to S. Marke, c. 10. 3. he ſaith, *What did Moſes commaund you?*

Soto in his commentarie maketh two kindes of permiſſion: *eſt vna generalis*, there is one generall, when any man is ſuffered to ſinne, but this permiſſion is not called a deliuering vp: *altera eſt ſingularis quadam & valde formidabilis*, there is an other a ſingular and moſt fearefull kinde of permiſſion, when God for the puniſhment of former ſinnes, ſuffereth one to be blinded, and hardened in his ſinne: which kind of permiſſion the Apoſtle ſpeaketh of here. Of this opinion generally are the Romaniſts, that this deliuering vp is vnderſtood of permiſſion; as *Lyranus* with the ordinarie *gloſ. Vatablus, Tolet.* the Rhemiſts.

Contra. 1. To make God onely a ſufferer or permitter of things to be done, doth admit a double inconuenience: firſt, they make God an idle beholder of mens actions, like as *Homer* bringeth in *Iuppiter*, feaſting and ſporting himſelfe in Aethiopia, while the Grecians did take Troy: and againe, they make God acceſſarie and conſenting vnto euill: for like as the father, or maſter of the houſe, if he ſhould ſuffer his ſeruants to liue riotouſly, and giue themſelues to all licentiouſneſſe, though hee doe not encourage them to it, yet in not hindering them, he ſeemeth to giue conſent: the like inconuenience alſo would follow, if God ſhould be a permitter or ſufferer onely of ſuch things to be done: *Parem.*

2. But it will be here obiected, that if God ſuffer not ſinne to be done in the world, it could not be: how then is not he to be acceſſarie to that, which he doth not hinder? *Anſw.* God is here otherwiſe to be conſidered, then as man: we can not ſuffer any euill to bee done before vs, which is in our power to hinder, but we muſt guiltie of it: But the Lord is alwaies moſt iuſt: euill ſhould not be done in the world, if it did not ſtand with Gods will and pleaſure; who notwithſtanding is therein iuſt, and good, as *Auguſtine* ſaith, *probando patientiam dat locum penitentiæ, nolens aliquem perire, &c.* the Lord therein ſheweth his patience in giuing way vnto repentance, becauſe he would not haue any periſh, &c. and ſo he concludeth, *Deus non facit voluntates malas, ſed vtitur iis, vt voluerit, cum aliquid iniquè velle non poſſit*, though God make not mens wills euill, yet he vſeth them, as it pleaſeth him, and yet he willeth not any thing vniuſtly. *Auguſt. contr. Iulian. lib. 5. c. 3.*

3. *Chryſoſtomes* ſimilitudes are not fit: for the captaine which leaueth his armie, is a betraier of them, and the very cauſe of their deliuering vp: but ſo is not God the author of euill: and the father can not turne his ſonne from his licentious life: but God is able to turne the heart. *Martyr.*

4. Seeing the Scripture aſcribeth vnto God manifeſt action, as ſhall appeare afterward: as he is ſaid to haue hardened Pharaohs heart, and to bid Shemei curſe Dauid, and ſuch like; it is a forcing of Scripture to applie that vnto a bare permiſſion, which ſheweth an actiue and working power: *Parem.*

2. An other way, how God is ſaid to deliuer them vp, is by the ſubtraction, and withdrawing of his grace: as he which taketh away the proppe or pillar, that beareth vp a great ſtone or weight, may be ſaid to be the cauſe of the fall thereof: *Thomas.* Thus *Gregorie* expoundeth: God is ſaid to harden the heart, *quando cor reprobum per gratiam non emollit*, when he doth not mollifie with his grace a reprobate heart: So alſo *Auguſtine, Deus non indurat cor impertiendo malitiam, ſed non largiendo gratiam, &c.* God doth not harden the heart, by imparting vnto it malice, but in not giuing vnto it grace: So alſo *Thomas* vpon this place: God directly doth not deliuer ouer men to vncleanneſſe by inclining the affections, *ſed indirectè tradit in peccatum, in quantum ſubtrahit gratiam*, but he doth indirectly deliuer them to ſinne, by withdrawing his grace. This interpretation may ſafely

vnto admitted, but yet it seemeth not fully to expresse the meaning of the Apostles phrase: for deliuering vp, signifieth more then a subtraction onely, or depriuing one of grace.

3. Some doe expound the Apostle thus, that God is said to harden the heart, and to deliuer vp vnto concupiscence, and such like, by ministring occasion, which is peruerted by the wicked vnto euill: for as vnto those that loue God, all things are turned to the best, so vnto those that hate God, all things make for their ruine and destruction: thus the miracles and wonders wrought in Egypt, and the messages which Moses brought from God vnto Pharaoh, were a meanes to harden Pharaohs heart, not so intended by God, but so peruerted by Pharaohs malice. Thus God is saide to doe those things, because by occasion of such things as the Lord doth, other things fall out: In this sense it is said, that he *which loueth iniquitie, hateth his owne soule*, not that he intendeth directly the death of his soule, but because he doth such things, as procure the death of his soule: So the Lord bestowed many benefits, and temporall blessings vpon the heathen, which they abused to couetousnes, and wantonnes, in following of their owne lusts. This interpretation followeth *Pet. Martyr*, and *Pererius*. But this seemeth to be no fit exposition: *God deliuereth them vp*, that is, they abusing the blessings of God vnto wantonnes, deliuered themselues vp: for the Apostle here sheweth, that this deliuering of them vp, was inflicted as a punishment vpon the Gentiles for their idolatrie: and therefore God must bee considered here as a iust Iudge, who had an hand in this their punishment, otherwise, then by ministring occasion onely.

4. Some doe thus interpret, *tradidit illos Deus, id est, delictum in Dominum*, God deliuered them vp, that is, their sinne committed against God deliuered them: as we say, *perdidit illum pecunia*, his money was his destruction: whereas it was not the money, but the abuse of the money which hurt him: so *eaten. Graec.* which *Stapleton* followeth. But *Faius* here well answereth, that, here money is considered *καθ' ὑποκ*, by way of passion, it is a thing vsed, as an instrument, it hath no action: but an actiue power is here giuen vnto God.

5. The blasphemous Manichees were here driuen to this strait, because they would free God from being any way accessarie to euill, that they made two gods, one good the father of Christ, and the author of the new Testament, the other euill, the author of the old: and that God it was, which is said to haue hardened Pharaohs heart, and to bid Shemei curse Dauid: and of this god, they vnderstood S. Paul to speake, 2. Cor. 4. 4. *In whom the god of this world hath blinded the mindes:* But the Manichees doe here manifestly contradict the Apostle, who saith, Eph. 4. 6. *There is one God, and father of all, &c. who is aboue all:* there are not then more Gods then one. And in that other place, by the *god of this world*, the Apostle meaneth Sathan, who is the prince of the darknes of this world, who is so called because he is so held to be of the infidels. Some thinke that God may as well be said to blind the minds of infidels, as here to deliuer them vp to their owne concupiscence: as *P. Mart.* following *Augustine*: But the Scripture vseth not so to speake of God: the God of this world, is all one, as to say, *the prince of the world*, which name Christ giueth vnto Sathan, Ioh. 14. 30.

6. Wherefore, there is more to be considered in these actions, of hardening the heart, & deliuering vp vnto a reprobate sense, then bare permission only, and subtraction of grace: these we refuse not, so that permission be here vnderstood, as ioyned with Gods will: for otherwise to thinke that God permitteth any thing, which he can not hinder, were great blasphemie, *Faius*: yet God hath a further stroke in these actions, then by permission onely, and withholding of his grace. 1. *Augustine* doubteth not to affirme, that not onely the good wills and mindes of men, which God maketh good of euill, are in Gods hand, but also the euill minds and wills of men, are so in Gods power, *vt eos quo voluerit, quando voluerit, faciat inclinari*, that the same God causeth to be inclined, which way he will, and when he will: and he giueth instance in diuers places of Scripture; as how God is saide to haue hardened Pharaohs heart, that he bid Shemei curse Dauid, *non inbendo dixit, sed eius voluntatem proprio suo vitio malam in hoc peccatum iusto suo iudicio inclinauit*, not that he in deede badde him, but by his iust iudgement he inclined his will, being euill of it selfe, into this sinne: so it is saide, 2. Chron. 25. 20. *But Amaziah would not heare, for it*

was

was of God, that he might deliuer them into his hand, &c. likewiſe Ezek. 14. 9. *If the Prophet bee deceiued, when he hath ſpoken a thing, the Lord hath deceiued that Prophet* vpon theſe and other ſuch places, *Auguſtine* thus inferreth: that it is manifeſt, *operari Deum in cordibus hominum, ad inclinandas eorum voluntates, quacunq; voluerit, &c.* that God worketh in the hearts of men to incline their wills, which way he will, either vnto good for his mercie ſake, or vnto euill, according to their deſert: *iudicio ſuo aliquando aperto, aliquando occulto ſemper autem iuſto*, by his iudgement ſometime open, ſometime hid, but alwaies iuſt: thus *Auguſt. lib. 5. contr. Iulian. c.* 3. All theſe places alleadged ſhew, that God in ſuch actions, is to be conſidered as an agent, and yet is free from the imputation of any euill.

2. Which that it may more fully appeare, theſe conſiderations following are here neceſſarie. 1. We muſt diſtinguiſh, betweene the motion of the mind, *& ἀτοξίαν*, and the diſorder of euilnes of the motion, *Pareus*: and there are two things in ſinne, *actio, & defectus*, the action it ſelfe, and the defect or fault: the action is of God, but not the other, *Marc.* ſo *Hugo Cardinal. Deus non incitat ad malas actiones, in quantum ſunt malæ, &c.* God doth not ſtirre vp vnto euill actions, as they are euill, but as they are actions. 2. Beſide, ſinnes are conſidered three waies: firſt as they are tranſgreſſions of the law of God: then as they are cauſes of other ſinnes: in neither of theſe reſpects doth ſinne any way ſtand with the will and pleaſure of God: thirdly, as they are *pœnæ præcedentium ſcelerum*, puniſhments of ſinnes before-going: and ſo they are of God: ſo then, as there is *ἀτοξία*, a diſordered motion in ſinne, God no way is acceſſarie vnto them: but the *ἀντιμισθία*, the infliction of them as a puniſhment, proceedeth from the iuſt iudgement of God. *Pareus*. 3. As God is to be conſidered, as a iuſt Iudge in puniſhing ſinne by ſinne, ſo likewiſe as a wiſe foreſeer, and prouident worker and contriuer of all things, to effect his good pleaſure: ſo then we affirme, *Deum iuſto ſuo iudicio ordinare, &c.* God doth ſo ordaine in his iuſt iudgement, that men be deliuered vp to their owne concupiſcence: as the Iudge deliuereth malefactours ouer to the tormentor, or hangman, *Caluin carnifex agit vi, & authoritate iudicis, &c.* the tormentor worketh by the authoritie of the Iudge: yet *carnificis opus, cum imperio iudicis non confundo*, I confound not the worke of the hangman with the commandement of the Iudge, ſaith *Beza*: So it is true, as *Faius* here ſaith, *Deus arcano ſuo iudicio effecit, &c.* God ſo wrought by his ſecret iudgement, that they which were alreadie eſtranged from him, *magis auerterentur*, ſhould be eſtranged more.

But it will be thus obiected againſt this reſolution. 1. *Iulianus* the Pelagian thus cauilled, If this concupiſcence, vnto the which the Gentiles were deliuered vp, were a puniſhment of ſinne, then it is good and commendable. *Anſ.* It followeth not, for by the ſame reaſon the deuill ſhould deſerue commendation, becauſe he is the executer of Gods reuenge, and puniſhment. 2. He obiecteth, that they were left by the patience of God, not *per potentiam compulſi*, not compelled by his power. *Anſ.* 1. God ſheweth herein both his patience and his power, as the Apoſtle ſheweth, Rom. 9. 22. *What if God would, to ſhewe his wrath, and make his power knowne, ſuffer with long patience, the veſſels of his wrath prepared to deſtruction, &c.* 2. Yet although God herein ſhew his power and ſecret iudgement, in puniſhing them with their owne concupiſcence; yet he forceth not their wills, but being euill of themſelues, he giueth them ouer further to all impiety. 3. *Obiect.* The Apoſtle ſaith, Eph. 4. 19. *Which being paſt feeling, haue giuen themſelues vnto wantonneſſe, &c.* they then giue themſelues ouer, God giueth them not vp. *Anſ.* It followeth not: for both God doth deliuer them vp, as a iuſt Iudge, and Sathan as a miniſter of Gods vengeance: and they themſelues, as willingly precipitating themſelues into all vncleannes: So God deliuered vp his Sonne vnto death, and the Iewes alſo: in one and the ſame action, God is iuſt, and man guiltie: *quia in vnaquam fecerunt, cauſa non eſt vna ob quam fecerunt*, becauſe in one and the ſame thing which they did, there was not one cauſe, for the which they did, *Auguſt.* See more of this queſtion, *Hexapl. in Exod. c.* 11. *qu.* 15. *to qu.* 28. where it is diſcuſſed at large.

65. Queſt. *How the Gentiles are ſaid to defile their bodies in themſelues*, v. 24.

1. *Chryſoſtome* thus interpreteth, *propria corpora inter ſeipſos dehoneſtari ſolitos*, that they were accuſtomed to defile their bodies betweene themſelues: ſo alſo *Eraſmus, Vatablus*, and *Beza*: *Theophylact* readeth, *à ſeipſis*, of themſelues: but in the originall it is *ἐν ἑαυτοῖς*, in themſelues: as the vulgar Latin tranſlateth: ſo alſo *Calu. Pareus.* 2. Some retaining this reading, by *in themſelues*, vnderſtand that kind of pollution and vncleannes, which men

commit with themſelues, & not with any other perſon, *Anſel. Gorr.* for there are three kinds of ſinnes of vncleannes againſt nature: either the ſame party with himſelfe worketh vncleannes: or with an other perſon, of the ſame ſexe, but of the ſame kind, as man with man, or with an other kind, as man with beaſt: the firſt of theſe is ſignified here, *Lyranus.* 3. Some thinke that the Apoſtle ſpeaketh of ſuch vncleannes, which was committed by themſelues one with an other, *Oſiand.* but that is ſpoken afterward. 4. *Tolet* taketh this to be vnderſtood, not of ſinnes againſt nature, but of adultery, fornication, and ſuch like: that firſt they fell into *peccata ſimplicia*, into ſimple ſinnes, then as they exceeded in idolatry, ſo they fell into more groſſe ſinnes. 5. But this is better vnderſtood generally of all kind of pollution, and vncleannes, naturall, or vnnaturall, which was committed in themſelues, that is, againſt their owne bodies: for other ſinnes are committed without the bodie, but the ſinne of vncleannes defileth the bodie, and ſuch doe ſinne againſt their owne bodies: as the Apoſtle ſheweth, 1. Cor. 6. 18. And ſo *Auguſtine* diſtinguiſheth betweene *flagitium*, and *facinus*: the firſt is that which one committeth againſt himſelfe in defiling his owne body, and ſoule: the other is in hurting of an other, *Parens.* 6. And this was the firſt recompence of retalion, that as they had diſhonoured God, ſo they ſhould diſhonour themſelues: and like as they had turned God into the ſimilitude of beaſts, and beaſts into gods; ſo they themſelues ſhould be giuen ouer to beaſtly affections. *Faius.*

66. Queſt. *How they worſhipped the creature, rather then the Creator.*

1. So readeth the vulgar Latin, and the *Syrian* tranſlator: but vpon this reading it would follow, that they worſhipped the Creator, but not ſo much as the creature: and the ſame inconuenience followeth to read, *aboue the Creator*, *Chryſoſt. Vatabl.* but the word in the originall is παρὰ, which ſignifieth, beſide the Creator: as *Cyprian* well giueth the ſenſe, *relicto Creatore*, the Creatour beeing forſaken, *lib. 3. contr. Iudæos, c. 10.* and *Hilarie*, *prætermiſſo Creatore*, the Creator beeing omitted: ſo alſo *Beza.* 2. *Tolet* here noteth, that they committed two things in their idolatrous worſhip, *vnum ad intellectum, alterum ad voluntatem ſpectat*, one concerneth the vnderſtanding, in the error of their minde: they changed the truth of God, the true worſhip of God into a lie, that is, a lying image: the other was in their will and affection, in worſhipping the creature. But *Grynæus* addeth a third degree, which was in their action: for he diſtinguiſheth theſe two, *they worſhipped*, and *ſerued*, the firſt he applieth into the inward veneration and worſhip, the other to their outward ſeruice. 3. By the creature, is not onely here vnderſtood ſuch things as were, and had an exiſtence in the nature of things, as the Sunne, the Moone, the ſtarres, but they did alſo worſhip οὐκ ὄντα, ſuch things as had no beeing: which were of three ſorts, either ſuch as neuer were in the world, but were imagined gods and goddeſſes, as *Venus*, *Pallas*, *Herculius*, *Febris*, and ſuch like: or ſuch as were ſometime in the world, but were now dead, and not in the world, as *Hercules*, *Romulus*, ſo *Faius*: and they worſhipped ſome things of diuers ſhapes, which neuer were, nor could be in the world: as *Iupiter* of Lybia had a rammes head, and *Anubis* of Egypt a dogges head: the Faunes and Satyrs had goates feete, the *Naiades* and *Tritones*, had a mixt ſhape with men, and fiſhes: *Aretius*: by the creature then is vnderſtood, whatſoeuer beſide the Creator, which they worſhipped.

4. Whereas the Apoſtle addeth, *which is bleſſed for euer: Chryſoſtome* well noteth, *nulla ſibi ex hac impietate damna afficitur, &c.* that God, notwithſtanding this contumelie offered him by idolaters, ſuſtained no loſſe thereby, he ſtill remained bleſſed for euer: and that it is ſaid *for euer*, a difference is ſhewed betweene the honour of God, which remaineth inuiolable for euer, and the honour of idols, which remaineth but for a time. *Gorrh.*

Queſt. 67. *Of the vnnaturall ſinnes of the heathen.*

v. 26. *For this cauſe God gaue them vp, &c.* 1. *Aretius* taketh this to be but an ἔκθεσις, a further explanation of that which the Apoſtle had ſpoken of before: but it is rather an ἔνδειξις, an exaggeration rather, and amplification: for it is more to be giuen ouer, πάθεσι, vnto paſſions, then ἐπιθυμίαις, vnto the luſts of the heart: for they differ in three things, 1. the paſſion here ſignifieth a ſetled diſeaſe of the minde, which could not be remooued, whereas the luſt of the heart was not yet perfected, *Faius.* 2. By the luſt is ſignified their vncleane deſires, but here the Apoſtle alſo ſpeaketh of their vncleane acts, *Parens*: 3. And before the Apoſtle touched ſuch vncleannes, as defiled the bodie: but now they are giuen ouer vnto ſuch vile affections as alſo defile the mind, depriuing it of the vſe of reaſon, *Tolet.*

2. How

2. How the women did change the naturall vſe, may ſeeme ſtrange: *Theophylact* thinketh it was *obſcœnum aliquid, quod nec dici fas eſt*, ſome obſcene thing, that is not to be vttered. *Lyranus*, ſo alſo *Tolet*, and before them *Ambroſe* and *Anſelme*, vnderſtand it *de commiſtione fœminarum inter ſe*, of the commixtion of women among themſelues, as the men were defiled betweene themſelues. But rather he rethe naturall vſe is to be referred vnto the organe and inſtrument of generation: when the women did proſtitute themſelues, the men exerciſing *præpoſterum & ſterilem venerem*, prepoſterous and ſterilous venerie, *Oſiand. Sodomiticos concubitus*, or they companied with men, as Sodomites, *Parem*: and as *Auguſtine* ſaith, when the males abuſed *ea parte corporis, quæ non ad generandum inſtituta eſt*, that part of the bodie in the female, which was not appointed for generation: ſo the *Syrian* tranſlator, *re quæ non eſt ex natura vſæ ſunt*, they vſed the thing both, which was not of nature, &c.

3. So likewiſe the men with men wrought filthines: actiuely, in forcing vpon other vnnaturall acts of vncleannes: and paſſiuely, in ſuffering others to doe it: this was the ſinne of Sodome, for the which they were deſtroied. *Socrates* is noted among the Philoſophers for maſculine venerie, which *Plato* condemneth. And the Apoſtle may ſeeme to haue ſpeciall relation here vnto the abominable vncleannes of the Romanes, and ſpecially Nero, who was a monſtrous beaſt for ſuch ſinnes againſt nature, *Parem. Chryſoſtome* here elegantly ſheweth, how whereas by Gods ordinance, in lawfull copulatiou by marriage, two became one fleſh, both ſexes were ioyned together in one: by this Sodomiticall vncleannes, the ſame fleſh is diuided into two, the men with men working vncleannes as with women, and ſo ſerue in ſtead of two ſexes.

68. Queſt. *How one ſinne is puniſhed by an other, vpon theſe words,*
And receiued in themſelues ſuch recompence
of their error, &c. v. 27.

1. There are ſome ſinnes, which are as puniſhments of former ſinnes, which are *non tormenta peccantium ſed incrementa vitiorum*, not ſo much the torment of ſinners, as the encreaſing of ſinne, as *Auguſtine* ſaith. And here we may make a foure-fold diſtinction of ſinnes: 1. Some are not onely ſinnes, but the cauſes alſo of ſinnes following: as *Gregorie* giueth inſtance of one giuen vnto riot and exceſſe in eating and drinking, which cauſeth him thorough the luſtines of his fleſh to commit adulterie: here the Epicures life is both a ſinne, and the cauſe of an other ſinne, namely adultery. lib 25. Mor. cap. 11. 2. Some ſinnes are both the cauſe of an other ſin following, and the puniſhment of a former: as if the adulterer proceed further to commit murther: here adultery is the puniſhment of his gluttonie, and the cauſe of murther. 3. And there is a ſinne, which is the puniſhment of a former ſinne, though it bring forth no newe ſinne: as murther here is the puniſhment of adulterie. 4. Some ſinnes are neither the cauſes, nor puniſhment of other ſinnes, but ſimply ſinnes in themſelues: as namely, when any one repenteth of his ſinne, and proceedeth no further.

2. But here it will be obiected, that euery ſinne is voluntarie, but the puniſhment of ſinne is inuoluntarie: how then can ſinne be a puniſhment: and euery puniſhment of ſinne is iuſt, and ſo of God, but ſinne is vniuſt, and not of God, therefore not a puniſhment? To this obiection diuers anſwers are made.

1. The maſter of the ſentences, *lib. 2. diſtinct. 36.* giueth this ſolution, that ſinne is ſaid to be a puniſhment, not as it is a fault committed by the will: but in reſpect of the effect which it worketh in the ſoule, which is the corrupting of the minde, and making it guiltie of damnation. But in this ſenſe, euery ſinne ſhould be a puniſhment of ſinne: becauſe the minde is thus corrupted, and made guiltie euen by the firſt ſinnes, which one committeth.

2. Therefore *Thomas Aquinas* addeth further, that ſinne in reſpect of the nature thereof, becauſe it is voluntarie, is not a puniſhment, but in reſpect of the cauſe, which is the ſubtraction or remouing of the grace of God, whereby he falleth into further ſinne. And further he explaneth the matter thus: that ſinne is a puniſhment 3. waies, either in reſpect of ſomewhat going before, as the abſence, or ſubtracting of the grace of God; or of ſomewhat which accompanieth ſinne, either in the minde, as the corrupting and polluting of it; or without, as croſſes and troubles, which are ſent for ſinne: or els in reſpect of ſomewhat enſuing and following, as the torment of conſcience. But all theſe, the ſubtracting of grace, outward trouble, and remorſe of conſcience, may concurre in the firſt ſinnes, which are not the puniſhment of any precedent ſinnes: therfore a further reaſon hereof is to be ſound out.

3. Wherefore, God in punishing one sinne by an other, is to be considered as a iust Iudge, that not onely by subtracting his grace, as *Pererius:* nor by giuing Sathan power ouer sinners, to draw them further into sinne, as *Hyperius:* but by the secret working of his iustice, in ordering and directing all things according to his will, he so disposeth and effecteth, that the wicked are giuen ouer to greater impietie and iniquitie, to commit sinne with greedines: so then this ἀντιμισθία, *recompence*, hath neither reference vnto the sinners themselues, who regard herein nothing but their owne inordinate pleasure, nor yet vnto Sathans work, who intendeth nothing but the contumely of God, and the destruction of the vngodly: but is is referred vnto God, who in punishing sinne by sinne, onely respecteth the due course of his iustice, in thus recompencing their former error. God then is no way accessarie to their sinnes, but concurreth as a iust Iudge in punishing their former sinnes with greater following: *Parens. Faius* here noteth well a difference betweene the word ἀντιμισθία, which the Apostle here vseth, which signifieth a iust and full recompence, answering and correspondent vnto the merit of their sinne: which word is onely vsed of euill workes: but μισθὸς, a reward, is giuen vnto good works, as beconferred of grace, not answering vnto any merit before going.

3. As thus it hath beene shewed how sinne is the punishment of sinne, so also one sinne may be the cause of an other: and that either directly, or indirectly: *directly*, when as a man by one sinne is included to commit an other: and that three waies, 1. In respect of the ende, as when one through couetousnes committeth murther, to enioy an others wealth: 2. Or by suggesting the matter of an other sinne, as gluttonie bringeth forth adulterie: 3. Or in respect of the efficient and mouing cause, as when one by practise and continuance in sin, is growne into an habit of sinning, which still stirreth him vp to heape sinne to sinne: *Indirectly* one sinne causeth an other, by remouing that which should keepe one from sinne, as namely when the sinne first committed, excludeth the grace of God, whereby one should be preserued from sinne. *Thom. prim. secund. qu. 80. art. 2.*

69. Quest, *How the Gentiles are said, not to regard to know God*, v. 28.

1. *Origen* thinketh, that the Apostle setteth downe here three kinds of impieties against God: first, of them which worshipped idols, to v. 23. which was the generall sinne of the Gentiles: secondly, of those which worshipped the creature rather then the creator, v. 25. such were the Philosophers and Astronomers, which were skilfull in the obseruation of naturall things: thirdly, he thinketh heretikes here to be noted, that regard not to know God: But the Apostle seeweth still to continue in the same argument, setting forth the sinnes of the Gentiles; that as before he shewed, how they polluted and defiled themselues; so now he describeth other sinnes as fruits of their idolatrie, namely, such as are committed against others.

2. These words, *they regarded not to knowe God:* 1. Some thus interpret, that they thought God to haue no knowledge, or no great care of such things, as they committed, *gloss. interlin. Gorrhan.* and so before them *Ambrose:* but the words must be much forced and strained to make this sense, as though the Apostle should say, *they regarded not, that God knew.* 2. Some thinke the Apostles meaning is, that they had not Gods feare before their eyes, that knowing him, they much regarded not, what was pleasing or displeasing vnto him, *Haymo.* But the Gentiles had not the true knowledge of God, for they neglected the meanes, which should haue brought them to know him. 3. Some giue this sense, *neglexerunt, &c.* they neglected. *Tolet. non curarunt*, they had not care to know God, *Vatab.* they did not seeke to know God according to that naturall light and direction, which they had. 4. But there is more signified here, then a negligence: rather *spreuerunt*, they despised to know and acknowledge God, *Faius:* they scorned and derided the true knowledge of God, and preferred their owne vaine inuentions: And so *Chrysostome* noteth, that the Apostle saith not, as *they knew not God*, but regarded not to know God: so that it was *corrupti iudicij*, of a corrupt iudgement, not a sinne of ignorance, that they refused the knowledge of God. The Apostle then sheweth, *voluntariam cæcitatem*, their wilfull blindnes, *Parens:* it seemed not good vnto them, as *Brucior* they iudged it not good, as the Syrian translator, to know God: it was a voluntarie election in them to preferre their superstitions before the knowledge of God. And *Erasmus*, whome *P. Martyr* therein approoueth, noteth here a difference betweene γνῶσις, knowledge, and ἐπίγνωσις, acknowledgement: the latter word

is

is here vſed: though they had ſome knowledge of God, yet they did not acknowledge him to be God, as in glorifying him, & giuing thanks vnto him, as the Apoſtle ſaid before, v.21.

Queſt. 70. *What it is to be deliuered vp to a reprobate minde.*

1. Some vnderſtand this word ἀδόκιμον, reprobate, paſſiuely, that is, *quod omnibus displiceat*, which diſpleaſeth, and is reproued of all: *Eraſm. mentem improbandam*, a minde to bee reproued or diſallowed, *Sa.* but this expreſſeth not the whole meaning: their *reprobate minde*, was not ſo called ſo much in reſpect of others, as of themſelues.

2. Same take it paſſiuely in reſpect of God: that they were as reprobates, that is, reiected and reprobate of God: But all the Gentiles, which followed theſe ſinnes were not reprobates, *Beza:* many of them afterward were waſhed from their ſinnes, and ſanctified in the name of Chriſt, 1.Cor.6.11.

3. Therefore this word *(reprobate)* is rather here taken actiuely: for a minde voide of all iudgement, *Beza:* which taketh good for euill, and euill for good, Eſa. 5.20. *Bucer:* which prauitie of minde commeth not by one or two euill acts, but by a continuall cuſtome to euill, *per acquiſitum habitum*, when it is growne into an habite: like as the taſt that is corrupted taketh ſweet things for bitter, *Lyran.* So the Gentiles were not deliuered ouer to this reprobate minde, all at once, but by diuerſe degrees: firſt, they were giuen vp to their hearts luſts, v.24. then to vile affections, v.26. laſt of all to a reprobate ſenſe, to ſuch an euill habit, that they could doe nothing but euill, *Faius.*

4. This prauitie of the minde is here deſcribed, 1. By the ſubiect, *in the very minde*, not in the *ſenſe*, as the Latine tranſlator: the word is νοῦς, which ſignifieth the very iudgment and vnderſtanding, both theoreticall, and practicall, they erre both in their iudgement and conſcience: as the Apoſtle ſaith, Tit.1.15. their mindes and conſciences are defiled. 2. The materiall part wherein this reprobate diſpoſition of the mind conſiſteth, is more diſtinctly ſhewed, Epheſ.4.18. where the Apoſtle imputeth to the Gentiles, *vanitie of mind*, their iudgment and vnderſtanding was corrupt, then their cogitations were darkened, their reaſon & thoughts were obſcured, and their hearts were hardened: that is, their wills and affections. 3. The cauſes are expreſſed; the *meritorious* cauſe, is their reiecting of God; they regarded not to knowe God; they reiected God, and he reiecteth them: where there is a fit alluſion in the words: for it is ſaid of them, οὐκ ἐδοκίμασαν, they approoued not to know God, ſo they are deliuered vp εἰς ἀδόκιμον νοῦν, into a reprobate minde, *Pareus.* The *efficient* cauſe; not of their reprobate mind, but of giuing them vp to a reprobate mind, is God, who as a iuſt iudge doth deliuer them to this puniſhment, *Gryneus.* 4. Then followe the effects of their reprobate minde, to doe things not conuenient, that which was forbidden both by diuine and humane lawes, *Haymo.*

5. But here it is to be conſidered, that God is not ſaid to be the author or worker of their reprobate minde: but of the deliuering of them vp to a reprobate minde, *Faius*: not that their minde beganne now to be wicked and euill, which was not ſo before: but God finding their minde euill and lewd, doth deliuer them ouer, that is, to themſelues, firſt, in withholding his grace, then vnto Sathan, to worke his will in them, *Gryneus:* and not onely ſo, but God by his iuſt iudgement doth ſecretly ſo worke and diſpoſe, euen in the hearts of the wicked, that all things doe tend ſtill to their further hardening, *Aretius.*

6. This reprobate minde or corrupt and depraued iudgement is of two ſorts, either in generall, when things that are euill and vnlawfull, are iudged to be good and commendable: and in particular, when as the affection is miſled in ſome particular act, to doe that which generally the iudgement condemneth, as to ſteale, to commit adulterie: the Gentiles fayled in both theſe, for ſome of them iudged many things to be lawfull, which were euill, as to commit fornication, to ſteale: but moſt of them failed in particular, committing thoſe things, which in their generall iudgement they allowed not, *Tolet.*

Queſt. 71. *Generall obſeruations out of the Catalogue of the ſinnes of the heathen, reckoned vp by the Apoſtle*, ver.29.30.

1. As before the Apoſtle touched thoſe ſinnes of vnrighteouſneſſe, which the Gentiles committed againſt themſelues, in their mutuall defiling, ſo now hee rehearſeth ſuch ſinnes as were perpetrated againſt others, *Pareus.* 2. And in that he ſaith, *full of all vnrighteouſneſſe*, this happened vnto them, *propter auerſionem à Deo*, becauſe they had now forſaken and turned

ned aside from God: therefore they fell into all euill, *Lyran.* for as the feare of God is the fountaine of all righteousnesse, so incredulitie, and want of the faith and feare of God, is the beginning of all iniquitie. 3. *Origen* seemeth to make this the cause, why they were giuen ouer to a reprobate minde, because they were full of all vnrighteousnesse, and the Latine interpreter, referreth it to the word, *deliuered vp:* that they being full of all vnrighteousnes were deliuered vp: but then nothing should haue remained afterward, to shew their reprobate mind in, if they had been full of all iniquitie before: this then is rather a proofe of their reprobate minde, by such fruits and effects as followed, *Tolet. Erasm. Beza.* 4. Thus the Apostle setteth downe their faults in particular, *vt apertius accuset*, that he might accuse them more plainely, *gloss. ordinar.* 5. But this further is to be obserued, that the Apostle in this catalogue of their sinnes, *sub alijs personis omnem sermonem producit*, doth frame his speach as vnder other persons, not directly accusing the Romanes, but shewing what they were, vnder the generall view of the sinnes of the heathen. 6. Now the Apostle saith, *They were full of all vnrighteousnesse*, shewing a difference betweene the Gentiles, that were giuen ouer vnto all iniquitie, and such as beleeued, who may sometime faile in these sinnes, but are not full fraught with them, *Mart.* 7. And though all among the Gentiles were not alike guiltie of these sinnes, yet an imputation is laid vpon all the Gentiles for these reasons. 1. Because the number was small of those which carried themselues more ciuilly, and therefore they were not to be counted in so great a multitude. 2. Though some bridled their corrupt nature, yet they were naturally giuen to these sinnes, as well as others: as *Socrates* beeing noted by a certaine *Physiognomer*, that tooke vpon him to coniecture by his countenance of his disposition, that he was giuen to incontinencie, answered, that by nature he was so, but that he had corrected the euilnesse of his nature by Philosophy, *Gualter.* 3. The Apostle doth not onely rippe vp the sinnes of the Gentiles in fact, but such as were committed in the mind, as *malice, enuie*, that they which were not detected of outward and grosse sinnes, yet might finde themselues guiltie of the other, *Hyperius.* 4. And though all these sinnes are not found in euery one, yet *aliquius ex illis conscij omnes*, all men are guilty of some one of them, *Caluin.*

Quest. 72. *Of the order obserued by the Apostle in this particular enumeration of the sinnes of the Gentiles.*

1. *Hugo Cardinal.* thus scanneth the numbers that whereas here are rehearsed, 21. sinnes in all of the heathen, he would thus distinguish them, that there are seuen capitall sinnes, and each of them is three waies committed, *corde, ore, opere*, in the heart, mouth, and worke: and so the number of 7. beeing multiplyed by three, we shall haue the iust summe of one and twentie in all: But hauing propounded this diuision, he there leaueth it, not beeing able to assigne euery one of these particular sinnes to one of these kinds.

2. *Gorran* doth thus more distinctly distribute these seuerall kinds: first the Apostle setteth these sinnes downe in generall, *full of all vnrighteousnesse:* then in particular, first the sins of transgression, then of omission; from these words, *disobedient to parents*, to the end.

The sinnes of transgression, are 1. in fact. 2. in word, *whisperers*. 3. then both in word and deede, *doers of wrong, &c.* v. 30.

The sinnes of transgression in fact are seene, 1. in inferring some temporall damage, either in the affection, as *malice*, or *euilnes:* or in the effect, either concerning carnall pleasure, as *fornication*, or worldly profit, *couetousnesse*, or some other notable wrong, which is called *wickednesse:* 2. Or in personall damage, which is done to ones person, which beginneth in the heart, that is, *enuie*, and is finished in *murther*. 3. Then followeth *spirituall damage or hurt*, which consisteth in deceit, which is threefold, in *open debate, in secret craft*, and in the sinister opinion of the minde, *in taking all in the worst part.*

2. In word men transgresse either against men, in priuate *whispering*, or open *backebiting:* or against God, in *hating* him, or speaking euill of him.

3. Then follow the transgressions, partly in word, partly in deede. 1. in detracting and dishonouring of others, *doers of wrong*, or *contumelious*. 2. in preferring themselues before others, *proud*. 3. in despising of others, *boasters*. 4. in corrupting of others, *inuenters of euill things.*

Next are the sinnes of omission. 1. in respect of superiours, both in rebellion to parents, they are *disobedient:* then they are *vnwise*, in refusing their parents instruction: and so became *incomposite*, disorderly without any gouernement. 2. or in respect of all: where there are

three

three ſinnes: firſt, they are without *naturall affection:* ſecondly, *ſine fœdere ſocietatis*, without fidelitie, or ſocietie: they cannot be appeaſed: thirdly, *ſine miſericordia compaſſionis*, without compaſſion, they are mercilesse.

3. But I rather thinke with *Caluin*, that it is too curious, to obſerue ſuch order in the enumeration of the Gentiles ſinnes, which the Apoſtle intended not, but onely to accumulate together, the manifold corruptions, that raigned among the heathen: ſetting downe euery ſinne, not in any certaine methode, but as it came into his minde: yet if theſe particuler ſinnes be forted out to their ſeuerall kinds, we ſhall finde, that theſe tranſgreſſions are againſt all the precepts of the ſecond table, *Parens.*

Queſt. 73. *Of the particular ſinnes of the Gentiles here rehearſed by the Apoſtle.*

1. Firſt, is ſet downe the general to all the particulars following, ἀδικία, vnrighteouſnes, which is ἀνομία, the tranſgreſſion of the Law, 1. Ioh. 3. 4. ſome interpret it, full *omni peccatis*, of all ſinne, *Gorrhan:* but that is too generall, it ſignifieth rather all ſuch iniuſtice, *quod coniungitur cum iniuria proximi*, which is ioyned with the wrong of our neighbour, *Calu.* ſome thus diſtinguiſh betweene *iniquitie* and *ſinne*, the firſt is referred to the euilnes of the minde, the other to the outward execution in the bodie.

2. The firſt ſpeciall ſinne is πορνεία, fornication: the vulgar Latine placeth next, κακία, *malitia*, malitiouſneſſe, and ſo *Beza* following his auncient Greeke copie: and he thinketh it to be another generall word comprehending all the particulars following: But the moſt Greeke copies, and the Syrian tranſlation, make it the fourth particular ſinne, next to *couetouſneſſe*, ſo *Vatab. Mart. Grynæus, Genenenſ. Gualter*, with others: the Greeke word πορνεία, is deriued of πέρνημι, *pernao*, to ſell, becauſe ſuch doe make ſale of their bodies, and proſtitute them for gaine, *Grynæus:* the Latine word *fornicatio*, *fornication*, is deriued *a fornicibus*, of the vaulted houſes where ſuch ſtrumpets vſed to proſtitute themſelues, *Haymo:* By fornication is vnderſtood, *omnis vſus præter legitimum connubium:* any carnall vſe beſide lawfull marriage, *gloſſ. interlin.* all vncleanneſſe and impuritie of the bodie, *Caluin:* And for two reaſons, is this one kinde named rather then adulterie. 1. *Quia ex leuiori grauius euincitur, &c.* becauſe by the leſſe ſinne the greater is conuinced, *Ambroſe:* if fornication bee a ſinne, adulterie is much more, *Mart.* 2. And becauſe fornication was held to be no offence among the Gentiles, therefore the Apoſtle eſpecially nameth it: for euen *Solon*, which was counted one of the wiſeſt men among the Grecians, did vſe to buy harlots for the young men: and among the Carthaginians it was a common vſe, for the virgins before their marriage, to proſtitute themſelues publikely in the Temple of Venus, that they might bring a dowrie with them by that filthy lucre, home to their husbands, *Gualter.*

3. πονηρία, *wickednes, ſtudium agendi*, a ſtudie or deſire to doe miſchiefe, *Parens:* the *Syrian* tranſlator readeth *amaritudinem*, bitternes: ſome *verſutiam*, craft or ſubtiltie, *Vatablus:* which is interpreted to bee a ſetled purpoſe or endeauour to doe hurt, *Genad. ex Oecumenio. Beza* his coniecture is, that this word πονηρία, came into the text, becauſe of the neere affinitie that it hath with πορνεία, for his auncient copie hath it not: But I preferre herein *Piſcators* coniecture, that thinketh the Apoſtle of purpoſe put theſe words together, that had ſome alluſion the one to the other: as πορνεία, πονηρία, φθόνου, φόνου, ἀσυνέτους, ἀσυνθέτους.

4. πλεονεξία, couetouſnes, which is the deſire of hauing much, though it be with wrong vnto others: and ſo is the word deriued of πλέον ἔχειν, hauing much, *Mart.* ſome referre it not onely to the deſire of wealth, but of carnall pleaſure, *Haymo:* but this was touched before vnder the word *fornication:* the Romanes knowe by wofull experience, what a miſcheiſe couetouſneſſe brought with it, for this was the cauſe of the warres betweene *Cæſar* and *Pompey*, and betweene *Auguſtus, Lepidus*, and *Antonie: Gualter:* it comprehendeth, *omnes furti & impoſturæ ſpecies*, all the kinds of theft and other impoſtures, *Bucer:* which are tranſgreſſions againſt the 8. precept.

5. κακία, *nequitia*, maliciouſneſſe, it ſometime is taken generally, as it is oppoſed vnto vertue: but here it rather ſignifieth, *inclinationem ad deteriora*, a generall inclination vnto euill: *Tolet:* ſome take it for the ſinne of ſpirituall ſlouth, when one is weary of well doing, *Mart.* But I preferre the former ſenſe, that thereby is ſignified a generall inclination to euill: and eſpecially *ad luxum & libidinem*, to exceſſe, riot, and wantonneſſe, *Eraſmus:* as they which are giuen to drunkenneſſe, are vſed to blaſphemy, rayling, filthy communica-

tion,

tion, and ſuch like, *Gualter.*

6. Full of φθόνου, enuie: the Apoſtle changeth here his forme of ſpeach, both becauſe of the elegance of the Greeke tongue, and for that theſe ſinnes following are ſpeciall trangreſſions againſt our neighbour: enuie hath a double paſſion; for an enuious man would not haue an other to be that which he is, ſeeing another in better caſe then himſelfe, it greeueth him that he is not ſo too: this difference there is between enuie and zeale, that is taken alwaies in the worſt part, ſo is not the other; for there may be both a good, and badde zeale, *Haymo:* and commonly men doe enuie thoſe whom they cannot otherwiſe hurt, for if they could, they would ſoone take them out of the way, *Bucer.*

7. φόνου, murther is the next, which is ſet next after enuie, as the mother thereof: for *Cain* firſt hated and enuied Abel before he killed him, *Mart.* the Latine interpreter readeth in the plurall, *murthers*, becauſe there are two kinds of murther, one in will and purpoſe, the other in act: but in the originall the word is put in the ſingular, yet thereby all kinds of murther are vnderſtood: which is committed diuerſe wayes, 1. in heart, euery one that hateth his brother is a manſlayer, 1. Ioh. 3. 2. in giuing counſell, or vſing perſwaſion, ſo the Iewes are ſaid to haue killed Chriſt, Iam. 5. 6. 3. by writing, as Dauid killed Vriah. 4. by ſtriking with the hand, as Ioab killed Abner. 5. by taking away neceſſarie things, ſuch as the life ſhould be maintained with: as he that boldeth the poore mans couering wherein hee ſhould ſleepe: Exod. 22. 27. 6. by not ſhewing mercie in releeuing, as the rich glutton refuſed to giue the crummes to poore *Lazarus.* 7. in not reſcuing and deliuering ſuch as are vniuſtly oppreſſed: as the wiſe man ſaith, *Deliuer them that are drawne to death*, Prou. 24. 11. *Gerrh.* yet all kind of killing is not here vnderſtood, vnleſſe it proceed of a corrupt affection, either of reuenge, or a deſire of gaine: that putting to death which proceedeth of the execution of iuſtice, is no ſinne, *Bucer.*

8. ἔριδος, contention, which is ſet next after murther, becauſe it followeth vpon murther, *Mart.* contention, *Baſil* deſcribeth thus, which for vaine glorie ſake, *facit vt alij ſimiliter faciant*, procureth others to doe the like, *re. bre. 66. Haymo* thus, *vbi non ratione aliquid, &c.* when any thing is not defended and maintained with reaſon, but with a pertinacie of mind: *gloſſ. ordinar.* thus, *eſt impugnatio veritatis*, it is an impugning of the truth by clamorous contention: againſt the which the Apoſtle ſpeaketh, 1. Cor. 11. 12. *If any man luſt to be contentious, we haue no ſuch cuſtome, nor the Church of God.*

9. δόλου, deceit; ſome take it for that ſpeciall kind of deceit, which men vſe in vndermining anothers life, that whome they cannot ouercome by ſtrength, they ſupplant by treacherie, as *Ioab* did *Abner, Mart. Baſil* defineth it *exquiſita diligentia ad inſidiandum*, a moſt exquiſite diligence to lie in waite: But here it is taken generally for all kind of diſſimulation and deceit: *Calv. cum aliud ſimulatur, aliud agitur*, when one thing is diſſembled, another thing done, *gloſſ. interlin. Haymo* maketh this difference, betweene *dolus, inſidiæ, fraus, deceit*, which is in the mind, *lying in wait*, which is in act, and *craft*, which is the deceiuing of mutuall faith.

10. κακοήθειαν, churliſhneſſe, moroſitie: *Baſil* defineth it to bee *latens in moribus vitium*, a ſinne lurking in mens manners: *Theophylact* taketh it to be a kind of diſſimulation: ſome take it for vnthankfulnes, *gloſſ. Hugo.* but it rather ſignifieth *moroſitie*, churliſh behauiour: which Ariſtotle taketh to be a vice in conſtruing all in the worſe part, ſo *Beza, Gryn. Gualt. Plutarke* did taxe *Herodotus* for this, writing a booke of the moroſitie of *Herodotus*: theſe fiue laſt rehearſed are offences againſt the ſixt precept, for they practiſe againſt the life and health of our neighbour, either ſecretly, as by enuie, fraud, or openly, in murther, contention, or both wayes, as in malignitie, or moroſitie, *Parens.*

11. The next is ψιθυριστὰς, a whiſperer, ſuch an one as ſecretly practiſeth by carrying of tales to diſſolue friendſhip, and ſowe enmitie, and thinketh by ſuch meanes to inſinuate himſelfe: ſuch the wiſeman ſpeaketh of, c. 6. 20. *Without wood the fire is quenched, and without a talebearer ſtrife ceaſeth:* whiſperers are *inter amicos diſcordias ſeminantes*, ſuch as ſow diſſention among friends, *gloſſ. interlin.*

12. καταλάλους, a backebiter: he differeth from a whiſperer, 1. in that he ſpeaketh euill openly of an other, the whiſperer doth it priuily, *Theophyl.* 2. *nullius fama parcunt*, they ſpare no mans fame, but the other ſpecially intendeth, to ſet ſtrife betweene friends, *Calvin.* 3. they differ in the end, the detractor or backebiter intendeth to ſeparate friendſhip, the other to hinder ones fame.

13. θεο-

13. θεοστυγεῖς, is a hater of God, which ſome take both actiuely and paſſiuely, as *Theophylact*: for ſuch, as both doe hate God, and are haters of God: ſome take it paſſiuely, for ſuch as are hated of God, as the Latine interpreter: and in this ſenſe they thinke there is a relation to the former ſinnes, of whiſpering and backbiting, that euen for ſuch ſinnes they may incurre damnation, and be hated of God. But *Oecumenius* ſaith well, that it is not the Apoſtles purpoſe, to ſhew who were hated of God, but to ſet downe the ſinnes of the Gentiles: whereof this was one, that there were among them enemies to all religion, plaine Atheiſts, that had no liſt, to thinke, heare, or ſpeake of God, *Mart.*

14. ὑβριστὰς, one that is contumelious or iniurious: *Lyranus* taketh it for one that is contumelious in words; ſo alſo *Oecumenius* interpreteth them to be *conuitiatores*, raylers: but it is rather an iniurie offered both in word and deed; and that in a petulant and inſolent manner: *ſedet in fronte, corde, & manu*, this ſinne of contumelie it hath the ſeate both in the heart, countenance, and in the hand, *Pareus*: it is that ſinne, *qua homines parui facit*, which maketh no account of any; ſuch were they which both rebuked the Apoſtles and ſcourged them, Act. 4. *Haymo*: and ſuch were the people of the old world, full of crueltie, Gen. 6. 11. *Bucer.*

15. ὑπερήφανους, he is a proud man, that preferreth himſelfe before an other in honour, riches, and ſuch like; as *Chryſoſtome* ſaith, that *ſuperbia in animo eſt idem, quod in corpore tumor*, pride in the mind is the ſame, that a ſwelling is in the bodie, *Gryneus.*

16. ἀλαζόνας, a boaſter, a vaine-glorious man, that boaſteth of that which he hath not: *Theophylact* thinketh that the firſt is pride againſt God, the other againſt men: But the true difference is, that the proud man boaſteth of ſuch things as he hath, the boaſter of that which he hath not, *Oecumen.* ſuch was that vaine-glorious *Thraſo* in Terence, *Pareus*: this difference there is betweene ἀλαζὼν, and ὑπερήφανος, the firſt *oſtentat quod non eſt*, boaſteth of that which he hath not, the other *diſſimulat quod eſt*, diſſembleth, and hideth that which is, and indeede he hath, *Eraſ.*

17. ἐφευρετὰς, an inuenter of euill things: ſuch as were not content with the olde knowne ſinnes, but ſtill inuented new; which ſheweth, that they ſinned not of ignorance, but of malice, *Chryſoſt. Theophyl.* theſe were of two ſorts, for either nothing could be ſo well ſaid, or done, but they would finde ſome fault with it, or elſe they would find out ſome new deuiſes themſelues, tending either to miſcheife, or filthy pleaſure, or ſuch like. As *Tiberius* the Emperour did promiſe great rewards to ſuch as could finde out new *Venereous* and carnall pleaſures, *Gualt.* ſuch alſo were *Phalaris* and *Sardanapalus*, that made great promiſes to ſuch as inuented ſtrange torments, or new pleaſures, *Bucer.* in this number may be reckoned ſuch as found out new impoſtures, in vſurie, trafficke, and in law ſuites, *Marlor.* And *Baſil* thus in generall deſcribeth them, *qui prater vſitata mala, alia excogitant, &c.* which beſide the vſuall euills, doe deuiſe others, *reg. breu. reſp.* 78.

18. *Diſobedient* ἀπειθεῖς, *to parents*: for they which obey not God their heauenly Father, it is no maruell if they are diſobedient to their earthly Parents, *Haymo*. *Ariſtotle* ſheweth that children receiue three benefits by their parents, *cauſam eſſendi generando, cauſam viuendi educando, & cauſam diſcendi informando*, they are the cauſe of their being by generation, the cauſe of their liuing by education, the cauſe of their learning by inſtruction, *Gryneus*: this is vnderſtood not onely of naturall, but of ſpirituall parents alſo, and of others in authority, *gloſſ. interlin.* men are bound vnto their naturall parents, becauſe they haue from them *eſſe & nutrimentum*, their being and nouriſhment, vnto their ſpirituall, becauſe they haue of them their *regimen & documenta*, gouernment and inſtruction, *Lyran.* and here by the leſſe ſinne of diſobedience, are vnderſtood all other wrongs offered to parents, as in ſtriking, and killing of them: which ſinnes were common among the heathen, as may appeare by ſo many lawes of the Gentiles made againſt parricide, *Gualter.* And euen in theſe dayes this ſinne of diſobedience to Parents, is too common: for children growe ſtubborne, and will not be ruled by their parents; yea, and they will preſume to marry without their parents conſent, *Oſiander.*

19. *Without vnderſtanding*, ἀσυνέτους: *Lyran. Gorrhan* doe referre this vnto the next ſinne before going: that herein they are vnwiſe, becauſe they doe not giue eare vnto their Parents: but it is more generall: they are ſuch as are not guided by reaſon, but are voide of all iudgement in their actions, being carried away with their prepoſterous and precipitate affections: ſuch were *Pharaoh, Saul*, with others, that ranne headlong into their owne de-

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ſtruction: ſuch were *Catilina* among the Romanes; and of late one *Thomas Monerarius*, that tooke armes with a purpoſe to deſtroy all Princes, and that vile perſon of *Munſter*, that made himſelfe king of the Temple of God, *Marlorat.* And generally by the *vnwiſe*, we vnderſtand ſuch as are voide of all iudgement, both in diuine and humane things, *Par.*

20. *Couenant breakers*, ἀσυνθέτους, ſome reade *incompoſitos*, *Lat. Lyran. Gorrh. Tolet.* vnderſtanding ſuch as are vnciuill, and rude in their manners and behauiour: *Haymo* calleth them laſciuious and inordinate perſons: But *Theophylact*, ſo *Eraſmus* alſo and *Beza* take them better for ſuch as would not ſtand vnto their couenants and leagues: ſuch an one was *Lyſander* among the Lacedemonians, whoſe ſaying was, that children ſhould be deceiued with cheeke ſtones, and men with oathes, *Gualt.* The *Olynthians* were noted for breaking their truce and league with *Philip* King of Macedonia, *Libanius argument. 1. Olynthiac.* The Carthaginians were common breakers and violaters of their faith: vnto theſe may be adioyned all ſuch as denie ſuch things, as are committed to their truſt, or doe waſt and conſume them, or any other, which deceiue that truſt which is repoſed in them, *Bucer.*

21. *Without naturall affection*, ἄστοργοι, ſome take it generally for ſuch as are without all loue or humanitie, *Lat. Tolet. Lyran.* as therefore the tribe of Dan did ſmite *Lachis*, becauſe they had no ſocietie with any other people, *Gorrhan.* But ſpecially is here ſignified the naturall affection, as betweene parents and their children, husband and wife, kinred, countrey: the heathen were voide euen of ſuch naturall affection, *Mart. Beza:* as their ſtories are full of ſuch examples of vnnaturall inhumanitie, as *Cambyſes*, *Remus*, *Romulus*, and ſuch like, *Gualter:* ſuch was *Cain*, *Iſmael*, *Eſau*, to their brethren. The Stoicks among the heathen depriued a wiſe man of all affection, and ſo doe the wicked *Catabaptiſts* among Chriſtians, *Bucer.*

22. *Such as can neuer be reconciled*: ἀσπόνδους, ſome read *abſq; fœdere*, without fidelitie, *Lat.* ſuch as breake all truces and leagues: but they were noted before, *trucebreakers*: *Lyranus* taketh them to be ſuch as would hold no friendſhip with any, but ſuch men were alſo ſpoken of before, *Iac.* 10. they are therefore ſuch as were implacable: that beeing once offended, would neuer be reconciled againe, *Mart. Parens*, with others: ſuch was Saul that would by no meanes be appeaſed toward Dauid, *Marlorat.*

23. *Mercileſſe*, ἀνελεήμονας, ſuch as had no bowels of compaſſion, neither pitied the miſeries and calamities of others: as among the heathen, their cruell wars, and bloodſhed, when they ſpared neither man, woman, nor children; and their bloody ſpectacles and ſwordplaies, when they delighted to ſee the blood of man ſhed before their face, were euident proofes hereof, *Gualter: Chryſoſtome* thus diſtinguiſheth theſe laſt fowre: they are *couenant breakers*, that keepe no fidelitie with the ſame kind, as man with man: they are without *naturall affection*, which are vnkind to their kinred: and ſuch are ἀσπόνδους, which breake ciuill leagues: and the laſt includeth mercie to be ſhewed euen vnto enemies.

Queſt. 74. *Of the true reading of the laſt verſe, v. 31. and the meaning thereof.*

1. The vulgar Latine, which *Lyranus* followeth and *Tolet.* the Rhemiſts with other Romaniſts, read thus, *When they knewe the iuſtice of God, vnderſtood not, that they which doe ſuch things, are worthy of death, &c.* and this reading ſeemeth alſo *Cyprian* to followe, *Epiſtol.* 68. But in the originall theſe words, *non intellexerunt*, *they vnderſtood not*, are wanting, and are inſerted beſide the text: and they do alſo quite inuert the ſenſe of the text, for they make it a leſſe thing to conſent vnto euill doers, and approoue them, then to commit euill: *Not only they which doe them, but alſo they which conſent vnto them*, as the vulgar Latine text ſtandeth: whereas the Apoſtle euidently maketh two degrees of ſinners: they which commit euill, and thoſe worſe, which are patrons and fauourers of euill. And ſo *Chryſoſtome* well expoundeth: ſhewing how the Apoſtle taketh away two pretexts and excuſes of the Gentiles: one was their ignorance, which they could not pretend, becauſe they knew by nature what the iuſtice of God required: the other was their *infirmitie*, but that they could not alleadge, ſeeing they did commit ſuch things in fact: and approoued alſo and commended the euill doers.

2. By the iuſtice of God, δικαίωμα, is here vnderſtood not the morall lawe which the Gentiles had not, but the iudiciarie iuſtice of God in puniſhing of ſinne: for ſo δικαίωμα it defined, *iniuſti facti correctio*, a correcting of that which is vniuſtly or vnlawfully done: *Michael Epheſius in ethic. Ariſtot. lib. 5. c. 7.* The Gentiles knew this iuſtice of God in puniſhing

niſhing of ſinne, both by the light of nature, by the teſtimony of their owne conſcience, and by the examples of Gods iuſtice ſhewed in the world: *Parem:* Euen *Draco*, which appointed death for all offences, was taught by the law of nature, that all ſinne deſerued death. *Mart.* So *Abimelech* and *Pharaoh* knew by the light of nature, that mariage was not to be violated, and therefore they cauſed Sarah to be reſtored to Abraham, *Gualter.*

3. By *death* here is vnderſtood any kind of puniſhment, tending to the ruine and deſtruction of the offender, *Parem:* yea alſo the Gentiles had ſome knowledge of euerlaſting puniſhment: for they had an opinion of hell, as *Virgil* ſheweth, *lib. 6. Ænead.* as they promiſed the pleaſant Elyſian fields after death vnto well doers: *Plato, lib. 10. de repub. Cicero in ſom. Scipion.*

75. Queſt. *What a dangerous thing it is to be a fauourer and procurer of ſinne in others.*

1. The vulgar Latine, reading thus, *not onely they which doe ſuch things* (are worthy of death) *but they which conſent vnto them that doe*, and *Lyranus*, *Toletus*, with others, doe thinke, that here to conſent with ſinners, is put as the leſſe: that no not the conſenters onely were free, but were worthy of death: But it is rather expreſſed as an higher degree of ſin: as *Theophylact* ſaith, *quod & deterius eſt*, and that which is worſe, they gaue aſſent vnto thoſe which doe euill: ſo alſo *Eraſmus*, *Oſiander*, *Pererius*, with others.

2. The word συνευδοκοῦσι, ſignifieth not an aſſent onely, but an approbation, and patronage, as *Beza* and *Parens* read, *patrocinantur*, they giue patronage: but *Piſcator* rather vſeth the word *applaudunt*, becauſe to applaud and approoue, is more then patronize: for one may be a patron of that vpon ſome occaſion, which he doth not altogether approoue.

3. The heathen generally were guiltie hereof, in defending and maintaining publikely euen thoſe things, which by the light of nature they knew to be euill: as idolatrie, fornication, and ſuch like: when *Alexander* had killed *Clitus* his friend, and was ſtriken in conſcience for the ſame, he had miſerable comforters applied vnto him, *Anaxarchus*, *Ariſtander*, *Calliſthenes*, which were all but patrons of his ſinne, and made him worſe: the firſt as an Epicure told him, that all was lawfull which Princes did: the ſecond beeing a Stoike, referred all to fate and deſtiny: the third vſed morall and ciuill perſwaſions: but none of them ſhewed him the greatnes of his ſinne, *Gryneus.*

4. Of theſe fauourers there are two kinds: ſome doe affoard their helpe, and aſſiſtance to euill doers: ſome, hold their peace, when they ſhould reprooue. And there is a double kind of reproofe or correction: *fraterna correctio*, brotherly correction, vnto the which all are bound, but not alwaies, *ſed pro debito tempore & loco*, but in due time and place: there is *correctio punitionis*, correction by way of puniſhment, vnto the which all ſuperiours are bound, and at all times, as they ſhall ſee it to make beſt for the amendment of ſinners: *Lyr.* But both theſe kind of corrections were much neglected among the heathen.

5. Now of theſe there were three ſorts, ſome might commit ſinne in themſelues, and yet not conſent vnto it in others, and theſe were worthy of death: ſome might giue conſent, in not puniſhing ſinne in others, though they did it not themſelues, and theſe alſo were worthy of death: and ſome did both practiſe it in their owne perſon, and fauour it in others: and theſe were worthie of double death, *Haymo.*

76. Queſt. *How one may be acceſſarie to an others ſinne.*

This may be done diuers waies: 1. They which command others to doe euill, as Saul bid Doeg fall vpon the innocent Prieſts, 1. Sam. 22. are guilty of others ſinnes. 2. They which are ready to obey ſuch wicked commandements, as Ioab vpon Dauids letter cauſed Vriah to be killed: and the ſame Ioab alſo was Dauids inſtrument to number the people, though he miſliked it himſelfe. 3. They which giue counſell, or any kinde of helpe or aſſiſtance to the euill: for which cauſe Iehoſaphat was reproued of the Prophet Iehu, becauſe he aided the idolatrous king of Iſrael in battell: and here they alſo are included, which doe promote vnworthie and vnmeete perſons to office: and therefore S. Paul chargeth Timothie to lay hands ſuddenly on none, neither to be partaker of others ſinnes, 1. Tim. 5. 4. They which commend the wicked in their euil doing, and ſo extenuate their ſinne: as Pſal. 10. 5. the wicked man is ſaid to bleſſe the couetous. 5. They which by any ſigne in word or deed, ſeeme to giue conſent vnto the ſinnes of others, as Saul kept their garments which ſtoned Steuen, and ſo gaue conſent vnto his death. 6. They which are partakers with others in their ſinne,

and part stakes with them: as Psal. 50. 18. *When thou seest a theefe thou runnest with him, and art partaker with the adulterer.* 7. They which doe not rebuke and correct others, when it is in their power: which was the sinne of Heli, who vsed too much connivence and forbearance toward his sonnes, 1. Sam. 2. 8. They which giue entertainment vnto the wicked, as vnto theeues, robbers, strumpets, and such like. 9. Such as conceale and keepe secret others sinnes, whereby their heart is hardened, and so they continue in their sinne, *Hyper.*

Quest. 77. *Whether all the Gentiles were guiltie of these sinnes which are here rehearsed by the Apostle.*

Many among the Gentiles in respect of the rest, were men of ciuill life, and gaue example of diuerse morall vertues: such among the Grecians were *Aristides, Phocion, Socrates*; among the Romanes, the *Scipiones, Catoes*, with others: But yet none of them are exempted out of the Apostles reprehension: 1. Because none of them were free from the most of these sinnes, though they were not guiltie of all. 2. They wanted true faith, and therefore their vertues were but *speciosa peccata*, goodly sinnes. 3. And in respect of their naturall corrupt disposition, euen the best of them were inclined vnto all these sinnes, saiuing that the Lord bridled in some of them the corruption and badnesse of their nature, that there might be some order and gouernement among the heathen: otherwise their common wealths would soone haue come to confusion. 4. And those which gaue any good example among the heathen, were so fewe, that they are not to be named among the rest, *Peter Martyr.*

4. Places of doctrine.

1. Doct. Of diuers kinds of seruice.

V. 1. *Paul a seruant of Iesu Christ.* Christs seruice is perfect freedome: there are three kinds of seruice: 1. The seruice of God, which is either generall belonging to all Christians, which is the seruice of their profession, whereof the Apostle speaketh, Rom. 6. 19. or speciall, which is in that vocation, to the which any are called: whereof see Matth. 25. 14. Luk. 12. 43. 2. Ciuill seruice, which may very well stand with the seruice of God: see 1. Cor. 7. 21. 3. There is the seruice of sinne, Rom. 8. 16. and seruice to please men, Gal. 1. 10. and this seruice is contrarie to the seruice of God. *Pareus.*

2. Doct. Of diuers kinds of callings.

Called to be an Apostle. There are two kinds of calling: one is vnto saluation, the other is to some office in this life. The first is either externall, which is generall to all by the light of nature, and knowledge of the creatures: or speciall, by the preaching of the word: or internall by the inward working of Gods spirit, which is peculiar to the elect. The calling to some function in this life, is either priuate, as of men, to their seuerall vocations: or publike, which is either Ciuill, of Magistrates in the time of peace, leaders and Captaines in the time of warre: or Ecclesiasticall, which is either immediate from God, as of the Prophets and Apostles: or mediate by men, which is either ordinarie, such as is the ordination of Bishops and Ministers now: or extraordinarie by lot, as was the election of Matthias, Act. 1.

3. Doct. Of the difference betweene Apostles and other Pastors.

To be an Apostle. There is a threefold difference betweene Apostles and other Pastors. 1. They were immediatly called of Christ: the other mediately are appointed by men. 2. In respect of their doctrine and writings, both the authoritie thereof, they are free from error, and are part of the Canonicall Scriptures: but so are not the doctrine and writings of the other, they must be subiect to the writings of the Apostles: as also their doctrine was confirmed and ratified by miracles. *Mart.* 3. In their authoritie and office, the Apostles were not tied vnto any place, but were sent to preach to the whole world: but Pastours now haue their particular and speciall Churches. *Pareus.*

4. Doct. The Father, Son, and holy Ghost one God.

Set apart. God the Father, set apart Paul to be an Apostle, Gal. 1. 1. and Iesus Christ, Act. 9. and the holy Ghost, Act. 13. 2. these three then are one God: for it belongeth onely vnto God to send Prophets, and Apostles, and Pastors to his Church: therefore all such are condemned, whom the Lord hath not sent, Ierem. 14. 15.

5. Doct. Christ God.

Gospel of God; which, is afterward vers. 16. and chap. 15. 19. and in other places called the Gospel of Christ: which is an euident testimonie of Christs eternall Godhead. *Pareus.*

6. Doct. Of the Gospel, and the nature thereof.

V. 2. *Which he had promised before, &c.* Concerning the Gospel of Christ, *Euangelium*, the Euangel, signifieth a ioyfull message of the grace of Christ: 1. Though the Gospel

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be diuers in circumstance; for there is Gospel promised by the Prophets, and the Gospel performed by Christs comming, yet it is one and the same in substance. 3. The efficient and author thereof is God, it is called the Gospel of God: the materiall cause is Iesus Christ, God and man: the formall, the declaration and manifestation of him to be the Son of God, v. 4. the end, is to saluation, v. 16. the effect, obedience to the faith, v. 5.

v. 3. *Concerning his Sonne*: here the person of Christ is described to be both God and man: Man as he was borne of the seede of Dauid: and he was also declared to be the Sonne of God, *Piscator.* 1. Doct. Christ God and man.

According to the flesh: In that the Sonne of God is said to be made of the seede of Dauid after the flesh, it sheweth against the Nestorian heretiker, that there are not two Sonnes but one Sonne, the same both God and man: and that *according to the flesh* he was made, there the propertie of his natures is still reserued; against the *Eutychians*, and *Monothelites*, which destroied the vnitie of Christs humane nature. 2. Doct. Of the vnion of Christs natures without confusion.

By reason of this vnion of the diuine and humane nature of Christ, that which was done in one of his natures, is ascribed to his whole person: and here we are to consider of a threefold communion of the properties of Christs diuine and humane natures one vnto the other. 1. Some things are really common to both his whole person, and natures: as such things which belong to the office of the Redeemer; as to sanctifie, quicken, glorifie, to raigne, to be adored: which things were performed in both his natures. 2. Some things are communicated really to his whole person, which yet properly belong vnto one of his natures: as Christ the Sonne of God in whole person is said to be made of the seede of Dauid, but yet in respect onely of his humanity; *according to the flesh*: these two communions there is no question made of. 3. A third communion there is deuised by the Vbiquitaries, whereby they really communicate the properties of one nature to another; as the flesh of Christ by reason of the vnion of the Godhead, they call *omnipotent*, knowing all things, euery where present: *Parens.* 9. Doct. Of the mutuall communicating of the properties of Christs diuine and humane nature

v. 8. *I thanke my God, &c.* 1. Here two kinds of prayer are expressed, inuocation, which is a requesting of some grace or benefit from God, and giuing thanks for some benefit receiued. 2. The requisite things in prayer are here shewed, 1. That our prayers must be made to God, not to any creature, *I thanke my God*. 2. We must pray with confidence, *my God*. 3. By Christ our Mediatour. 4. Not for our selues onely, but our brethren. *Parens.* 10. Doct. Of prayer, how it ought to be made.

v. 9. *God is my witnes*. Hence the lawfulnes of a lawfull oath among Christians is warranted by the Apostles example against the Anabaptists. *Piscator.* 11. Doct. It is lawfull to take an oath

v. 10. *That by some meanes, &c.* The Apostle then though he prayed for a prosperous iourney, yet neglected not the meanes: against the *Messalian* heretiks, who ascribed all vnto prayer, and in the meane time would doe nothing themselues. 12. Doct. Meanes must be ioyned with praier.

Here also the doctrine of Gods prouidence is to be considered, who many times worketh euen by contrarie meanes: for S. Paul his bonds and imprisonment, which might haue seemed like to hinder his iourney to Rome, yet were meanes to bring him thither by his appeale. *Oleuian.* 13. Doct. Gods prouidence worketh by contrary means.

v. 17. *As it is written*. The Apostles alleadged Scripture, not to confirme their doctrine, for they were *αὐτόπιστοι*, of themselues worthie to be credited, but to shew the consent of the Prophets for the confirmation of others: but the Pastors of the Church doe now alleadge Scripture for warrant of their doctrine, *Parens.* 14. Doct. How the Apostles alleadged Scriptures.

v. 19. *That which may be knowne of God*. The knowledge of God is generall, either internall by the light of nature: or externall by the view of the creatures: or speciall, which is peculiar to the Church, which is either externall, common to the whole visible Church, as by the preaching of his word: or internall, by the inward operation of the spirit, which is proper onely to the Elect. 15. Doct. Of the diuers kinds of the knowledge of God.

v. 23. *They turned the glorie of the incorruptible God to the similitude, &c.* An idol is whatsoeuer beeing not God, is worshipped for God, either inwardly or outwardly: Idolatrie is of two sorts: *direct*, or *indirect*: the first, when the creature is worshipped, the Creator beeing omitted: and it is of two sorts, *interna II.* when men set vp such an idole in their hearts: or *externall*, when diuine worship is giuen outwardly to a false god, as the heathen worshipped the Sunne, Moone, and starres: or to the image of a false god; *indirect* idolatry, when the true God is worshipped, but not after a due manner, such as he hath prescribed: *Parens.* 16. Doct. Of the diuerse kinds of Idolatrie.

5. Places of controuersie.

Controu. *Against the Manichees, which refuse Moses and the Prophets.*

v. 2. *Which he had promised before by the Prophets.* But of this place *August. lib. 3. cont. hæres.* as he is cited by *Prosp.* conuinceth the Manichees: I (saith he) Manichee, neither receiue Moses, nor the Prophets. *Et quid ais Apostole Paule &c.* what saiest thou then to the Apostle Paul, who in the beginning of his Epistle to the Romanes, thus writeth, *Paul a seruant, &c. separated for the Gospel of God, which he had promised before by his Prophets, &c.* then he inferreth thus, *aude, quia euangelium per Apostolos non exhibebatur, nisi ante per Prophetas promitteretur,* you heare, that the Gospel should not haue beene exhibited by the Apostles, vnlesse it had beene promised before by the Prophets.

2. Controv. *Against election by the foresight of workes.*

Set apart for the Gospel of Christ. *Origen*, and *Sedulius* following him, thinke that Paul was separated in the counsell of God, and ordained to be the Apostle of the Gentiles, because God did foresee his merits, and labour; which he should take in the Gospel: the same is the opinion of the Rhemists, who affirme, that Christ doth not appoint any by his absolute election, without respect vnto their workes: *annotat. Hebr. 5. sect. 2.* But *Tolet*, a champion of their cause, confesseth this position, by that place of S. Paul, *Gal. 1. 15. But when it pleased God, which had separated me from my mothers wombe, and called me by his grace, &c. to reueale his Sonne vnto me.* He ascribeth this his separation to the good pleasure and grace of God, putting any merits foreseene in himselfe. *P. Martyr* addeth further, that if elections were grounded vpon such foresight of workes, it had not beene so hard a matter to find out the reason, why the Lord elected some, and not others: and the Apostle needed not thus to haue stopped the mouthes of those, which complaine of Gods righteousnesse, *O man, who art thou, that disputest against God, &c.* And the Apostle in the same place euidently saith, *It is not in him that willeth, or in him that runneth, but in God that sheweth mercie.* This doctrine of the free grace of God in electing his seruants, hath a double vse: 1. To make them confident and bold, that seeing they are elected of God, nothing can hinder nor ouerturne their election, whatsoeuer befalleth them in this life: 2. Also to humble them, that they should not ascribe their election to any workes of their owne, but to the meere grace of God.

3. Controv. *Against the Nestorians and Vbiquitaries.*

v. 3. *Made of the seede of Dauid according to the flesh.* The Sonne of God, not the Sonne of man, is said to be made of the seede of Dauid, and yet with this limitation, *according to his flesh*, that is, his humane nature: where first the heresie of the Nestorians is confuted, who denied that Marie was *Deipara*, the mother of God: seeing the Apostle doth euidently affirme, that the Sonne of God was made of the seede of Dauid: so that because of the vnion of the two natures, the humane and diuine in one person, that is ascribed to the whole person, which is proper but vnto one of his natures: as the Sonne of God is said to be borne, and become man, and to haue died for vs: and so the Sonne of man is said to haue descended from heauen, *the Sonne of man which is in heauen*, Ioh. 3. 13. which was onely true of his diuine nature, yet is spoken of his whole person, which there receiueth denomination of his humane nature. 2. Beside, as the Nestorians admit no communication at all of the properties, which belong to each nature, but doe so diuide and distinguish the natures, as if they made two persons; so the *Vbiquitaries* make a confused commixtion and communy, really attributing to one nature, that which is proper to the other, as though to ascribe any thing to the whole person, were *secundum veram naturam tribuere*, according vnto both natures to attribute it: because Christs deitie is euery where, and it is true of Christs whole person, that *homo Christus*, the man Christ is euery where: yet it followeth not that his humanitie should bee euery where: so then, wee conclude against the Nestorians, that *Christus totus non dimidius*, that Christ whole not halfe, was made of the seede of Dauid; and against the other, that yet *non secundum totum sui*, not according vnto his whole nature, but his humanity onely.

4. Controv.

4. Controv. *Againſt the hereſie of one* Georgius Eniedinus, *a Samoſatenian heretike in Tranſiluania.*

V. 3. *According to the fleſh:* whereas we vnderſtand this place of the Apoſtle of the two generations of Chriſt, his humane, in that he is ſaid to be made of the ſeede of Dauid after the fleſh, his diuine, in that he was declared to be the Sonne of God touching the ſpirit of ſanctification: this forenamed heretike affirmeth, that Chriſt is ſaid to be made of the ſeede of Dauid in reſpect of his carnall generation, which is vulgar and common to all, and that he is by his ſpirituall natiuitie the Son of God, as other faithfull are. *Eniedin. expl. loc. p. 226.*

1. Concerning the firſt part of his wicked aſſertion, that this clauſe *according to the fleſh*, doth here ſignifie the vulgar and common kind of natiuitie, he would proue it by fiue like places, as, Rom. 9. 3. he calleth the Iewes his kinſmen according to the fleſh: and 1. Cor. 10. 18. *Iſrael after the fleſh, &c.*

Contra. 1. It is not true, that this clauſe, *according to the fleſh*, (no not in theſe places giuen in inſtance) doth ſhew the common and vulgar generation: but there is implied a difference and diſtinction betweene, kinred according to the fleſh, and in the ſpirit: and of Iſrael after the fleſh, and Iſrael after the ſpirit: for otherwiſe in reſpect of their common nativitie all Iſrael was after the fleſh: whereas ſome were the children of Abraham after the fleſh, ſome were the children of promiſe, Rom. 9. 8. 2. The miraculous and ſingular birth of Chriſt is not inſinuated onely by theſe words, *according to the fleſh*, but in that he is ſaid *to be made*, not borne, for the words γενομένου, not γεννηθέντος, it ſheweth the extraordinary making of his fleſh, as the Apoſtle ſaith in the ſame phraſe, Gal. 4. 4. that *he was made of a woman.* And this is of purpoſe obſerued by diuers of the fathers, to ſet forth the miraculous conception of Chriſt: as by *Tertullian. lib. in praxeam. Iren. lib. 3. c. 32. aduerſ. hæreſ. Vigilius in Eutychet. l. 5. Auguſt. l. 2. de Trin. c. 5.* whereby is conuinced the hereſie of *Hebion* reuiued by this Tranſilvanian, that Chriſts fleſh was conceiued by humane ſeede.

2. He thus obiecteth concerning the other generation of Chriſt. 1. That euery faithfull man likewiſe hath two natiuities, one according to the fleſh, an other according to the ſpirit: as Ioh. 1. 13. *Which are not borne of blood, nor of the will of the fleſh, nor of the will of man, but of God: Iſaack* is ſaid to be borne according to the ſpirit, Rom. 9. 8. yet hereupon it followeth not, that they had two natures, diuine and humane.

Contra. There is great difference betweene the two generations of the faithfull, and of Chriſt: 1. For when they are ſaid to be borne of the fleſh and of the ſpirit, not two natures are thereby ſignified, but two beginnings of their diuers births: but Chriſt is man according to his owne fleſh, and declared to be the Sonne of God, according to his owne ſanctifying ſpirit: he is not ſaid to be borne of the ſpirit, but to be declared to be the Sonne of God according to the ſpirit: which ſheweth not a diuers generation onely, but a diuers nature. 2. Other faithfull are the Sonnes of God by adoption and grace; Rom. 8. 15. *Ye haue receiued the ſpirit of adoption, whereby we crie, Abba, Father:* But Chriſt is the true naturall Son of God: Ioh. 1. 18. *The onely begotten Sonne, which is in the boſome of his father:* Heb. 1. 3. *The brightnes of his glorie, and the ingraued forme of his perſon.*

2. *Obiect.* Chriſt is no otherwiſe the Sonne of God, then becauſe the Father ſanctified him, and ſent him into the world: Ioh. 10. 36. *Say ye of him, whom the Father hath ſanctified into the world, thou blaſphemeſt, becauſe I ſaid I am the Sonne of God?* And thus others alſo are the Sonnes of God, becauſe they are ſanctified by his ſpirit.

Contra. Chriſt maketh not his ſanctification a cauſe of his Sonneſhip, but he reaſoneth from the effects, which are ſet forth by an argument from the leſſe to the greater: that if the Scripture calleth ciuill Magiſtrates the Sonnes of God, in reſpect of their office; much more may Chriſt call himſelfe the Sonne of God, whome the Father had ſanctified to be the Redeemer of the world, and to be the cheiſe gouernour thereof.

3. *Obiect.* By the ſpirit of ſanctification, the diuine nature of Chriſt can not be ſignified: for Chriſt is thereby ſanctified, but that which ſanctifieth, is diuers from that which is ſanctified: and the Apoſtle giueth this to be the cauſe of Chriſts beeing the Sonne of God, namely his reſurrection: But his diuine nature rather ſhould be the cauſe, if it were here ſignified.

Contra. 1. It is true that which ſanctifieth is diuers from that which is ſanctified; and Chriſt humane nature, which is ſanctified, is diuers from his diuine, which ſanctifieth. 2. Neither is the reſurrection giuen as a cauſe of his beeing the Sonne of God, but of his manifeſting to be the Sonne: there is one cauſe of the beeing of a thing, an other of the manifeſtation, *ex Parco.*

5. Controv. *Against the Marcionites, that Christ had a true bodie.*

v. 2. *Made of the seede of Dauid.* Then the Marcionites heresie is hereby conuinced, which imagine Christ to haue an inuisible bodie, that could not be seene or touched though it were present: from whose heresie they much differ nor, which include the bodie of Christ in the sacrament, vnder the formes of bread and wine, neither giuing vnto it place, nor disposition of parts, nor making it visible or palpable: their heresie is also noted, that affirme Christ to haue brought his bodie downe from heauen with him: or to haue passed through his mothers wombe, as water through a conduit: for he was made of the seede of Dauid, *Gryneus.*

6. Controv. *Against the Apollinarists, that Christ had no humane soule.*

v. 3. *Made of the seede of Dauid.* If Christ had a true humane bodie, made with parts, organes, and instruments, of life and sense, as other men haue, then it followeth also that he was endued with an humane soule: which though it be not here comprehended vnder the name of flesh, yet it followeth by necessarie consequence, that hauing an humane bodie, he likewise receiued of God a reasonable soule: as he himselfe saith, Matth. 26. 38. *My soule is heauie vnto death:* his diuine spirit was not subiect to greife or heauines. This ouerthroweth the heresie of the *Apollinarists*, which denied Christ to haue an humane soule, but affirmed, that his flesh was animated by his diuine nature.

7. Controv. *That the Romane faith is not the same now, which was commended by the Apostle.*

v. 8. *Your faith is published through the whole world.* *Pererius* among other commendations of the Romane faith, alleadgeth this, That the Romane Church hath kept inuiolablely the faith once receiued by the Apostles, and therefore the fathers, *Irenæus, Tertullian, Optatus*, by this argument vsed to confute heretiks, because they dissented from the faith of the Church of Rome. The Rhemists also alleadge diuers testimonies of the fathers in the commendation of the Romane faith, as of *Cyprian*, who saith, *Whose faith was praised, to whome misbeleefe can haue no accesse, epist. 55. vn. 6.* likewise Hierome, *The Romane faith commended by the Apostles mouth, will receiue no such deceits, nor can be changed possibly, though an Angel taught otherwise, beeing fenced by S. Pauls authoritie: adv. Ruffin. l. 3. c. 4.*

Contra. 1. The meaning of these fathers is not, to giue such priuiledge vnto the Romane Church, as that it should neuer faile in faith: for *Cyprian*, though in error himselfe, chargeth *Stephanus* Bishop of Rome with errour: and *Hierome* sheweth that *Liberius* Bishop of Rome fell into heresie: *catalog.* and he himselfe reproueth the custome of the Church of Rome, and preferreth the custome of the Catholike Church in all the world: *Euagrio.* 2. But they giue this commendation of the Romane faith, which was commended by the Apostle, which while the Church of Rome held, as it did vntill those times, it could not possibly erre. Now beeing fallen from that faith, more then any Christian Church in the world, it hath lost this commendation which S. Paul gaue of the faith of the Romanes: therefore as *P. Martyr* well saith, *dolenda magis sunt vices Romanæ Ecclesiæ, &c.* this change of the Church of Rome is much to be lamented, which beeing sometime so highly commended by the Apostle, is now become the seat of Antichrist: as at *Ierusalem, Antioch, Alexandria, Constantinople*, which were sometime famous Churches, the Mahometane profession is now receiued: and the Christians that are there, are addicted to infinite superstitions.

8. Controv. *That the Pope is not vniuersall Bishop.*

v. 5. *By whome we haue receiued grace and Apostleship, &c. among all the Gentiles:* hence the Romanists may pretend the Popes vniuersall Pastorship ouer all the world, because he succeedeth the Apostles.

Contra. 1. Other Bishops also as well as the Pope succeeded the Apostles, therefore they also may chalenge as well as he, to be vniuersall Bishops. 2. But neither they nor he doe succeede the Apostles in their speciall calling to be Apostles, but in their generall ministerie in office, in beeing Pastours and Bishops. 3. The Pope chalengeth to be Peters successour, not Pauls: but Peter was the Apostle of the circumcision, not of the vncircumcised Gentiles. 4. *Gregorie* the 1. Bishop of Rome condemneth the title of the vniuersall Bishop, and thus wrote concerning *Iohn* Patriarke of Constantinople, who affected that title, *lib. 6. Epist.*

Epiſt. 30. *Ego fideliter dico, quia quiſquis ſe vniuerſalem ſacerdotem vocat, vel vocari deſiderat, in elatione ſua Antichriſtum præcurrit, &c.* I ſpeake confidently, that whoſoeuer calleth himſelfe vniuerſall Prieſt, or deſireth to be ſo called, in his pride forerunneth Antichriſt: likewiſe in the *Africane* Councel it was thus decreed: *The Biſhop of the firſt Sea ſhall not bee called the Prince of Prieſts, or the cheiſe Prieſt, but onely Biſhop of the firſt Sea: Vniuerſalis autem nec etiam Romanus pontifex appelletur, &c.* but no not the Biſhop of Rome ſhall be called Vniuerſall: *diſtinct. 100. prima ſedis.*

Controv. 9. *Againſt the Popiſh diſtinction, betweene* λατρεύω, *to worſhip, and* δουλεύω, *to ſerue, ver. 9. Whome I ſerue in my ſpirit.*

1. The Romaniſts make this difference: they take the firſt to ſignifie religious worſhip due onely vnto God, the other to betoken ſeruice which is giuen vnto Saints and men, *Bel. lib. 1. de Sanctor. beatitud. c. 12. Eraſmus* much diſſenteth not, ſauing that hee vnderſtandeth λατρεία, to be worſhip, which is giuen *Diuis aut Deo*, to Saints or God.

Contra. That theſe words are indifferently taken for the ſame, is euident both by the Scripture, and prophane writings. 1. As the Apoſtle here ſaith, ᾧ λατρεύω, whom I worſhip, ſo in other places he vſeth the word, δουλεύω, to ſerue, Act. 10. 19. Rom. 7. 6. and 12. 11. Epheſ. 6. 7. Philip. 2. 22. *Parens.* And as δουλεύω, to ſerue, is giuen vnto God, ſo λατρεύω, which they would haue onely to ſignifie to worſhip, is vſed of men: as in Leuiticus, 23. 7. where it is ſaid, thou ſhalt do no ſeruile worke, the words are as the Septuagint tranſlate, ἔργον λατρευτὸν: likewiſe Deuter. 28. 48. where it is ſaid thou ſhalt ſerue thine enemies, the word is λατρεύσεις. 2. Likewiſe theſe words are inforren writers taken in the ſame ſenſe, as *Pet. Martyr* ſheweth out of *Suidas*, that at the firſt, λατρεύειν, was the ſame with δουλεύειν, but that the firſt word afterward was taken to be of the ſame ſenſe with σέβεσθαι, to worſhip: So alſo *Xenophon lib. 3. Cyropaid.* bringeth in the husband thus ſpeaking vnto *Cyrus* concerning his wife, that he had rather giue his life, then ſhe ſhould ſerue, the word is λατρεύσαι: *Beza* alſo ſheweth the ſame out of *Pindarus in Olymp. od. 1.* λάτρις μισθός, a reward for ſeruice: So that the vanitie of this diſtinction ſufficiently appeareth: the word λατρεύειν, is deriued of the particle λα, which is added for more vehemencie, and the word ἰρεῖν, which ſignifieth to tremble: becauſe it is the vſe of ſeruants to be much afraide and tremble at the preſence of their maſters; *Eraſmus.* This deuiſe then will not ſerue their turne, to coine two kinds of religious ſeruice by this curious diſtinction, one peculiar vnto God, the other vnto Saints.

Controv. 10. *That God onely is ſpiritually to be ſerued and worſhipped.*

v. 9. *Whom I ſerue in the ſpirit:* God onely is ſo to be ſerued, as our Bleſſed Sauiour ſaith, Matth. 4. 10. *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue: Origen* ſaith, *lib. 1. in epiſt. ad Roman. Nos nullam creaturam, ſed Patrem, Filium, & Spiritum ſanctum adoramus & colimus*, we worſhip no creature but the Father, Sonne, and holy Ghoſt, &c. Therefore if no creature is to be worſhipped, much leſſe an image, which is the worke of mans hands: if not the liuing are to be adored, much leſſe the dead. But here this obiection will be mooued, if no creature is to be worſhipped, how then doe we adore Chriſt? *Chryſoſtome* anſwereth, *Nemo veneraturus regem, dicit illi exuas purpuram, &c.* no man comming to do reuerence to the King, ſaith put off thy robes: So Chriſt beeing cloathed with our fleſh, is worſhipped in and with our humanitie, which is vnited vnto his Godhead in one perſon: yet the originall and firſt cauſe of this adoration giuen vnto Chriſts humanitie, proceedeth from his diuine nature: adoration then beeing due vnto the perſon of Chriſt, is yeelded vnto him both God and man, *Mart.*

Controv. 11. *Of the vaine vſe of Popiſh pilgrimages.*

v. 13. *That I might haue ſome fruit:* Paul deſireth to ſee Rome, to the intent, that he might receiue ſome fruit by them, and they by him: this was the end of this his iourney and peregrination: Much vnlike herein were the pilgrimages which in times paſt, and now in many countreyes are made to Rome, Ieruſalem, and other places: which are onely of a ſuperſtitious meaning, to offer before ſome idoll, and to performe their vowes: But the end of the trauell and comming together of Chriſtians, ſhould be for their mutuall edifying, *Mart.*

Controv. 12. *None to be barred from the knowledge of Gods word.*

v.14. *I am debter both to the Grecians and Barbarians:* seeing there was no nation so barbarous, to whom the Apostle was not willing to impart the knowledge of the Gospell, the Romanists are euidently conuinced of error, that will not admit their lay people generally to the reading of the Scripture: If the Gospel of saluation must be communicated to all, then the Scriptures also, which containe the knowledge of saluation, should be common to all; *Hyperius:* the booke of the law was appointed to be read in the hearing of the people, that they might learne and feare God, Deut.31.12. See more *Synops. Centur.1.err.3.*

Controv. 13. *Against diuerse heretical assertions of Socinus touching the iustice of God.*

v.17. *For by it the iustice of God is reuealed:* Because in this place the iustice of God is taken for his beniguitie and mercie shewed by Christ in the Gospel, *Socinus* that blasphemous heretike, taketh occasion thus to broach his errors. 1. He saith, that iustice being vnderstood of God, is neuer in Scripture set opposite to Gods mercie: but the contrarie is euident, Psal.5.6. *Thou shalt destroy them that speake lyes:* here the Prophet speaketh of Gods reuenging iustice: and in the next verse he compareth it with Gods mercie, *But I will come into thine house in the multitude of thy mercies.* 2. Hee affirmeth, that, that which is opposed to Gods mercie, is not called the iustice of God, but wrath, indignation, seueritie: which is euidently refelled, v.31. *They knowing the iustice of God, that they which commit such things are worthy of death:* here the vengeance of God vpon sinners, is called *δικαίωμα*, iustice. And yet more euidently, Psal.145.17. *The Lord is iust in all his wayes, and mercifull in all his workes,* here the iustice and mercy of God are compared together. 3. Further he saith, that this iustice of God, as it is set against his mercie, is of two sorts: there is one, whereby he punisheth the wicked and obstinate sinners; an other, whereby he chastneth euen those, that are not altogether impenitent. But herein is his error, he maketh them two kinds of iustice, which are but diuerse degrees of one and the same iustice: for when God sheweth seueritie in punishing the wicked, therein he exerciseth his strict and rigorous iustice: and when he chastiseth sometime his owne children, for their amendment, he vseth the same iustice, but in an other degree, tempering his iustice with mercy and sauour, *Parem.*

Controv. 14. *Against inherent iustice.*

v.17. *The iustice of God is reuealed:* the Rhemists apply this place against imputatiue iustice, alleadging out of *Augustine* how it must be vnderstood of that iustice, not which God hath in himselfe, *sed qua induit hominem,* but wherewith he endueth man when hee iustifieth him.

Contra. 1. They doe not well translate the word *induit*, which signifieth here not to endue, but to cloath with: and so man beeing iustified by faith, is cloathed with Christs righteousnesse: he is not iustified by any inherent righteousnesse in himselfe, but by an imputed righteousnesse, Rom.4.6. 2. And the Apostle doth expound himselfe, Rom.3.22. shewing that the iustice of God is by the faith of Iesus: and Philip. 3. 9. the Apostle renounceth his owne righteousnesse, that he might haue the righteousnesse of God through faith.

Controv. 15. *That the Sacraments doe not conferre grace.*

Kemnitius out of this place, v.16. *The Gospell is the power of God to saluation,* inferreth, that the Sacraments doe no otherwise iustifie then the word preached, that is, *excitando fidem,* by exciting and stirring vp our faith; as in this sense, the Gospel is said to bee Gods power to saluation.

Bellarmine answereth, 1. That the Gospel is not here taken for the preaching of the Gospel, but for the historie of the Gospel, as of Christs incarnation, and passion. 2. If it be taken in the other sense, it followeth not because the preaching of the word iustifieth onely, by stirring vp faith, that therefore the Sacraments iustifie the same way, *Bell. lib. 2. de effect. Sacr. c.11. ration.4.*

Contra. 1. The Apostle speaketh not onely of the historicall narration of the Gospel, but of preaching and publishing the same, as it appeareth both by the words before going, v. 15. *I am readie to preach the Gospell to you that are at Rome:* and by the words following, it

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is the power of God to ſaluation to every one that beleeueth: but they cannot beleeue vnleſſe they heare, neither can they heare without preaching. 2. The argument thus followeth from the greater to the leſſe, if that which is more principall in the worke of our ſaluation, doe iuſtifie no otherwiſe then inſtrumentally, in ſtirring vp faith, namely the preaching of the word; then that which is the leſſe principall, cannot iuſtifie more: but the word and preaching of the Goſpel, is the more principall: for they beget faith, which the Sacraments onely confirme and ſeale: therefore the Sacraments doe not iuſtifie men, as by conferring of grace by the worke wrought.

Controv. 16. *That faith onely iuſtifieth.*

v. 17. *The iuſt by faith ſhall liue:* out of this place, where the very iuſtice, life, and actiuity of the ſoule is aſcribed to faith, we doe conclude that a man is iuſtified onely by faith: for all is aſcribed vnto faith: Now the Romaniſts, ſeeing this place of the Apoſtle to bee ſo pregnant for iuſtification by faith onely, ſeeke diuerſe ſhifts, to obſcure the truth of this teſtimonie.

1. *Coſterus Enchirid.* 270. ſaith, that theſe words, *The iuſt ſhall liue by faith*, haue no other meaning but this, *iuſtum ſecundum fidei normam vitam dirigere*, that the iuſt doth direct his life according to the rule of faith.

Contra. 1. He doth not place the words aright, for thus are the words to be ioyned together, *the iuſt by faith ſhall liue*, ſo that *by faith*, hath rather connexion with the firſt word, *the iuſt*, then with the laſt, *ſhall liue.* 2. The Apoſtle by *life*, here vnderſtandeth euerlaſting ſaluation, not our converſation here: as is ſaid before, v. 16. that the Goſpel *is the power of God to ſaluation to every one that beleeueth:* faith then bringeth to euerlaſting ſaluation.

2. The *Rhemiſts* haue this ſhift, that faith together with workes muſt be here vnderſtood to iuſtifie: the Apoſtle ſaith not, the iuſt ſhall liue by faith onely: to this purpoſe alſo *Bellar. lib. 1. de iuſtif. c. 20.*

Contra. 1. If the whole life of the ſoule depended not vpon faith, but partly vpon faith, partly vpon workes: then it might as well be ſaid, the iuſt ſhall liue by workes: which were an abſurd ſpeach and not farre from blaſphemy. 2. The Apoſtle, c. 3. 28. excludeth workes, concluding that a man is iuſtified by faith without the workes of the lawe: then to liue by faith, is to liue onely by faith, as we are iuſtified onely by faith without workes. 3. Now although the iuſt liue by faith, and not by workes, yet faith liueth by workes: it muſt bee a liuely and effectuall faith working by loue, by the which the iuſt man liueth; and not a dead faith.

3. *Pererius* here flyeth to their old diſtinction of iuſtification: the firſt which is by faith, the ſecond is perfited by workes: ſo faith is ſaid to iuſtifie a man, becauſe it is *exordium, fundamentum, radix iuſtificationis*, the beginning, foundation, and roote of iuſtification, *Perer. diſput. 8. in 1. ad Roman. ſect. 46.* ſanctification, ſatisf

Contra. 1. That which he calleth the ſecond iuſtification, is properly, ſatisfaction, which is the fruit of iuſtification: as the Apoſtle ſaith, Rom. 6. 22. *Being now freed from ſinne, and made ſeruants vnto God, you haue your fruit in holineſſe, and the ende euerlaſting life:* where the whole ſtate of the faithfull man is diuided into theſe three parts, his iuſtification and freedome from ſinne, which is by faith; the fruit of his iuſtification which is holineſſe; and the end or reward, which is euerlaſting life. 2. To liue by faith, ſheweth that not the beginning, but the perfection of our life is by faith, and by nothing but faith, as the Apoſtle ſaith, *The iuſtice of God is reuealed from faith to faith:* faith is the beginning and end of this iuſtice: there is no time, wherein ſaluation is giuen vnto any but by faith, as *Thomas* expoundeth: ſee before queſt. 42.

4. *Bellarmine* hath an other deuiſe, he maketh this the meaning; the iuſt ſhal liue by faith, that is, *ex fide patienter expectare, qua Deus promiſit*, by faith he doth patiently expect thoſe things which God hath promiſed: So hee would haue it vnderſtood, rather of patient wayting and expecting, then of iuſtifying, *lib. 2. de effect. Sacr. c. 9.*

Contra. This patient expecting of Gods promiſes is indeed a fruit of iuſtifying faith, for it is the ground of things hoped for: and he that is iuſtified by faith, hath this grace alſo of patient expectation: but to liue by faith comprehendeth more. 2. And that by this phraſe, to liue by faith, the Apoſtle vnderſtandeth to be iuſtified by faith, is euident, Gal. 2. 20. *Thus I liue, not I now, but Chriſt liueth in me, and in that I now liue in the fleſh, I liue by the faith of the Sonne of God, &c.* 3. And whereas *Bellarmine* further obiecteth, that the Prophets mea-

meaning, from whom the Apostle taketh this saying, is none other, but to note their patience, that waited for the Lords promises; it hath been shewed before, qu.44. that the Apostle keepeth the Prophets sense, and doth most fitly apply this sentence to iustification by faith.

5. But the Romanists against iustification by faith onely, thus obiect. 1. It seemeth a verie absurd thing, to make men beleeue, that they shall be iustified by faith onely, without either satisfaction for their sinnes, or the workes of righteousnesse: by this meanes, nothing could be easier, then by faith to be saued. 2. And this doctrine will make men presumptuous, that they will care for no good workes: and so there should be no more vse either of precepts to exhort them vnto the workes of pietie, nor of threatnings to terrifie them from sinne.

Contra. 1. Though that faith neede no satisfaction for sinne in our selues, nor good workes as helping vnto iustification: yet it apprehendeth the satisfaction made by Christs suffering for our sinnes: and workes are also necessarie as testimonies of our faith, though not as helpes of our iustification: neither is such a faith, liuely and effectuall to easie a thing, seeing man hath no power of himselfe to attaine vnto it, vnlesse God doe giue it: and to beleeue in Christ, as a Christian ought, is found to be the hardest thing in the whole world. 2. Neither is this a doctrine of presumption, nor yet doth it make voide precepts and comminations: for faith though it require not workes as causes and helpes to iustification, yet it cannot be without them as fruits and effects: so that the lawe of faith establisheth the lawe of workes: as the Apostle sheweth, c.3.31. *Doe we then make the law of none effect through faith? God forbid, yea we establish the lawe: Parens.*

Controv. 17. *How the Gospel is the power of God to saluation to euerie one that beleeueth.*

This, and such like places, which ascribe iustification and saluation to faith, as Ioh.3.16. *That whosoeuer beleeued in him, should not perish:* Act.13.39. *By him euery one that beleeueth, is iustified: Bellarmine* would thus elude: 1. He saith, that these Scriptures must be vnderstood negatiuely, that without faith none are iustified; not that onely by faith they are iustified. 2. Then by all are vnderstood, all nations, that there is no difference betweene Iewe, and Gentile, but that one common way to saluation is propounded to them all. 3. And it being applyed to euery particular man, the meaning is, that not faith of it selfe alone, but with other things, as hope, charitie, iustifieth: *Bell.l.1.de iustif.c.22.*

Contra. 1. Yes these sayings hold affirmatiuely, that faith is sufficient to saluation: for our Sauiour saith, Ioh.5. *He that beleeueth, &c. hath euerlasting life, and is passed from death to life:* that which giueth a man a present assurance, and reall possession of euerlasting life, is alone auaileable to saluation. 2. True it is, that none of what nation soeuer are excluded, but euery one that beleeueth whatsoeuer, is iustified: this confirmeth the doctrine of iustification by faith, that there is no other way to saluation either for Iewe or Gentile. 3. And if the Gospel be the power of God to saluation to euery one that beleeueth; then it followeth that euerie one that beleeueth is saued, where els were the power of God to saluation, if it were not effectuall to saue? if then this power be in faith to saluation, if it could not saue without the supply of other helpes, this power should bee turned into weakenesse: that which is powerfull to saluation, is sufficient to saluation: Gods power worketh perfectly, it hath no want, nor requireth any helpe: but in faith is the power of God to saluation, *Ergo, &c.*

Controv. 18. *Of the difference betweene the Lawe and the Gospell.*

v.18. *The wrath of the Lord is reuealed from heauen against all vngodlinesse: Bellarmine* hence inferreth, that comminations and terrors, are as proper and peculiar to the Gospel, as to the law: *lib.4.de iustif. c.2.*

Contra. True it is, that the Gospel also hath many comminations against sinners: and as by the Gospel the righteousnesse of God is reuealed from faith to faith, v.17. so the wrath of God is also reuealed thereby against all vnrighteousnesse: but this is not the proper effect of the Gospel, but accidentally: for the Gospel by the vnthankfulnes of them which beleeue it not, being ordained for their saluation, is turned vnto their condemnation: And whereas the Law in generall condemneth all infidelitie and vnbeleefe, the Gospel peculiarly condemneth vnbeleefe in Christ, *Parens.* See further hereof, *Synops. Centur.4.tr.69.*

Controv.

Controv. 19. *Whether by naturall meanes the Gentiles might haue attained to the knowledge of the onely true God, without the ſpeciall aſſiſtance of Gods grace.*

1. *Bellarmine* affirmeth the contrarie, *Deum eſſe, & vnum eſſe, cognoſci poſſe lumine rationis abſq; ſpecialis gratiæ auxilio*, that it may be knowne that God is, and that he is but one by the light of nature, without the ſpeciall helpe of grace: and he inſiſteth vpon this place of the Apoſtle, v.20. thereout vrging theſe two arguments. 1. Becauſe the Apoſtle ſaith, the inuiſible things of the world are ſeene not by reuelation, but by creation. 2. And ſeeing the Gentiles are hereby made inexcuſable, becauſe they notwithſtanding this naturall knowledge of God, committed idolatrie, it ſheweth, that they knewe God by the creatures, or els they might haue excuſed themſelues by pretence of their ignorance, *Bel.l.4.de grat.c.2.*

Contra. 1. Though we conſent not to their opinion, who hold, that nothing at all can be knowne of God, without his ſpeciall aſſiſtance: as *Petrus ab Aliaco* affirmeth *in 1.ſent. qu.* 3. which opinion ſee before confuted, qu.54. for many things touching the Godhead, as his goodneſſe, wiſedome, power, are ſeene in the creation. 2. Yet it cannot be prooued, that the Gentiles did, or could attaine vnto ſuch a manifeſt knowledge of the onely true God, onely by the light of nature, without Gods further aſſiſtance. And this is an euident argument hereof, becauſe neuer any of the Gentiles, *de facto*, in fact did attaine vnto ſuch knowledge of God by the light of nature. 3. And concerning the reaſons vrged: S. Paul ſheweth that the inuiſible things of God were to be ſeen in the Creatures: not that the Gentiles did therein ſee them, but they might haue ſeen them, if they had not beene wilfully blind: and they were made inexcuſable, becauſe they could not pleade ſimple ignorance, but their owne wilfulneſſe was the cauſe of their ignorance, which tooke from them all excuſe: ſee hereof before, qu.52.54.57. So that *Auguſtines* reſolution is good: that the creatures do indeed cry with a loud voice, *ipſe fecit nos*, God made vs, *ſed ſurdis canere, &c.* but they thus ſpeake vnto deafe men, vnleſſe God ſhewe further mercie. See further, *Synopſ. Centur.* 4. *err.*38.

Controv. 20. *Againſt ſome Philoſophers, that the world is not eternall.*

v. 20. *The inuiſible things of God, to wit, his eternall power and Godhead are ſeene, &c.* If Gods eternitie is ſeene by the workes which he made, then that which is made is not eternall: 1. That which is made muſt haue one by whom it was made: he then that made the world, was before the world: then as by the things made, the maker is found to be eternall, ſo the things made, which had a beginning, are concluded not to be eternall. 2. Beſide, where things are contrarie one vnto another, there is no eternitie, now in the world there are things contrarie, as actions, paſſions, generation, corruption: ſeeing then the world conſiſteth of corruptible parts, the whole muſt be alſo ſubiect to corruption: Then is the opinion of Ariſtotle vaine and falſe, that held the world to be eternall; and of Plinie, which calleth the world God; and of Hermeas the Stoike, that imagined a coeternitie of matter with God, whereof he made the world: *ex Faio.*

Controv. 21. Againſt the adoration, and ſetting vp of images in Churches and places of prayer, v.23. *They turned the glorie of the incorruptible God to the ſimilitude of an image.*

Though the vſe generally of all images be not condemned among Chriſtians, as the Turks hold it vnlawfull to make the ſimilitude of any thing: for there may be a ciuill and hiſtorical vſe of pictures and images: yet it is dangerous to ſet them vp in the publike places of Gods ſeruice, either to fall downe and worſhip before them, as the Romaniſts doe; or to retaine them for a ſuppoſed ornament, as the Lutherans: The reaſons againſt all ſuch publike vſe of imagerie, are theſe.

1. It is the direct commandement of God, that he would haue no image made to repreſent him by, Deut.4.15. *Take heede that yee corrupt not your ſelues, or make you a grauen image, or repreſentation of any figure, whether it be male or female, the likeneſſe of any beaſt, or the likeneſſe of any feathered fowle, &c.* the ſame prohibition is expreſſed in the ſecond commandement of the Morall Law, which is perpetuall, and bindeth for euer, *Pareus.*

2. Herein *Pſeudo-Chriſtians* doe conforme themſelues to the Gentiles, by whom imagerie was brought in, and herein they doe oppoſe themſelues to the deriſion of the Turkes

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and Iewes: for as the Gentiles did vse the pictures and images of beasts, which they ioyned to their idols, so is it among the Romanists: as they make Iohn Baptist with a lambe in his lappe, *Vendeline* with oxen, *Antonie* with hogs, *Eustachius* with bucks and dogs, *Gallus* with a beare, *Gertrude* with mise, *Martine* and George vpon horsebacke. These were the very superstitious fashions of the heathen, *Gualter*.

3. Nay, the very Gentiles at the first did a long time forbeare the superstitious vse of images: *Plutarke* writeth in the life of *Numa Pompilius*, that he would suffer no images to be in Churches, because he thought it not fit to make God like vnto man, or any other thing, who is an inuisible spirit: and so the Romanes continued without images for the space of 170. yeares: *Varro* also thus writeth hereof; that they which first brought in images, *metum ciuitatibus ademerunt, & errorem addiderunt*, did take away the feare and awe of the gods from cities, and brought in error. And if the first vse had remained, *castius diu obseruarentur*, the gods should more chastly and sincerely haue been worshipped still: to this purpose *Augustine* reporteth the words of *Varro*, *l. 4. de ciu. dei. c. 31.*

4. The daily offence and hinderance that commeth by images set vp in the Churches, sheweth the inconueniencie of them: for they drawe away mens minds from true deuotion, and their eies are first set to gaze vpon such obiects: therefore the Lacedemonians forbadde that any images should be set vp in their Councell house, least that by the sight therof, their mindes might be drawne away from the businesse of the Commonwealth, which they came together to consult about: *Augustine* also giueth this reason, *concion. 2. in Psal. 103.* because by the very place some honour is giuen to images, when they are set vp in Churches, *Martyr.*

5. The first that are found to haue made account of images among Christians for any religious vse, was *Marcellina* the companion of the heretike *Carpocrates*, who priuately had the images of Christ, Paul, Homer Pythagoras, which she vsed to burne incense vnto: *August. lib. de haeres. ad Quodvult Deum:* But among the auncient Christians the publike vse of images in places of prayer was condemned: *Epiphanius* comming to a Church in the diocesse of the Bishop of Ierusalem, there seeing a picture in a cloath, caused it to bee cut in peices: and he writ a letter vnto the Bishop of Ierusalem, that he should not suffer any such thing to be done in his Churches: which Epistle *Hierome* translated into Latine, therein shewing his consent with him. In the *Eliberan* Councell, *can.* 36. it was decreed, that no pictures should be made vpon the wals of the Churches. *Leo Isauricus* had a Councell at *Constantinople*, wherein images were condemned, yet after this they were restored by *Irene* the Empresse, and *Tharasius* Patriarke of *Constantinople* in the 2. *Nicene* Synode. And about the same time *Carolus* the great held a Councell in Germany, where the decrees of the said Nicene Synode were abrogated; *ex Mart.*

Now on the contrarie it will be thus obiected for the vse of images; 1. The Lord in diuerse visions did shew himselfe in certaine representations, as Dan. 7. like an ancient man, and Matth. 3. the holy Ghost appeared in the likenes of a doue.

Answ. 1. That which God did graunt vnto certaine persons, vpon some certaine and speciall occasions, must not be drawne into a generall rule; neither is it lawful to leaue a generall precept, vnlesse some speciall prohibition can bee shewed, *Paraeus.* 2. So the Lord in Scripture is likened vnto a lyon; they may as well inferre thereupon, that they may so picture him, *Gualt.* 3. And there is great difference, between the writing of Scripture, and a picture; for the Scripture speaking of such visions and representations, expoundeth it selfe, and sheweth the meaning thereof; but a picture is dumbe and idle, *Martyr.* 4. And though such visions may be historically represented, yet it followeth not, that they should be set vp for any religious vse, *Paraeus.*

2. *Obiect.* Many miracles haue been done before images, as *Eusebius* maketh mention of a brasen image of Christ at Cesarea, and there was an other image of a woman by, touching the hemme of his garment; vnder the which grew an herbe, that after it came vp so high as the skirts of the image, had a soueraigne power against all diseases.

Answer. 1. This image (the historie beeing admitted) was not set vp in any religious place, but openly in the citie, as a monument of that miraculous worke. 2. God might in the beginning of Christianitie shew such miracles, as Peters shadow healed the sick, for the confirmation of the Christian faith: which miracles are now ceased. 3. This miracle being admitted, yet euen such images, when they are abused to idolatry, may notwithstanding

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be broken downe: as the braſen ſerpent had a ſpeciall vertue, to heale the biting of ſerpents in them that looked vpon it, yet notwithſtanding Hezekiah brake it downe, when it began to be abuſed to ſuperſtition.

3. *Obiect.* God hath puniſhed ſuch as offered any contumelie or diſgrace to ſuch images, as beeing the ſignes of God: as *Socrates* writeth, *lib.7. tripartit. hiſtor.* how *Iulian* remooued the ſaid image of Chriſt at Ceſarea, and cauſed his owne to be ſet vp in ſtead thereof, but it was caſt downe by lightening: and when the heathen had drawne the other image in diſgrace round about the ſtreetes, the Chriſtians tooke it vp, and preſerued it, &c.

Anſ. 1. Images ſet vp for ſuch idolatrous and ſuperſtitious vſes, are no ſignes of God: and therefore the honour giuen vnto ſuch is a contumelie and diſhonour vnto God: for the will of him that giueth honour is not the rule of honour, but of him that is honoured. 2. Yet euen the diſgrace and deſpight offered to ſuch falſe ſignes of God, redoundeth ſometime vnto God, when they are done with an intention to diſhonour God, *Parens*: as *Iulian* did diſgrace that image vpon his hatred to Chriſt, and therefore the Lord did therein ſhew his power. See further againſt the adoration of images, *Hexap. in Exod. c.* 20. *Command.* 3. *Controu.* 4.

22. Cõtrov. *Of the corrupt reading of the vulgar Latine translation*, v.32.

The Latin tranſlation thus ſtandeth, *Who when they knew the iuſtice of God, did not vnderſtand, that they which doe ſuch things, are worthie of death, not onely they which doe them, but they alſo which conſent vnto the doers, &c.* whereas according to the originall, the words are thus truly tranſlated, *The which knowing the iuſtice of God, how that they which commit ſuch things are worthie of death, not onely doe the ſame, but haue pleaſure in them, &c. B. or fauour thoſe that doe them.* So that the Latin tranſlation faileth, 1. both in the words: for theſe words, *did not vnderſtand*, and *they which doe them*, are not in the originall: 2. as alſo in the ſenſe: for according vnto the Greeke reading, the Apoſtle maketh it a more heinous thing to fauour and patronize euill doers, then to be a doer of euill: but after the other reading, the latter is the greater: 3. beſide after the vulgar Latin, the words conclude a contradiction: for when they knew the iuſtice of God, how could they chuſe, but vnderſtand it: 4. *Chryſoſtome, Oecumenius, Theophylact*, doe read and interpret this place according vnto the Greeke text.

Bellarmine here anſwereth: 1. That ſome Greeke copies had had theſe words, *ἠγνόησαν, they vnderſtood not*: as appeareth in *Origens* commentarie, and *Titlemannus* affirmeth, that he had ſeene an ancient Greeke copie with thoſe words. 2. It is a greater ſinne to doe euill, as to commit murther, then onely to conſent. 3. They might haue a theoricall knowledge, and yet faile in practiſe, and ſo not vnderſtand in effect. 4. *Cyprian, Ambroſe, Sedulius, Haymo, Anſelme*, doe read here according to the vulgar Latine, ſo we may ſet one ancient writer againſt an other: to this purpoſe *Bellar. lib. 2. de verb. Dei, c. 14.*

Contra. 1. Though ſome Greeke copies might haue thoſe words, yet the moſt, and the moſt auncient haue them not: as is euident by the Greeke commentaries: and the Syrian tranſlator followeth the Greeke text, as it is now extant. 2. The Apoſtle ſpeaketh not of a bare conſent vnto euill: but of fauouring, patronizing, and taking pleaſure in them, which is more then to doe euill: for this one may doe of infirmitie, the other proceedeth of a ſetled malice. 3. The vnderſtanding is in the iudgement of the minde, not in the practiſe: and therefore to know a thing, and yet not to know or vnderſtand it, includes a contradiction. 4. The Greeke authors and commentaries are more to be reſpected in this caſe, for the finding out of the beſt reading in the Greeke, then the Latine writers.

23. Controv. *Againſt the Popiſh diſtinction of veniall and mortall ſinnes.*

v.32. *Worthie of death.* Hence the Rhemiſts inferre, that ſome ſinnes are mortall, that is, worthy of damnation, ſome veniall, that is, pardonable of their owne nature, and not worthie of damnation.

Contra. 1. This diſtinction is contrarie to the Scripture, which ſaith, the wages of ſinne is death, Rom. 6. 23. no ſinne is excepted: and whoſoeuer continueth not in all things written in the law, is vnder the curſe, Gal. 3, 10. And if any ſinne were veniall in it owne nature, it would follow, that Chriſt died not for all ſinnes: for thoſe ſinnes, which are pardonable

in themselues, neede not Christs pardon. 2. Indeede there are degrees of sinne, and some are worthie of greater condemnation then others, and are more easily pardoned, yet in Gods iustice euery sinne deserueth death: which are thorough Gods mercie made veniall both the lesse and greater sinnes: so that one and the same sinne may be mortall to the impenitent, and yet veniall to the penitent beleeuer.

6. Morall obseruations.

1. Observ. v.1. *Called to be an Apostle*: none then must take vpon them any Ecclesiasticall function, but they which are thereunto called and appointed of God. Heb.5.4.

2. Observ. v.5. *For obedience to the faith*: the Lord straightly chargeth, that obedience should be giuen to the faith of his Sonne: whence are these sayings, Psal.2.12. *Kisse the Son.* Matth.17.5. *Heare him:* they then professe not the Gospel of Christ truly, who make onely a shew thereof in words, but deny obedience in deede.

3. Observ. v.7. *Grace to you and peace:* this inward peace of conscience, is that peace which can not be taken from vs: all other things in the world are temporall, but the grace and fauour of God, and this inward peace, *ne morte ipsa abscinduntur*, are not cut off by death it selfe: *Chrysost.* for this peace we ought all to labour, which Christ hath left vnto vs after an other manner, then the world leaueth peace, Iob.14.27.

4. Observ. v.8. *I giue thanks, &c. for you all.* This is true charitie, to pray one for an other, and to giue thanks vnto God for the graces bestowed vpon others, as if they were conferred vpon our selues: And as here the Apostle praieth for the Church, so the Church praieth for the Apostle S. Peter, Act.12.5. the Pastor and people are hereby taught one to pray for an other.

5. Observ. v.12. *That I might haue consolation together with you.* Herein the Apostles modestie appeareth, who taketh not himselfe to be so perfect, but that he might receiue some comfort euen by the faith of the Romanes: Let no man therefore despise the gifts and graces of others: for euery one may profit by an other: euen as one member helpeth an other.

7. Observ. v.13. *I haue beene letted hetherto.* Seeing the purposes of holy men, as here this of S. Paul was hindred, it teacheth vs, that we should commend and commit all our purposes, and counsels to Gods prouidence, and fatherly direction.

8. Observ. v.17. *The iust shall liue by faith.* Hence *Chrysostome* inferreth, that men should take heed of curiositie, to know a reason of Gods works: but they onely must beleeue: As Abraham was not curious, when God bad him sacrifice his sonne, but he obeyed without any further reasoning, or disputation: But the Israelites, when they vnderstood, that the Cananites were as gyants, because they saw no reason, or likelihood to ouercome them, doubted, and so fell in the wildernes: so he concludeth, *vides, quantum sit incredulitatis barathrum*, you see what a dangerous downefall incredulitie is, and what a safe defence faith is.

9. Observ. v.24. *Wherefore God gaue them vp to the lusts, &c.* The Lord sometime gaue the idolatrous Samaritans ouer to lyons, 2. King. 17. but he giueth ouer these idolatrous Gentiles to their owne hearts lusts, and vile affections: which did more tyranize ouer them, then lyons and tygres: for when the bodie is giuen vp to wild beasts, and depriued of life, nothing happeneth against the condition of our mortall nature: but when the minde is ruled by lust, and so the affection preuaileth against reason: this is monstrous, and vnnaturall. *Perer. disputat.* 10.

10. Observ. *Which is to be blessed for euer.* We are taught by the example of the Apostle, when as we speake of the maiesty of God, to breake forth into his praise, as the Apostle doth here, and c.9.5. 1.Tim.1.17.

11. Observ. *Chrysostome* further obserueth, that as God still remaineth blessed, though his glory were defaced by the idolaters, as much as in them lay; so likewise the members of Christ, when they are reuiled and railed vpon, are not thereby hurt: *nonne vides adamantem cum percutitur percutit iterum*, like as the adamant, when it is smitten, it smiteth againe, and leaueth a dint in the hammer that striketh it.

The

The ſecond Chapter.

1. *The text with the diuerſe readings.*

THerefore thou art inexcuſable, O man, (*O ſonne of man. T.*) whoſoeuer thou art, that iudgeſt: (*thy neighbour. T.* but this is not in the originall) for wherein thou iudgeſt an other, *L.T.* (*in that, that thou iudgeſt an other, G. or in that wherein thou iudgeſt an other*: but in the originall it is, ἐν ᾧ γὰρ, *for wherein:* the antecedent is ommitted) thou condemneſt thy ſelfe: for thou that iudgeſt, doeſt the ſame things: (*not thou doeſt the ſame things which thou iudgeſt. L.* in the originall it is ὁ κρίνων, *thou iudging*, that is, *which iudgeſt:* the relatiue is referred to the perſon, not to the thing.)

2 But we know (*are ſure, B.*) that the iudgement of God is according to truth, againſt thoſe *V.B.T.Be.G.* (*vpon thoſe, L.* the preposition is ἐπὶ, *in*, againſt) which commit ſuch things.

3 And thinkeſt thou this, O thou man, that iudgeſt them, which doe ſuch things, (*condemneſt them which, &c. Be.* but κρίνω here vſed, ſignifieth properly to iudge, κατακρίνω, to condemne) that thou ſhalt eſcape the iudgement of God?

4 Or deſpiſeſt thou the riches of his goodnes, *L.V. A. B.* (or *benignitie, gentlenes, T. Be.* rather then *bountifulnes, G.* the word is χρηστότητος) and patience, and long ſufferance, (or *longanimitie*) not knowing that the goodnes (or *benignitie* of God) leadeth thee (or *bringeth thee, R.* ἄγει) to repentance? (*not to penance, R.* μετανοία ſignifieth rather repentance and change of the minde, then outward penance)

5 But thou, after thine hardnes, and heart that cannot repent, doſt treaſure vp vnto thy ſelfe (*heapeſt vp. L.B.G. gathereſt to thy ſelfe, V.* but the word properly ſignifieth to ſtoare or treaſure vp) wrath, in the day of wrath, *V. A.L.* (that is, *againſt the day of wrath, Be.T.G.B.* but in the originall it is *in the day*) and of the reuelation *T.A.L.* (*declaration, G. B.* the word is ἀποκαλύψεως, reuelation) of the iuſt iudgement of God:

6 Who will render to euery man (*reward euery man, B.G.* but it is put in the originall in the *datiue*) according to his workes:

7 *That is*, to them, which by continuance in good workes (or *in well doing, B. G.V.* but the word in the originall, is *good workes*: not *according to patience in good workes, L.R.* for ὑπομονὴν ſignifieth as well perſeuerance, and continuance, as patience: nor, *which by perſeuerance ſeeke the glorie of good workes, Be.* good workes is better referred to continuance) ſeeke glory, honour, and immortalitie, eternall life:

8 But vnto them, that are contentious (*verbat. of contention, L.R.*) and diſobey the truth, and obey vnrighteouſnes, (*not giue credit to vnrighteouſnes, L.R.* for both the words ἀπειθοῦσι, diſobeying, and πειθομένοις, obeying, are of the ſame deriuation) *ſhall be* indignation, and wrath: *V.A.B.G.Be.* (*wrath and indignation, L.T.* but the firſt θυμὸς, *excandeſcentia*, commotion or indignation, is leſſe, then ὀργὴ, with, rage)

9 Tribulation and anguiſh *ſhall be* againſt the ſoule *Be.V.A.* (*vpon the ſoule, B.G.L. to euery ſoule, T.* the firſt rather, ſee before v. 2.) of euery man that doth euill, of the Iew firſt, and of the Grecian. (*not to the Iewes firſt, and to the Gentiles. T.*)

10 But glory, honour, and peace to euery one (*euery man, B.*) that doth good, (*to euery one that doth good. glorie, honour, &c. G.* but here the words are tranſpoſed) to the Iew firſt, and *alſo* to the Grecian. (*not, to the Gentiles, T.*)

11 For there is no reſpect of perſons *V.B.G.* (*acception of perſons, Be. L. R.*) with God. προσωπολημψία, acception of perſons)

12 For as many as haue ſinned without the law (*not, whoſoeuer hath ſinned, L.B.* for ὅσοι, whoſoeuer, is put in the plurall) ſhall periſh alſo without the law, and as many as haue ſinned in the law, ſhall be iudged by the law:

13 For not the hearers of the law, are iuſt with God, (*before God. G. T. in the ſight of God, B.* the word is παρὰ, *apud*, with) but the doers of the law ſhall be iuſtified.

14 For when the Gentiles, which haue not the Law, doe by nature (*not naturally, L.R.* the word is φύσει, by nature) the things of the Law, (*contained in the law, G.B. which are of*

the law, but in the originall it is, *the things of the law*) they hauing not the law, are a law vnto themselues,

15 Which shew the worke of the law written in their hearts, (*the effect of the lawe. G. but the word is ἔργον, worke*) their conscience also bearing witnes, (not, *bearing them witnes. L. T. B. for*, them, *is not in the originall*) and their thoughts (*not of their thoughts. L. for in the originall it is put absolutely in the genitiue*) accusing one an other mutually, or excusing:

16 In the day (*at the day. G. B.* but in the originall it is, in the day) when God shall iudge the secrets of men according to my Gospel, by Iesus Christ. (*by Iesus Christ according to my Gospel. B. G.* but the words are here transposed)

17 Behold, thou art surnamed a Iew. *V. Be. G. Be.* (not, *but if thou art surnamed, L. R. T.* the word is ἴδε, behold, not εἰ δὲ, as though it were two words) and restest in the law, and gloriest in God, (*makest thy boast of God. B.* but the preposition is ἐν, *in*)

18 And knowest his will, and triest the things that differ, *A. B.* (*approuest the more profitable things. L. T. approuest the more excellent things, G. B.* but the phrase is vsed in the first sense, Philip. 1. 10. διαφέροντα, properly signifieth things differing) beeing instructed by the Law,

19 And art perswaded, or confident, *V. Be. A. G.* (*beleeuest, B. presumest, L.* the word is πέποιθας, which S. Paul vseth of himselfe, Rom. 8. 38.) that thou art a guide of the blind, a light of them, which are in darknes:

20 An instructer of them which lacke discretion, *B. G. T.* (*of the foolish. L.* the word is ἀφρόνων, without wit or discretion) a teacher of the vnlearned, *V. B. G.* (*of infants, verbat. nimium, L. B. T.* he meaneth, such as were infants in knowledge) hauing the forme of knowledge, and of truth in the Law.

21 Thou therefore, which teachest an other, teachest thou not thy selfe? thou that preachest, a man should not steale, doest thou steale?

22 Thou, which saiest, a man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idols, committest thou sacriledge? *A. B. G. Be. read these two verses with an interrogation. V. T. L. read without, and so the next verse also.*

23 Thou, that gloriest in the Law, through transgression of the law, *B. V.* (*preuarication, L. breaking of the law. B. G.* παράβασις, *transgression*) dishonourest thou God?

24 For the name of God thorough you, is blasphemed among the Gentiles, as it is written.

25 For circumcision verily profiteth, *Be. V. G.* (*auaileth, B.* ὠφελεῖ, *profiteth*) if thou doe the law: but if thou be a transgressor of the law, thy circumcision is made vncircumcision:

26 Therefore if the vncircumcision (*prepuce. R.* the word is *præputium* in Latin, but it can not be made an English word) keepe the rites of the law, *Be.* (*ordinances. B. G. iustices. L. A.* the word is δικαιώματα, rites) shall not his vncircumcision be counted for circumcision?

27 And shall not vncircumcision by nature, keeping the law (not *by nature keeping the law. T.* these words, *by nature*, are euidently ioyned with the first clause in the originall) iudge thee, that by the letter and circumcision art a transgressor of the law?

28 For not he, that is in open shew, (*outward. B. G.* ἐν τῷ φανερῷ: in manifest, in open shew) is a Iew, nor that which is in open shew, in the flesh, is circumcision:

29 But he that is in secret, is a Iew (*he is a Iew which is one within. B. G.* but the word is ἐν τῷ κρυπτῷ, in the secret or hid part:) and the circumcision is of the heart, in the spirit, not in the letter: whose praise, (that is of the Iew, as the relatiue ὅ, of the masculine gender sheweth) is not of men, but of God.

2. The parts, Methode, and Argument.

THis Chapter hath two parts: 1. the Apostle conuinceth all to be sinners, and so to deserue condemnation, much lesse to be iustified by their workes: 2. he taketh away certaine pretexts and excuses which might be alleadged.

1. As in the former chapter he conuinced the Gentiles of sinne, and so to be subiect to Gods iust wrath, because both they committed euill things themselues, and fauoured those which did them: so now he vrgeth an other argument from their owne conscience: The

reason

reaſon ſtandeth thus: whoſoeuer condemneth himſelfe, is inexcuſable: this is prooued in the ſecond verſe, becauſe the iudgement of God is according to truth, to iudge euery man according to his owne conſcience: but all men doe condemne themſelues, becauſe they iudge others for the ſame things which they doe themſelues, v. 1. therefore they are inexcuſable, v. 1.

2. The pretenſes are 1. either generall, of all men, v. 3. to 11. or ſpeciall, firſt of the Gentiles, v. 11. to 17. or of the Iewes, v. 17. to the ende.

1. The generall pretext or pretenſe, 1. is propounded, v. 3, 4. that God beeing mercifull and long-ſuffering, will not ſtraightly puniſh and condemne euery one that is euill. 2. the Apoſtles anſwer followeth, 1. from the ende and cauſe of Gods long-ſuffering, which is to call men to repentance, v. 4. in the latter part. 2. from the effect of impenitencie, which is *the heaping vp of wrath*; which is confirmed by the efficient cauſe, the iuſtice of God, v. 6. then by an antitheſis and oppoſition both of the rewards and puniſhments, v. 7, 8, 9, 10. which alſo is amplified and confirmed by the reaſon thereof, that God is no accepter of perſons, v. 11.

2. The firſt ſpeciall pretext is of the Gentiles, which may be collected thus; It is vniuſt for thoſe which haue no law to be puniſhed; the Gentiles haue no law, *Ergo*.

The Apoſtle anſwereth to the *maior*, or firſt part, by a diſtinction, that they which haue no law at all, neither naturall, nor written, are not to be puniſhed; but if they haue either or both, if they ſinne againſt the law of nature, or the written law, they ſhall be iudged accordingly, v. 12. the latter part of ſinning againſt the written law, is further illuſtrated by preuenting an obiection; for the Iew might alleadge, that he had the law, and gaue eare vnto it, therefore he ſhould not be iudged thereby; the Apoſtle anſwereth, that not the hearers of the law, but the doers ſhould be iuſtified, v. 13.

The ſecond part of the argument, that the Gentiles had no lawe, the Apoſtle denieth, prooving that although they had not the written lawe, yet they had the law of nature; which he ſheweth by two arguments, taken from two effects; the one, becauſe ſome of them by the light of nature, did ſome things agreeable to the written law, v. 14. and againe, they had the teſtimony of their owne conſcience, either accuſing or excuſing them, v. 15. which is ſet forth by the circumſtance of the time, when this teſtimony of their conſcience ſhall moſt of all ſhew it ſelfe, namely at the day of iudgement, v. 16.

Then follow the particular pretexts and excuſes of the Iewes. The firſt is, that the Iewes had the knowledge of the law, and therefore that they ſhould not be damned together with the reſt; this defenſe of the Iewes is firſt propounded in their perſon, in diuers particular points, wherein the Iewes boaſted, as in the knowledge of the law, in the teaching, and inſtructing of others, v. 17. to 20. then the Apoſtle adioyneth his anſwer, denying the argument, becauſe although they had the Law, yet they obſerued it not: which he prooueth by experience of their euill life, v. 21, 22, 23. and by a teſtimonie of Scripture, v. 24.

The other pretext and defenſe of the Iewes was this; circumciſion is not vnprofitable, the Iewes had circumciſion, therefore it was auaileable vnto them; to this the Apoſtle maketh this anſwer, to the propoſition by this diſtinction: that circumciſion profited if it kept the law, which is amplified by the contrarie, that if it kept not the law, it was no better then vncircumciſion; nay vncircumciſion keeping the law, ſhould be preferred before circumciſion, not keeping the law, v. 25, 26, 27. to the aſſumption he alſo anſwereth by a double diſtinction, of a Iew outward, and inward, and of circumciſion in the fleſh, and the ſpirit: that a Iew outward ſhould gaine nothing before God by his circumciſion onely in the fleſh, and not in the heart, v. 28, 29.

3. *The queſtions and doubts diſcuſſed.*

1. Queſt. To whome the Apoſtle here ſpeaketh, *Wherefore thou art inexcuſable, O man, &c.* to the Gentiles, or Iewes.

1. Some thinke that the Apoſtle vſeth here a tranſition, and as he had hitherto diſcouered the ſinnes of the Gentiles, ſo now he turneth him vnto the Iewes, to lay open their hypocriſie: *Lyra.* And *Tolet* thinketh, that the Apoſtle reaſoneth from the leſſe to the greater: that if the Gentiles which had not the written law of God, were not excuſable, much leſſe the Iewes: But the particle *διὸ*, wherefore, ſheweth, that this is inferred out of that which went before, and ſo is a continuance of the ſame argument.

2. Some here comprehend not the Gentiles only, but the Iewes also, that both the Iewes in condemning the idolatrie of the Gentiles, and the Gentiles censuring the Iewes for their euill life, and yet did the same things themselues, should be both without excuse: *Haymo, Glos. ordin. Anselm. Peter.* But it can not be shewed, how the Iewes condemning the Gentiles of idolatrie, were guilty of the same themselues.

3. The third opinion is, that the Apostle still treateth of the Gentiles: and hereof there are two reasons; both because those words haue a necessarie connexion, and reference to and with the former chapter; and afterward, v.17. the Apostle beginneth by name to deale with the Iewes. But they which agree that this is spoken of the Gentiles, yet doe differ therein. 1. *Origen* will haue this verse to be the conclusion of the former chapter: wherein he committeth two faults, first in ioyning together things of diuers natures: for the Apostle there touched those, which both fauoured euill in others, and did practise it in themselues: but now he taxeth an other sort of men, that seemed to mislike sinne in others, and yet did it themselues: and againe, *Origen* in diuiding the first verse from the second: *for we know, that the iudgement of God is according to the truth*, which is a reason of the former, doth separate and distinguish those things, which should be conioyned.

2. Some referre this to such as were Iudges among the Gentiles, who though they made lawes to iudge and punish by, yet did commit the same things themselues: *Theodoret.* But the Apostles words beeing generall, *Thou art inexcusable, O man, whosoeuer thou art*, are not to be so restrained.

3. *Chrysostome* thinketh the Romanes are here specially taxed, who were the Lords of other nations, and so tooke vpon them to iudge others: But the Apostle hetherto in generall hath reasoned against all the Gentiles.

4. Some thinke that the Apostle speaketh of the iudgement of the Philosophers, such as were *Socrates, Cato*, who erred in the same things, whereof they reproued others: *Hyper.* But the Apostle in generall speaketh to euery man whatsoeuer.

5. Yea some doe make the Apostles speach yet more particular: that he should specially meane *Seneca*, with whom he was familiar: But as yet S. Paul had not beene at Rome, and therefore if *Seneca* were knowne vnto the Apostle: this their knowledge beganne after the writing of this epistle.

6. Wherefore I rather thinke with *Pareus*, that the Apostle noteth all such in generall among the Gentiles, who found fault with others, beeing guiltie of the same faults themselues: yet so, as the Iewes be not excluded, though principally the Gentiles be taxed: see the analysis before: he speaketh of a generall iudgement whereby one iudgeth an other: that is, subscribeth to Gods iudgement, that they which doe such things are worthie of death: so *Chrysostome: Vniuersi mortales, licet non omnes thronos iudiciales, &c.* for all mortall men, though they haue not iudiciall thrones, &c. yet they iudge either in word, or in the secret of their conscience. *Ambrose* thinketh, that the Apostle here preuenteth an obiection, that whereas he had before noted such, as committed sinne themselues, and fauoured it in others, they might thinke to be free, which condemned it in others, though they did it themselues: therefore the Apostle sheweth, that euen such could no way escape the iudgment of God.

2. Quest. *Whether one offend in iudging an other, wherein he is guiltie himselfe.*

It may be thus obiected, that if a man make himselfe inexcusable, in iudging an other for the same crime, which he knoweth by himselfe, then it is not safe for such an one to iudge an other; as our Sauiour reprooueth those which brought the woman taken in adultery, because they themselues also were not without sinne, Ioh. 8. *Answ.* 1. The iudge, which condemneth an other, is in the same fault, either *occultè & in foro conscientiæ*, secretly and in the court of their conscience, and then they sinne not in iudging of an other: Or they are publikely detected of the same sinne: and then they sinne, not in that they giue iust sentence vpon other, but in respect of the scandall and offence giuen to others: *Thomas: non peccat, quia reprehendit, sed quia inordinatè reprehendit*, he sinneth not because he reprehendeth him, but because he doth it inordinately: *Gorrh.* 2. So that the power of the office must be distinguished from the vice of the person: such a iudge neither offendeth against the lawes, which commaund malefactors to be punished: nor against the offendor, which hath deserued that punishment: but he sinneth in giuing offence to others: *Pareus.* 3. Our

blessed

blessed Sauiour misliketh not the action, that they accused the adultéresse: for he himselfe admonisheth her to sinne no more: but the manner, that they did it in hatred, delighting in the punishment of another, and in hypocrisie, not looking into themselues, *Marc.* 4. Herein Dauid offended, who pronounced sentence of death against the man of whom Nathan put the case in his parable, not yet perceiuing that he himselfe was the man, against whom hee pronounced sentence, *Erasm.* such many were there among the heathen: *Diogenes* accused Grammarians, which diligently sought out Vlysses faults, and were ignorant of their own; and *Musitians*, which tuned their instruments, beeing themselues of vntuneable manners; *Astronomers*, for that they gazed vpon the starres, and saw not the things before their own feete; *Orators*, because they were carefull to speake iust things, but not to doe them: the common people praised them, which contemned money, and yet they themselues were addicted to the desire of money, *ex Gryn.*

5. Now whereas our Sauiour saith, *Iudge not, that ye be not iudged*, Matth. 7. he speaketh not there against ciuill iudgement, or brotherly admonition; but against hastie and precipitate iudgement, and vncharitable curiositie, when men pried and searched into the faults of others, not with a desire to amend them, but to the end, that their faults might be rather excused, with the multitude of others delinquents, *Martyr.*

Quest. 3. Of these words, v. 2. *We know that the iudgement of God is according to truth.*

1. *We knowe:* some will haue this principally referred to the Iewes: wee knowe by the Scriptures, *Tolet.* we the Apostles and spirituall men, *Gorrh.* we know both by the light of nature, and by the testimonie of the word, *Parens.* But the Apostle hauing here to deale against all men in generall, doth vrge this naturall principle, that God seeth more sharpely then men, and therefore is a most iust iudge, *Beza.* so that he saith in effect, *we know*, that is, *it is certaine*, *Osiander.*

2. *The iudgement of God:* *Chrysostome* referreth this to the finall iudgement at the last day, that howsoeuer some may escape vnpunished in this world, yet the iudgement of the next world shall be according to truth: so also *Osiander*: but euen in this world the Lord also often sheweth his vpright and iust iudgement: *Ambrose* maketh this the connexion of the sentence: that if a man iudge the sinnes which he seeth in an other, God shall much more. But these words are rather a confirmation of the former sentence: that hee which iudged an other, and yet committed the same things, could not so escape, for though he were blind in his owne iudgement, God would find him out: his hypocrisie could not be hid.

3. *According to truth:* where the iudgement of God is opposed to the iudgement of man, in these two things: first mans iudgement is partiall, he often iudgeth according to the person, not the qualitie of the offence, *Caluin:* and againe there are many secret things which God will bring to light, but man cannot iudge them, *Lyran. Socrates* who publikely disputed of vertue, yet priuately was an idolater: *Cato* a Censor of others, yet was an vsurer, and did prostitute his wife: these men though they seemed without reproofe vnto others, yet the Lord that iudgeth according to truth, would find out their sinnes, *Beza.*

4. *Origen* here mooueth this question, if God iudge according to the truth, so that he euill receiue euill things, and the good good things at the hands of God: how then commeth it to passe, that a man who hath liued wickedly and repenteth him, findeth remission of sins and fauour with God; and an other which hath liued well, and afterward falleth into euill, is punished: the answer is, that God iudgeth here according to truth; for in the one, *ingressa pietas impietatem depellet*, godlines entreth and expelleth vngodlines: and in the other, vngodlines expelleth godlines, and so euery one is iudged in truth, according to that present state wherein he is, whatsoeuer he had beene before.

Quest. 4. *Whether a iudge be bound herein to be like vnto God, to iudge according to the truth which he knoweth.*

Some here resolue, that a Iudge is bound to follow the euidence which is brought in before him, though he know the truth to be otherwise in his owne conscience: *iudicandum est secundum veritatem manifestam, id est, probatam*, they must iudge according to the manifest truth, which is prooued, and not according to the secret truth, *Gerrhan, Hugo Card.* and so their resolution is, that a iudge is not bound to absolue a man publikely condemned, though he know him to be innocent.

Contra. 1. Indeed a Iudge cannot follow that truth which is hid and secret, and no way made knowne vnto him: and in this case if an innocent man be condemned, the Iudge is free, because he followeth the euidence, hauing no other direction to the contrarie. But if the Iudge knowes in his conscience that he is innocent, he is by no means to consent to his condemnation, whatsoeuer euidence is brought in to the contrarie: for he is to iudge according to the truth, as God iudgeth: now there can be but one truth: neither can the action of that Iudge be warranted, which is against his knowledge: for whatsoeuer is not of faith is sinne, Rom. 14. But see this question handled at large, *Hexapl. in Exod. c.* 23. *qu.* 13. 14. whether I must desire the Reader to haue recourse: because it were superfluous to handle the same things in diuerse places.

Quest. 6. *Of the reasons why the Lord vseth patience and forbearance toward sinners.*

1. The Apostle vseth three words, χρηστότητα, goodnesse, bountifulnesse, which is seene in the generall benefits, which God vouchsafeth to the wicked, as in granting them the Sunne-shine and raine, and such other temporall blessings: ἀνοχὴ, patience and forbearance, which is in bearing with the wicked, and not punishing them in their sinnes: μακροθυμία, longanimity, and long sufferance: when God still deferreth his punishments, though men heap sinne to sinne: the fifth and cheifest cause of this long sufferance in God, is the expectation of mens repentance, that they should thereby come to amendment of life, as S. Peter saith, 2. Epist. c. 3. 9. *God is patient toward vs, and would haue no man to perish, but would haue all men come to repentance.* 2. As Gods mercie and goodnesse herein appeareth, so also the malice of men, in abusing the Lords patience, and their more iust condemnation in the ende is made manifest: as the old world was most iustly destroyed, after they had been warned an 120. years by the preaching of Noah. 3. God taketh occasion by the malice, impenitencie, and hardnesse of heart in the wicked, to shew his powerfull and wonderfull workes, as Pharaohs hardnes of heart gaue occasion to the Lord, to shew his wondrous works in Egypt. 4. While the impenitent abusing Gods longanimitie, are more hardened in their sinnes, others in the meane time make good vse of the diuine patience, and are conuerted vnto repentance: as in Egypt, though Pharaoh became worse, yet many of the Egyptians were humbled by those plagues, and were turned vnto God, and ioyned vnto his people. 5. God vseth patience toward some, for the ensample, encouragement, and confirmation of others, that they should not despaire of the goodnes of God: as S. Paul saith, that *Iesus Christ might first shew on me all long suffering, vnto the example of them, that hereafter should beleeue in him to eternall life*, 1. Timoth. 1. 16.

Quest. 7. *Whether the leading of men to repentance by Gods long sufferance, argueth that they are not reprobate.*

It will be here obiected, that seeing the long sufferance of God calleth all vnto repentance, and whom he would haue repent, he would haue saued: it seemeth then, that none are reiected or reprobate, whom the Lord so inuiteth and calleth vnto repentance.

Answ. 1. Such as are effectually called vnto repentance by Gods patience and long suffering, are indeed elected: for the elect onely are effectually called to repentance, but such as abuse Gods patience, and are impenitent still, may notwithstanding be in the state of reprobation: for though the same meanes bee offered vnto them to bring them to repentance, yet they haue not the grace: the decree then concerning the reiecting of such impenitent persons, and the offer of such meanes, as might lead them vnto repentance, may verie well stand together: because it is of their owne hardnes of heart that the meanes offered are not effectuall. 2. And thus also another obiection may be answered, that if it be Gods will that such should come to repentance, whether the malice of man therein can resist the will of God: for, if it were Gods absolute will and good pleasure, that such should come vnto repentance, no man could resist it: God is able to change and turne the most impenitent and hard heart, if it pleased him: But here we must distinguish betweene effectuall calling, which alwaies taketh place, and none can hinder it, and calling not effectuall, yet sufficient if men did not put in a barre by their owne hardnes of heart: Gods absolute will then is not resisted, when men come not to repentance: for his will is to leaue such to themselues by his iust iudgement: and not to giue them of his effectuall grace, *Faius.* 2. Now hereof no other reason can be giuen, why God doth not giue his effectuall grace to all, but his good

plea-

pleaſure, as our Bleſſed Sauiour ſaith, Matth.11.26. *It is ſo Father, becauſe thy good pleaſure is ſuch.*

Queſt. 7. *How the bountifulneſſe of God in leading men to repentance, and the reuelation of his wrath, ſpoken of,* chap.1.18. *may ſtand together.*

The reuelation of Gods wrath and iuſtice againſt all vnrighteouſneſſe, and his goodnes and mercie in expecting the conuerſion and repentance of ſinners, are not contrarie the one to the other: for if men haue grace to come to amendment of life by Gods long ſufferance, then his mercie taketh place in forgiuing them their ſinne, and acquiting them of their puniſhment which is ſatiſfied for in Chriſt. But if they become impenitent, and abuſe Gods patience, then his iuſtice ſheweth it ſelfe, in their condigne and deſerued puniſhment: So Gods bountie and mercie appeareth in forbearing to puniſh, if they will repent, and his wrath is reuealed, vpon their impenitencie, and abuſing of Gods long ſufferance, *Parem.*

Queſt. 8. *How God is ſaid to harden the heart, ſeeing the wicked doe harden their owne hearts.*

v. 5. *After thine hardneſſe, and heart that cannot repent:* this hardnes of heart, is naturally in mans heart, and is encreated by his owne peruerſnes, and obſtinacie: yet God ſometime alſo is ſaid to harden the heart, as the Scripture ſaith, he hardeneth the heart of Pharaoh: This is done three waies, 1. Becauſe men take occaſion by Gods patience and forbearance, to continue in their ſinnes: and ſo the Lord may be ſaid to harden the heart, becauſe the wicked abuſe that occaſion, which is ſent of God: thus *Origen, lib.3. periarchon. Baſil* in his oration, wherein he prooueth that God is not the author of euill, but in this reſpect, man rather ſhould be ſaid to harden his owne heart, in abuſing the occaſion, then God in giuing it. 2. *Auguſtine* taketh this induration of the heart to be ſaid of God, when he withdraweth his grace: as *diſcedente ſole aqua obduratur*, by the departure of the ſunne the water is congealed and hardened, *ſerm.* 88. *de tempor.* 3. But beſide the ſubtracting and withholding of Gods grace, he concurreth as a iuſt iudge, by his ſecret power ſo working, that both the inward ſuggeſtions of Sathan, and the externall obiects doe all make together for the further hardening of their heart: ſee before, c.1.qu.63.

Queſt. 9. *Whether hardneſſe of heart, and finall impenitencie, be a ſpeciall kind of ſinne.*

1. *Perer.* ius ſeemeth to collect ſo much by theſe two reaſons: 1. Becauſe here the Apoſtle ioyneth hardnes and impenitencie of heart together: that as hardnes of heart, is a ſpeciall ſinne, ſo ſhould the other be alſo. 2. Here is a ſpeciall and moſt grieuous puniſhment inflicted, the heaping and treaſuring vp wrath: But neither of theſe reaſons conclude, for both the hardnes of heart is rather the generall effect of ſinne, and a perpetuall companion of an habite and cuſtome in ſinne, then a ſpeciall ſinne: and the puniſhment here deſcribed is againſt not one, but all their ſinnes, wherein they continue without repentance.

2. *Vega lib.*13.*c.*20. *ſuper decret. Trident. de iuſtificat.* ſheweth that in theſe two caſes, impenitencie doth aſſume a newe kind of peculiar malice, that is, either in receiuing of the Sacraments, for then eſpecially men are commanded to prepare their hearts by repentance: ſo that herein the commandement of God is trangreſſed: and at the houre of death, for then a man not repenting is acceſſarie to his owne death, and ſo tranſgreſſeth that commaundement, *Thou ſhalt not kill.* But neither of theſe reaſons are ſufficient, 1. When one commeth to the Sacrament without due preparation, and ſo receiueth it vnreuerently and profanely: there is a new ſinne indeed committed, which is profanenes and contempt of ſacred things: but this is the fruit and effect of his impenitencie: a newe ſinne is added to his impenitency, rather ther then impenitencie it ſelfe changed into a ſpeciall ſinne. 2. And ſo likewiſe, when one through impenitencie is careles of his ſaluation beeing at the point of death: this careleſneſſe is alſo a fruit of impenitencie.

3. *Thomas* thus decideth this queſtion; that if impenitency be taken ſimply for perſeuerance and continuance in ſinne, it is not a ſpeciall ſinne, but a circumſtance rather of ſinne: but if there be beſide *propoſitum non panitendi*, a purpoſe not to repent, now impenitencie is become a ſpeciall ſinne, *Thomas* 2.2. *qu.*14. *articl.*2. But this ſeemeth to bee no perfect diſtinction: for whereſoeuer impenitencie is, there is a purpoſe and reſolution not to repent as long as the heart remaineth impenitent: Thus much then may be added for the diſcuſſing of this queſtion: that impenitencie is two wayes to be conſidered: either in reſpect of the obiect,

obiect, which is sinne, that one hath committed: and so it is a circumstance that accompanieth sinne: or as it is ioyned with profaneneſſe, contempt of God, and vacuitie of his feare, and so it may haue toward God, the nature of a speciall sinne.

Queſt. 10. *Whether it ſtand with Gods iuſtice to puniſh twice for the ſame ſinnes.*

Seeing that the Gentiles were puniſhed before, beeing deliuered vp to their vile affections, c. 1. 26. how then are they reſerued here to a greater puniſhment againſt the day of wrath? for the Prophet Nahum ſaith, c. 1. 9. *non conſurget duplex tribulatio*, double affliction or tribulation ſhall not riſe vp.

Anſ. 1. This is not the meaning of the Prophet, that God cannot puniſh twice for the ſame ſinne, but there he ſpeaketh of the deſtruction of the Aſſyrians, that it ſhould bee at once, God ſhould not need the ſecond time to come vpon them: which was fulfilled in the ouerſion and ouerthrow of Nineueh, it was at once deſtroyed for euer.

2. This rule well holdeth in the courſe of iuſtice, that one be not puniſhed twice for the ſame ſinne. 1. If by that one puniſhment full ſatisfaction be made for ſinne: but the wicked by their temporall puniſhment, cannot fully ſatisfie Gods iuſtice for their ſinne. 2. Puniſhment begunne in this life, and eternall puniſhment afterward, are rather diuerſe degrees of the whole puniſhment due vnto ſinne, then diuerſe puniſhments: as here in the courſe of humane iuſtice, a malefactor may be both put to the racke, to the wheele, hanged, and quartered; and all theſe ſhall make but one condigne puniſhment for his offence, *Par.* 3. And when one puniſhment worketh vnto amendment, then a ſecond is needleſſe: as the righteous onely are chaſtened in this life, but the wicked becauſe they profit not by temporall puniſhment vnto repentance, haue their puniſhment begun in this life, and finiſhed in the next: as the old world and Sodomites were both temporally and eternally puniſhed.

Queſt. 11. *Whether euerie one ſhall be rewarded according to his workes*, ver. 6.

Againſt this ſaying of the Apoſtle, v. 6. *Who will reward euery man according to his workes*, it will be obiected, that they which repent them in their laſt houre, and ſo are ſaued, haue no time to ſhew good works, and likewiſe infants: therefore it appeareth not how they ſhould be iudged according to their workes.

Anſw. 1. They which haue grace to repent them in their laſt houre, are not voide of good workes: as the theiſe vpon the croſſe ſhewed theſe good fruits of his faith, he confeſſed Chriſt, acknowledged his ſinne, reproued the vnbeleeuing theiſe, and prayed earneſtly for euerlaſting ſaluation. And if he had liued longer, he had no doubt a full purpoſe of heart to haue expreſſed his faith by his godly works: the like may be ſaid of thoſe which are at the point of death, called to repentance. 2. Concerning infants there is an other reaſon: for either they be ſaued according to the grace of Gods free election: or ſome are damned beeing left in their owne nature, the children of wrath: Now the Apoſtle ſpeaketh not of infants here, but of ſuch as are of yeares to commit euill, or doe good, *Parens.*

Queſt. 12. *How it ſtandeth with Gods goodneſſe to puniſh euill with euill.*

It may be thus obiected: that ſinne is committed three wayes, either in rewarding euill for good, or euill for euill, or in not recompencing good for good: But God cannot ſinne, therefore it ſhould ſeeme to be againſt the nature of the diuine goodneſſe, to puniſh ſinne with eternall damnation: and it is againſt Chriſts rule, who commandeth that we ſhould do good againſt euill.

Anſwer. 1. Two wayes may euill be rendred for euill, *vel libidine vindicta, vel amore iuſtitiæ*, either with deſire of reuenge, and ſo it is ſinne: or for loue of iuſtice, and ſo it is not ſinne: for then it ſhould not be lawfull for Magiſtrates to inflict puniſhment vpon malefactors. 2. In this life alſo God ſometime doth ſend euill for good, vpon his owne children, as when he afflicteth them: but it is for their greater good, as to encreaſe their faith and augment their reward, *Hugo.* but in the next world, he neuer rendreth euill for good: but either euill for euill, as to the wicked, becauſe he is iuſt: or good for euill, as to infants, becauſe he is good and gracious: or good for good, as to his faithfull ſeruants, becauſe he is both iuſt, and good and gracious, *Gorran.*

Queſt.

Queſt. 13. *Of the true reading of the 7. verſe.*

1. Some doe thus reade, *To them which by continuance in well doing, ſeeke eternall life*, he ſhal render, *glorie, honour, immortalitie:* thus *Oecumenius, Ambroſe, Gregorie, lib. 28. moral. cap. 6. Haymo, Peterius.* But in this reading there is a manifeſt inuerting of the order of the words, which ſtand thus in the originall: *to them which by patience in well doing ſeeke glorie, honour, immortalitie, eternall life:* that is, God will giue eternall life vnto ſuch: whereas then the ſenſe may be found out, without any ſuch inuerſion, the beſt way is to keep the due order of the words. 2. Some doe thus reade, *To them which by patience (the glorie of good works, honour, immortalitie) ſeeke eternall life: Beza, Grynæus, Aretius:* that is, God will giue the glorie, honour, immortalitie, due vnto their good works, vnto them which continue to the end, in ſeeking eternall life: this reading agreeth with the former in tranſpoſing of the words, ſauing that they ioyne, *good works* to the words following, *glorie, honour, &c.* which is better annexed to the former word, patience, and perſeuerance: as appeareth, ver. 10. *To euery one that doth good, ſhall be glorie, honour, &c.* where theſe words *glorie, honour*, are ſeuered from the former, as it muſt be ſo here alſo. 3. Therefore the beſt reading of theſe words is this: *To them which by perſeuerance in well doing, ſeeke glorie, honour, immortalitie, eternall life:* that is, God ſhal render eternall life vnto ſuch: the word *render*, muſt be ſupplyed out of the former verſe, *who will render vnto euery man, &c.* and the word is better ioyned, with *eternall life*, then with the former words, *glorie, honour, immortalitie:* becauſe the words need not be tranſpoſed, or put out of their place in this reading, as in both the former. Thus *Origen, Chryſoſtome, Theophylact*, doe interpret this place: and the Syrian interpreter, *Calvin, Pareus, Faius*, with others.

Queſt. 14. *What the Apoſtle meaneth, by patience of good workes, v. 7.*

1. Some referre this patience vnto God, whereof the Apoſtle ſpake before, ver. 4. *Deſpiſeſt thou the riches of his bountifulneſſe and patience, &c.* and they giue this ſenſe: that they which abuſe not the patience of God, but thereby are ſtirred vp vnto good workes, ſhall haue eternall life: thus *Ambroſe.* But this expoſition cannot ſtand: for the Apoſtle vſeth here a diuerſe word ὑπομονὴ, *patience, perſeuerance*, from the former, v. 4. which is ἀνοχὴ, long-ſuffering, forbearing: and there the Lord ſpake of the ſinners and impenitent, which abuſed Gods longanimitie, but here of the faithfull that contiue in well doing. 2. Some vnderſtand the patience of men, whereby they endure affliction, which might otherwiſe turne them aſide from well doing, *Anſelm.* and *Caietan* much to the ſame purpoſe vnderſtandeth here *patience of good workes*, not *obiectiuè*, by way of obiect, for the obiect of patience is euill, and not good: but *cauſaliter*, cauſally, becauſe good workes giue occaſion of perſecution, which many times followeth good workes. 3. But the word here vſed ὑπομονὴ, doth as well ſignifie perſeuerance and continuance, as patience: the meaning then is, that they which perſeuere and continue in good workes. So S. Luke ſaith, c. 21. 19. *By your patience poſſeſſe your ſoules:* which Matthew rehearſeth thus, c. 24. 13. *He that endureth to the ende ſhall be ſaued:* likewiſe the Apoſtle to the ſame purpoſe, Heb. 10. 36. *Ye had needs of patience, that after yee haue done the will of God, yee may receiue the promiſe:* the Apoſtle there vſeth the ſame word ὑπομονὴ. And in this ſenſe *Hierome* taketh *patience* here in his commentaries vpon this place; ſo alſo *Pareus, Beza*, with others.

Queſt. 15. *What glorie, honour, and immortalitie, the Apoſtle ſpeaketh of, v. 7.*

1. Some doe vnderſtand them, *pro vitæ pia & ſanctæ ſtudio*, for the ſtudie and deſire of a godly and holy life, *Faius:* and hereby *Tolet* would haue ſignified, *bonorum operum qualitas*, the qualitie of good workes, for true honour commeth of vertue: but it is euident by the word following, *immortalitie*, that the Apoſtle here hath relation, vnto the eternall glorie of the next life, *Pareus.*

2. *Glorie*, by glorie is vnderſtood, that glorious ſtate of the Saints both in their bodies and ſoules: when as the Scripture ſaith, the iuſt ſhall ſhine as the Sunne in the kingdome of the Father, Matth. 13. and *honour* is that dignitie, which the Lord ſhall giue vnto the Saints, placing them at his right hand, honouring them in the ſight of the world, which before condemned them, *Faius.* Theſe two *Adam* was furniſhed with in his creation: as it is ſaid, Pſal. 8. 5. *Thou haſt crowned him with glorie and honour*: he was created glorious in the gifts of his bodie

and minde, and honourable, because he had the dominion of all other creatures, and so was preferred before them: but this *glorie and honour*, which Adam lost by his fall, as *Origen* to this purpose alleadgeth that place; *Psal.* 49.12. *Man did not continue in honour*, shall more abundantly be restored in the resurrection.

3. He addeth *incorruption*, to shew that this glorie and honour, were not such as the Gentiles sought, who made terrene and earthly glorie the scope of their actions: but eternal and euerlasting in heauen, which should neuer fade: *Origen* seemeth here to vnderstand the spirituall incorruption of the soule in this life, contrarie to which is the corruption of the mind from the simplicitie of the faith of Christ: *per hanc obseruantiæ incorruptionem, &c.* by this incorruption in the obseruance of faith, we attaine vnto the incorruption of our bodies in the resurrection: *Grynæus* vnderstandeth the incorruptible state both of the bodie and soule in the next life. As the bodies should be freed from corruption, so *mentes non laborabunt vanitate*, their minds shall be free from vanitie: But *Chrysostome* better restraineth it to the incorruptible state of the bodie: *additum facit ad resurrectionem corporum, &c.* the Apostle maketh a way to the resurrection of the bodie: and he ioyneth glorie and honour with incorruption, *omnes resurgemus incorrupti, sed non omnes ad gloriam, &c.* for we shall rise incorruptible, but not all vnto glorie.

4. Vnto these the Apostle addeth a fourth, v. 10. namely *peace*, which is the verie complement and perfection of our happines: this peace is *bonorum omnium secura & tranquilla possessio*, a secure and peaceable possession of all good things: and as *Prosper* saith, as *Beda* here citeth him: *pax Christi finem non habet*, the peace of Christ hath no ende: the Saints shall bee at peace with God, they shall enioy the tranquilitie and peace of conscience in themselues: and peace they shall haue without, from all enemies whatsoeuer, which shall bee subdued vnto them.

5. But it will be obiected, that glorie and honour are peculiar and essentiall vnto God, which he will not giue to any other, Isay 42.8. *And thine is the glorie*, Matth.6.13. *Ans.* That essentiall and infinite honour and glorie which is in God, is not communicated vnto any other: but yet there are certaine influences and bright beames of that glorie, which in Christ are imparted to his members, as S. Peter saith, *That by these precious promises (which are made vnto vs in Christ) we are made partakers of the diuine nature*, 2.1.Pet.4.

Quest. 16. *How it standeth with Gods iustice to punish eternally sinne temporally committed.*

Obiect. As God giueth eternall life vnto his faithfull seruants, so he punisheth the wicked and impenitent with euerlasting damnation: but sinne is a temporall trangression: and for one to be punished eternally for a momentanie delight, may seeme to exceed the rule of iustice.

Ans. Three wayes doth it appeare to be most iust, that God should punish eternally sin but temporally committed: both in respect of the minde and intention of the sinner, of the matter wherein he sinneth, and of the person against whom he is an offender.

1. First, though the act of sinne be but temporall, yet the minde of the sinner is infinite: if he could euer liue, he would euer sinne: and therefore as *Gregorie* saith, *quia mens in hac vita nunquam voluit carere peccato, iustum est, vt nunquam careat supplicio, &c.* because the mind in this life would neuer be without sinne, it is iust, that it should neuer be without punishment.

2. If the matter and subiect of sinne be considered, it is of, and in the soule: like as then the wounding of the bodie, bringeth the death of the bodie, after the which there is no returning into this life againe: so sinne beeing the death of the soule, it followeth, that it should be perpetuall for euer, *Hugo*: like as then Magistrates doe punish some offences, as murther, theft, with death, which doth vtterly exclude them from the society of the liuing, and cut them off for euer: so is it iust with God to punish the sinnes committed against him with euerlasting paine, *Perer.*

3. Sinne because it is a transgression of the law of God, is so much the more hainous: as he that smiteth the Prince doth more grieuously offend, then hee which striketh a priuate person: so that sinne is of an infinite nature, because of the infinite dignitie of the diuine maiestie, against whome it is committed: and therefore it deserueth an infinite punishment: which because it cannot be infinite, *secundum intensionem*, in the intention and greatnesse of it, it remaineth that it should be infinite, *secundum durationem*, in respect of the continuance,

tinuance, and enduring thereof. *Perer.*

4. Further, the equitie of Gods iudgement in punishing the temporall act of sinne eternally, *Hugo* doth thus very well illustrate by these comparisons: Like as when marriage is contracted, *per verba de præsenti*, by words vttered in the present tense: though the contract be soone done, yet the marriage remaineth all the life long: so when the soule and sinne are contracted together, it is no maruel if this contract holding during the time of the soule, deserue euerlasting punishment: And like as where the fuell and matter of the fire continueth, the flame burneth still; so sinne leauing a blot in the soule beeing the matter of hell fire, is eternally punished, because there is still matter for that euerlasting fire to worke vpon. Thus then it is euident, how the Lord euen in punishing sinne eternally, doth reward men according to their workes: for though the action of sinne be temporall, *voluntas tamen peccandi, quæ per pœnitentiam non mutatur, est perpetua*, yet the will to sinne, which is not changed by repentance, is perpetuall. *Gorrhan.*

17. Quest. *How eternall life is to be sought.*

v. 7. *To them, which in well doing seeke glorie, honour, &c.* In seeking of God who is eternall life, three things must be considered, *locus, tempus, modus*, the place, the time, the manner.

1. The place must be *mundus, quietus, securus*, cleane, quiet, secure: then first God is not to be sought vpon the bed of idlenes, or carnall delight: and therefore it is said, Cantic. 3.1. *In my bed I sought him, but found him not:* that is no cleane place to seeke God in: But yet the *bed vndefiled is honourable*, Heb. 13.4. and the faithfull doe seeke God euen in their beds; as Dauid saith, Psal. 6.6. *That he watered his couch with his teares.* Neither is God to be sought in the courts and streetes, and tumultuous assemblies: as Cant. 3.2. *I sought him in the streetes, but found him not:* and Hos. 5.6. *They shall goe with their bullocks and sheepe to seeke the Lord, but shall not finde him:* such are no quiet places: but God must be praied vnto in secret, and sought in the quiet hauen of the conscience. Neither is God to be sought *in pompa*, where there is ostentation of pompe and vanity, as Christs parents found him not among their kinred, but in the temple disputing with the Doctors: God is to be sought, not in pompous shewes, but in the assemblies of the Saints.

2. Concerning the time, God must be sought, *dum dies est, dum prope est, dum vobis prodest*, while it is day, while it is neare, and at hand, and when it may auaile vs. 1. First, God is not to be sought in the night, Cantic. 3.1. *I sought him in my bed by night, &c. but found him not:* so the Apostle saith, *The night is past, the day is come, let vs cast away the workes of darknes:* God then is to be sought, not in the time of ignorance and darknes, but in the time of light and knowledge. 2. The Lord must be sought when he may be found, and is at hand: Isa. 55.6. *Seeke ye the Lord while he may be found, call vpon him while he is neare:* while the Lord offereth grace vnto vs, and standeth knocking at the doore of our hearts, we must open vnto him. 3. And in this life we must seeke God, while mercy is shewed: while the bridegroome crieth in the streetes, Matth. 25.6. but when the doores are shut, and this life is ended, it is then too late to seeke for mercy.

3. Touching the manner: God must be sought in the heart, in desiring him: Isa. 26.8. *The desire of my soule is to thy name:* our eyes must be toward him: Psal. 121.1. *I will lift vp mine eyes to the mountaines from whence my helpe commeth:* our talke must bee of him: Psal. 119.13. *With my lippes haue I declared all the iudgements of thy mouth:* our hands must be lift vp vnto him in our prayer: *Wee must lift vp pure hands*, 1. Tim. 2.8. our feete must be ready to goe to serue him: Psalm. 18.33. *Hee maketh my feete like hindes feete: Gorrhan.*

18. Quest. *Whom the Apostle meaneth by contentious, and such as disobey the truth.*

v. 8. *But vnto them that are contentious.* 1. Some doe vnderstand those, that did wilfully maintaine and defend their errors: whence was beginning of sects and schismes, *Origen. Anselme.* 2. *Chrysostome, Theodoret*, apply it vnto those, which sinned of malice, and of an obstinate and set purpose. 2. But *Ambrose* specially referreth it vnto those, who despised the iudgement of God, and abused his long suffering and patience, thinking that they should not be called to an account for their sinnes: and this seemeth to be most agreeable to the Apostles meaning: for he spake before of such, v. 4. as despised the bountifulnes of God, which did lead and call them to repentance: by the contentious then are vnderstood

such as were refractorie, and rebellious against God.

And disobey the truth. 1. Some vnderstand the truth of the Gospel, *Anselme, Aretius.* 2. Some generally the truth of doctrine by preaching, *Lyran. Osiand.* But the Apostle speaketh principally of the Gentiles; which had neither heard of the Gospel, and wanted the light of true doctrine. *Ambrose* doth restraine it to those, that beleeue not the iudgement to come by Christ; but that is too peculiar. 4. Some doe vnderstand only the light of nature, *Beza, Gryneus, Pareus*: of which truth the Apostle spake before, c. 1. 18. *which withhold the truth in vnrighteousnesse.* 5. But seeing the Apostle comprehendeth the Iewes as well as the Gentiles, the truth is more generally to be taken, for any direction vnto that which was right, whether by the law of nature, which the Gentiles had, or the written law, which the Iewes had: so *Chrysostome* taketh it in this generall sense, *qui lucem fugit, tenebras eligens*, which doth flee the truth, choosing darknes, &c.

19. Quest. *Of the punishment due vnto the wicked, Indignation, wrath, tribulation, anguish, &c.* v. 8.

1. Some doe ioyne all these together, as depending vpon one sentence: so *Ambrose, Theodoret, Origen:* but they are distinguished in two periods, one endeth at *wrath*, the other beginneth at *tribulation*: the first sheweth the qualitie of the works which are punished, the other the persons that shall be iudged, indifferently both Iewes and Gentiles: *Tolet*, or the first containeth the *thesis*, or generall proposition: the other an *hypothesis*, with particular application to the Iewes and Gentiles.

2. θυμὸς, indignation, some take for the more vehement motion of anger, and ὀργὴ anger, for the lesse, *Origen, Martyr.* but the first rather signifieth the lighter commotion and stirring of the minde, the other the inflammation of the minde, with a purpose of reuenge, *Tolet, Pareus:* and this *anger*, and *indignation* are not to be referred vnto the men themselues, as *Origen*, but vnto God, who is not subiect vnto any such perturbations: but here figuratiuely, *anger* the cause is taken for the effects, the iudgement of God vpon the wicked, the effects of his anger. *Pareus.*

3. θλῖψις, στενοχωρία, *tribulation*, and *anguish.* 1. Some apply vnto the inward vexation and anguish of the minde, which the wicked feele in this life: these are before iudgement, and the other two, indignation, wrath, after: *gloss. ordinar. Aret.* and hereupon *Origen* maketh a difference betweene the tribulation of the wicked, *quam subsequitur angustia*, which anguish and vexation of the minde followeth, and the affliction of the righteous, wherein they are not straightened, but enlarged in their inward man. 2. But this tribulation and anguish is better referred to the infernall punishment, where shall be weeping and gnashing of teeth, *Pareus:* which some thus well distinguish: referring tribulation, to the externall punishment of hell fire, and anguish to the worme of conscience, that neuer dieth, *Osiand, Gorrham*, but yet so there eternall punishment is here described, as that the horror of conscience euen in this life, the forerunner of that euerlasting horror in hell, may very well be included also.

4. *Vpon the soule of euery man:* which is not onely an Hebraisme, that is, vpon euery man, *Tolet.* for according to the Hebrew phrase it had been sufficient, to say, vpon euery soule: therefore hereby is also signified the horrible punishment of their soules specially, yet together with their bodies, *Pareus:* for *a parte totum intelligit*, he vnderstandeth the whole by a part. *Haymo.*

20. Quest. *Why the Iew is set before the Grecian.*

v. 9. *Of the Iew first, and of the Grecian.* 1. *Tolet* thinketh that the word πρῶτον, first, here signifieth, *ordinem & præeminentiam statuum*, the order and preheminence or prerogatiue of states between the Iewes and Gentiles: for the Iewes were preferred before the Gentiles, because they were the people of God. But although this reason may bee yeelded in the next verse, where mention is made of glorie and honour, vpon euery one that doth good, the Iew first, and then the Gentile; yet it can be no prerogatiue for the Iew to be first in punishment. 2. Therefore I preferre their iudgement, which thinke that the Iew in the order of punishment is placed first, because they knewe Gods will, and had better helpes, and therefore they were worthy of greater punishment, if they did not their masters will: so *Ambrose, Iudæus credens propter Abraham honorificentior, diffidens pœna tractandus*, the beleeuing Iewe was more honoured for Abrahams sake, but the vnbeleeuing Iewe was

worthie of greater blame: so also *Athanas. ad Antioch. qu.* 144. so *primum, significat grauitatem pœnæ*, this word *first*, doth in this place signifie the greatnes of punishment: in the other, *prærogatiuam præmij*, the prerogatiue of reward, *Faius.*

21. Quest. *What Iewes and Gentiles the Apostle here meaneth.*

1. *Origen* will neither haue the vnbeleeuing Iew here to be matched with the beleeuing Gentile: for then the Iew should not haue the preheminence: nor yet the beleeuing Iewe with the vnbeleeuing Gentile: for then they were not fit to be ioyned together: but he vnderstandeth, as well the vnbeleeuing Iewes as Gentiles: and hath these strange positions: 1. That euen they which beleeued not among the Gentiles, yet doing well might be rewarded, though they had not faith in Christ: for as they were condemned for their euill workes, so if they did well, they should be counted worthie of reward: and whereas that place will be obiected, *He that beleeueth not, is condemned already*, Ioh. 3. 18. he giueth this interpretation. *secundum hoc quod non credidit, iudicatus est, &c.* he is iudged in this, that he beleeued not, though for other things which he doth he shall not be iudged: as it is said, *He that beleeueth shall not be iudged or condemned*, that is, he shall not be iudged, *secundum hoc, quod credit*, in that he beleeueth, yet in other things he shall be iudged: 2. Such an one not beleeuing in Christ, yet doing well, though he haue not eternall life, yet *gloria operum poterit non perire*: by the glory of his workes he may be kept from perishing: to this purpose *Origen lib. 2. in. c. 2. ad Roman.*

2. *Contra.* 1. The first position of *Origen* that any thing done without faith can be acceptable to God, is contrary to the Scripture, Heb. 11. 6. *Without faith it is impossible to please God:* neither doth that argument follow from the contrary; for one euill worke is sufficient to condemne a man, but one good worke is not sufficient to obtaine reward: for he that doth one good worke may haue many euill workes beside, for the which he deserueth to be punished: that other glosse of his, of the iudging of beleeuers, and the not iudging of vnbeleeuers is confuted by the words of our Sauiour, Ioh. 5. 24. *He that beleeueth hath euerlasting life, and shall not come into condemnation*: he is not freed then from iudgement onely in part, because he beleeueth; but simply he shall neuer enter into condemnation: for he which hath a liuely faith, which is effectuall working by loue, hath not onely a naked faith, but is full of good workes: and where he is wanting, his imperfect obedience is supplied by the perfect obedience of Christ apprehended by faith. 2. Neither doth the Scripture allow any third place beside heauen and hell after this life: that any not hauing eternall life, should be preserued from perishing: for they which are not counted among the sheepe at the right hand of Christ, for whom the kingdome is prepared; they belong vnto the goates at the left hand, and shall goe into euerlasting fire prepared for the deuill and his Angels. 3. This straight and inconuenience *Origen* is driuen vnto, because he taketh these Iewes and Grecians to be vnbeleeuers; whereas the Apostle vnderstandeth such among the Gentiles, as beleeued in God, and liued thereafter; such were they which liued with *Melchisedek, Iob*, the *Niniuites, Cornelius*, as *Chrysostome* vpon this place sheweth, whom *Faius* followeth.

22. Quest. *Of the diuerse acceptions of the word person, v. 11.*

This word προσωπον, is either giuen vnto God, or to creatures; and the same either without life, or to such as haue life, as to man.

1. It is attributed to God three wayes. 1. The face of God signifieth his iudgement against sinners, 1. Pet. 3. 12. *The face of God is against those which doe euill.* 2. It is taken for the spirituall presence of Christ, 2. Cor. 2. 10. *I forgaue it for your sakes in the sight or face of Christ.* 3. It is taken for the diuine hypostasis in the Trinitie: as Christ is said to be the engraued forme of the person of his father, Heb. 1. 3.

2. Things without life are said to haue a certaine face, as Luke, 12. 56. *The face of heauen.*

3. Properly this word *face* is giuen vnto man: and it 1. either signifieth his countenance, as Iesus is said to haue fallen vpon his face, Matth. 26. 39. 2. or the bodily presence; as the Apostle saith he was kept from the Thessalonians, concerning his face, but not in heart, 1. Thessalon. 2. 17. 3. or it is taken for some respect of the gifts of the body, minde, or some externall condition, as of honour, riches, or such like: in this sense it is saide

of Christ, Mark. 12. 14. thou carest not for the person of any: and S. Iude saith of certaine false teachers, that they haue mens persons in admiration for aduantage sake, Iud. v. 16. and in this sense it is taken here, *Grynæus*. 4. The person then of man betokeneth some qualitie or condition in him, for the which he is respected: either naturall, as the gifts of the minde, sharpnes of wit, memory, vnderstanding, or of the body, as strength, comelines, beauty: or such as are attained vnto by labour and industry, as learning, knowledge of arts, wisdome: or externall in worldly respects, as if he be rich, honourable, of authoritie, or such like. 5. Further, some respect of persons is necessarily ioyned with the cause, as a fault in an aged man, or minister, or one that hath knowledge, is greater, then a slippe of a young man, or one that is ignorant: some respect of persons is diuided from the cause, as whether he be rich or poore, honourable or base: and in this sense persons are not to be respected: *Martyr.*

23. Quest. *How God is said not to accept the persons of men.*

The Apostle hauing made mention of the equall condition of the Iewes and Gentiles, both in punishment and reward, addeth this as a reason, because God is no accepter of persons, in respect of their nation and kinred: So S. Peter saith, *God is no accepter of persons, but in euery nation, he that feareth God, &c. is accepted with him.* Act. 10. 34, 35. here the respecting of persons is vnderstood of the nation or countrey: likewise S. Paul saith, Gal. 3. 28. that in Christ, *There is neither Iew nor Grecian, bond, nor free, male nor female:* that is, in Christ there is no respect of persons: Deut. 16. 19. *Thou shalt not accept any person, neither take any reward:* to preferre any for gifts or rewards, beside the merit of his cause, is to haue respect of persons: God then accepteth no mans person, he preferreth not any for his riches, countrey, honour, strength, or any other such qualitie, but iudgeth euery man, as his cause is, and as his works are. But thus it will be obiected on the contrarie:

1. *Obiect.* Moses entreateth the Lord to spare his people for Abraham, Isaak, and Iakobs sake, Exod. 32. herein then the Lord hath respect of persons.

Ans. Some giue this answer, that in temporall things, such as was the forbearing to punish the people, God may haue respect to persons, but not in eternall, *Mart.* But it may be better answered, that God had not respect to the persons of these Patriarks, but to his gracious promise, which he had made vnto them, as there Moses saith, *Remember Abraham, &c. to whom thou swarest by thy selfe, &c.*

2. *Obiect.* S. Paul would haue vs doe good to all, but specially to the houshold of faith, Gal. 6. 10. here the person is respected.

Ans. The person is not respected here, but the cause: for the faithfull are preferred, in respect of their faith, which is the cause, why they haue the preheminence.

3. *Obiect.* But God doth elect some vnto saluation, some are reiected, whereas all by nature are the children of wrath, and in the same common condition: to giue them vnequall things, as life or death, to those which are in the same equall condition, seemeth to be done with respect of persons.

Ans. 1. Some giue this solution, that there is no acception of persons *in donis gratuitis*, in gifts of gratuitie, and freely bestowed: as election, vocation, are of the free gift of God, he calleth and electeth whom he will: but a person may be accepted, in the distribution of that which doth of right appertaine vnto one: and so the Lord accepteth no mans person, but rewardeth euery one according to his worke. *Perer. disput. 6. numer. 42.*

2. *Beza* thus answereth, that in the decree of election, there can bee no acception of persons: when God electeth some before they haue any beeing, and so are yet no person at all.

3. But this answer is more full and sufficient: there are three things to be considered in the accepting of persons. 1. When some externall condition is respected beside the merit of the cause. 2. And this is done contrarie to the law of equitie. 3. And not without iniury done vnto an other, when of partiall affection, that is taken from one which is his right, and adiudged to an other: But none of them are seene in Gods election. 1. He respecteth not any condition or qualitie in them, which are elected: but he maketh choice of them, of his owne good pleasure. 2. He is not tied to any law, and so transgresseth no law. 3. He doth not wrong vnto any, in exempting some from destruction, which in the rigour of his iustice is due vnto all: like as *Augustine* putteth the case of two debters: if the Creditour doe forgiue his debt vnto one, and exact it of an other, he doth no

wrong:

wrong: it is free for him to doe what he will with his owne, Mat. 20. 15. *Parens Paulus* so as *Augustine* well determineth, *ibi acceptio personarum recte dicitur, vbi ille, qui iudicat, relinquens causa meritum, &c.* there acception of persons is rightly said to be, when he that iudgeth leauing the merit of the cause, doth find somewhat in the person, for the which he giueth sentence with one against an other, &c. *lib. 2. ad 2. epist. Pelag. c. 7.* But so doth not God, for hee findeth no difference in the persons, but all beeing in the same cause of damnation, he of his owne free will forgiueth his debt vnto some, and requireth it of others.

4. *Obiect.* But it is an accepting of persons, as well, *cum aequalibus inaequalia tribuuntur, &c.* when vnequall things are giuen to those which are equall in cause: as when all are guilty, and yet one is saued, an other condemned, as when the persons are vnequally, as the innocent condemned, and the guiltie freed: God seemeth in the first kind to haue respect vnto persons, freeing some from condemnation, which belongeth in the rigour of Gods iustice to all.

Answ. 1. It is not simply an accepting of persons to giue vnequally where the cause is equall: but when this is done with respect vnto some qualitie in the person, as because he is rich, or honourable, or such like, and the other is not: But God doth not so, he electeth some before other, not for any respect to their persons, but of his meere grace and fauour. 2. Betweene the decree of Gods election, and the election thereof, there commeth the faith and pietie of the elect, which maketh a manifest difference betweene them and the reprobate, which freeth God from all partiality, who iudgeth men according to the quality of their workes. See more afterward, 3. addition to the places of doctrine.

24. Quest. *Of the meaning of these words, v. 12. As many as haue sinned without the law, shall perish without the law.*

1. *Ambrose* exposition here seemeth somewhat strange, who vnderstandeth this not of the law of nature, but of the law of Moses, to the which the Gentiles were bound to giue assent: and therefore *duplici nomine sunt rei*, they are guiltie two wayes, because they did not giue assent vnto the law giuen by Moses, nor receiued Christ, &c. *Pererius* refelleth this interpretation, because the law of Moses did onely bind the Hebrews, neither were any of the Prophets commanded to publish the law of Moses to the Gentiles; as afterward the Apostles were commanded to preach it to the Gentiles. But *Tolet* somewhat qualifieth and excuseth *Ambrose*, making this his meaning, that he speaketh onely of the Gentiles, who lived after the publishing and preaching of the Gospel, who then were bound to beleeue and to receiue the writing of Moses, and the Prophets, which prophesied of Christ: yet in this sense, he thinketh, that *Ambrose* expresseth not the Apostles full meaning, who speaketh generally of the Gentiles, both before, and at the comming of Christ.

2. *Chrysostome*, whom *Anselme* followeth, doth interpret, this to be iudged without a law, *leuius puniri*, to be more easily punished: for the Gentile hauing not the law as the Iew had, is thereby somewhat excused: But the Apostles purpose is not to shew any inequality of punishment betweene the Iew and Gentile, but howsoeuer they are vnequall in knowledge, yet because they are equall in sinne, they shall both indifferently be punished.

3. Some contrariwise, doe make the case of the Gentiles more grieuous: they shall perish without the law, meaning the written law, but the Iewes shall be iudged onely, that is, not punished eternally, but for a time, who afterward shall be saued: this opinion is imputed to *Origen, hom. 3. in Leuit.* and he insinuateth as much in his commentarie vpon this place. *Augustine* refelleth this opinion, *concion. 25. in Psal. 118.* And it is euidently confuted by the saying of our Sauiour, Matth. 11. that it shall be more easie for the Sodomites in the day of iudgement, then for the vnbeleeuing Iewes: *Perer.* and they that haue done euill (whether Iew or Gentile) shall goe into euerlasting fire, Matth. 25. 46. Here then iudgement is taken for condemnation, as it is vsuall in the Scripture: as Ioh. 5. 29. *They that haue done euill shall come forth to the resurrection of iudgement*, that is, condemnation. *Tolet.*

4. *Pererius* here maketh mention of the like opinion of certaine of their Catholikes, who by *iudging*, here vnderstand certaine transitorie paines in purgatorie, which such shall endure but they shall not finally perish, because they hold the foundation, namely, faith in Christ: But *Pererius* confuteth them, because the Apostle speaketh of such Iewes, as beleeued not in Christ, and therefore did not hold the foundation.

5. *Gregorie* hath this obseruation vpon those words: he maketh two degrees of those

which shall be saued in the day of iudgement, and two likewise of them which shall be condemned: first, *alij indicantur & reguant*, some shall be examined first for their life, and afterward enter into Gods kingdome, such as repented them of their former sins, and did good works, such Christ shall say vnto, *For I was hungrie, and yee gaue me meate, &c. alij electorum non iudicantur & reguant*, others of the elect, should not be iudged at all, but presently raigne with Christ; such are they that are perfect, as namely the Apostles, who are promised to sit vpon twelue seates, and iudge the twelue tribes of Israel. So likewise for them that shall be condemned, some *sine iudicij examine condemnabuntur*, shall be iudged without any examination or iudgement, such are the infidels, which shall rise againe, *non ad iudicium, sed ad tormentum*, not vnto iudgement, but vnto torment: as it is said in Psal. 1. *The wicked shall not stand vp in iudgement:* and here the Apostle saith of such, *they shall perish without the law.* But they which professed the faith, and yet liued not thereafter, *redarguentur vt pereant*, shall first be iudged and reproued, and then perish: like as in a common wealth, the Prince *aliter punit ciuem delinquentem, aliter hostem rebellantem*, punisheth a citizen offending one way, examining his offence according to the law; and an enemy rebelling an other way, he vseth martiall law against such, giuing sentence presently to condemne them. But this obseruation of *Gregorie* seemeth somwhat curious: the Apostle intendeth not here any such thing, to shew any difference in the processe of iudgement betweene the Iewes and Gentiles, but that they both beeing in the same cause of transgression, shall be partakers of the same punishment: And that there shall be but one manner of proceeding in iudgement, both in rewarding the righteous, and in condemning the wicked, it is euident by that description of Christs comming to iudgement: Matth. 25. 31.

6. *Augustine* here propoundeth this doubt, that whereas the Apostle saith, Rom. 4. 15. *Where there is no law, there is no transgression*: how then can the Gentiles be found to be transgressors without the law? for answer hereunto, he maketh three kind of lawes: one is the written law, which is giuen vnto the Iewes, not to the Gentiles: and of this law speaketh the Apostle here, that they sinned without the law, and so shall perish without the law, that is, the written law of Moses: there is beside the law of nature, whereof the Apostle speaketh afterward, v. 14. *They hauing not the law, are a law vnto themselues:* against this law the Gentiles sinned, and by this law they shall be iudged: the third law is that which was giuen vnto Adam in Paradise, by which not onely he, but all his posteritie are found to be transgressors: and in respect of this law, euen infants are found trespassers, because of originall sinne: to this purpose *Augustine* in the place before cited.

25. Quest. *Of the occasion of these words, v. 13. The hearers of the law are not righteous before God, but the doers shall be iustified.*

1. Some take this to be a new argument to conuince the Iewes, that they could not be iustified by the law, because the keeping and fulfilling of the law is required to make one iust, which no man can doe: and so consequently beeing not iustified by the law, they must seeke to be iustified by faith, *Calv. Paræus.* But as yet the Apostle is not entred into that matter, to proue iustification by faith, and not by the law: he hitherto laboureth to conuince both Iewes and Gentiles, that they are vnder sinne.

2. Some take this to be the order: that the Apostle prooueth both Iewes and Gentiles to be equall, both *quoad naturam*, in nature, for God hath no respect of person, v. 11. they are all alike by nature: and *quoad panam*, in their punishment: they are equall, the one shal perish without the law, the other shall be iudged by the law, v. 12. then *quoad culpam*, they are equall in the fault, because neither of them are doers of the law, *Gerhan.*

3. Some thinke, that here the Apostle meeteth with an obiection of the Iewes, who seeing the Apostle to equalize them with the Gentiles, might haue obiected, that they had the law, and so had not the Gentiles: the Apostle then answereth, that this did not help them, because they were hearers onely of the law, and not doers: *Martyr, Grynæus.*

4. *Tolet* thinketh, that this sentence is brought in as a probation of the 10. verse, *that glorie shall be to euery one that doth good:* otherwise that part should be passed ouer without proofe: and so he thinketh this clause not specially to be meant of the Iewes, but of the Gentiles also, because it is said, *the doers shall be iustified*, which was common both to the Iewes and Gentiles, not *the hearers and doers*, which was proper to the Iewes, who had the law written, which was read vnto them, and they heard it: *Faius* also thinketh this to be proofe of the tenth verse.

Contra. 1. But if S. Paul ſhould proue here, that glorie ſhall be to euery one that doth good, and he immediately inferreth, that the Gentiles doe by nature the things of the lawe; it would follow that by nature they might doe good, and ſo by their naturall workes obtaine glorie, which is not to be admitted. 2. That part concerning glory to them which did good, had not ſo much neede of proofe, as the other, becauſe there were verie few found among the Gentiles, that did ſuch good workes, as ſhould be recompenced with glorie and honour: and the Apoſtles principall intendment, is to conclude both Iewes and Gentiles to be vnder ſinne. 3. And further that the Apoſtle ſpeaketh of the written law here, it is euident, becauſe that onely was heard: neither needed he againe to repeate, *hearers of the Law, and doers*, it beeing mentioned before.

5. Wherefore, this rather is the coherence of this verſe: that whereas S. Paul in the former verſe, had ſhewed firſt the Gentiles without the lawe, and the Iewes vnder the lawe, to be ſinners: he prooueth the latter part firſt, that the Iewes ſhould be iudged by the law, becauſe as long as they were hearers, and not doers, it could not helpe them, they ſhould not thereby be approoued and iuſtified: and in the next verſes following, he ſheweth how the Gentiles ſhould *periſh without the law*, becauſe although they had not the written law, yet they had the law of nature imprinted in them, which guided them to doe ſome things agreeable to the lawe, and ſo made them inexcuſable. And thus this whole diſputation of the Apoſtle hangeth well together, *Bucer, Aretius.*

Queſt. 26. Of the meaning of theſe words, *Not the hearers of the Lawe, &c. but the doers ſhall be iuſtified, ver.* 13.

1. There are two kind of hearers: ſome onely heare with the eare, but vnderſtand not, Matth. 13. 13. *They hearing heare not, neither doe vnderſtand:* and there is an hearing ioyned with vnderſtanding, ver. 15. *Leaſt they ſhould heare with their eares, and vnderſtand with their hearts:* of the firſt kind of hearing ſpeaketh the Apoſtle here.

2. *Doers of the law:* the law is fulfilled two wayes; one in *ſuppoſition*, that if a man could by his owne ſtrength keepe the law, he ſhould thereby be iuſtified: there is another fulfilling, which is by the perfect obedience of Chriſt, imputed to vs by faith: whereof the Apoſtle ſpeaketh, Phil. 3. 9. *Not hauing mine owne righteouſneſſe, which is of the Law, but that which is through the faith of Chriſt:* of theſe the Apoſtle ſpeaketh here, that in part doe themſelues liue according to the law, and ſhew their faith by their fruits, ſupplying that which is wanting in them by the obedience of Chriſt by faith.

3. There are two kinds of iuſtification: one is verily and indeed before God, which is by faith in Chriſt, Rom. 3. 26. the other is the opinion of men, Luk. 16. 15. *Yee are they which iuſtifie your ſelues before men:* of the former the Apoſtle ſpeaketh here, *Grynæus:* ſee further for the expoſition of this place, controv. 7. following.

Queſt. 27. *How the Gentiles which had not the lawe, did by nature the things contained in the lawe.*

This place is diuerſly expounded. 1. Some doe here vnderſtand the Gentiles conuerted to the faith of Chriſt, which doe naturally the worke of the law, that is, to beleeue in Chriſt, not that faith is naturall, but becauſe, *duce naturâ credunt*, they beleeue, nature ſo guiding them: and while they beleeue, *opus legis oſtendunt*, they ſhew the worke of the Lawe: to this purpoſe *Ambroſe*, whoſe meaning ſeemeth to be this, that the Gentiles which receiued the Goſpel, were mooued by the light of nature, ſeeing the great miracles which Chriſt did, to acknowledge him to be the Meſſiah. But 1, this is an improper ſpeach to ſay, that to beleeue is to doe the things of the law: neither is faith a worke of the law: for then hee that is iuſtified by faith, might be ſaid to be iuſtified by the law, which the Apoſtle euery where oppoſeth and ſetteth one againſt the other: and faith is called the worke of God, not of the law: as Iob. 6. 29. *This is the worke of God, that yee beleeue, &c.* 2. Neither by the light of nature can any come to beleeue, but he hath need of ſpeciall illumination: Ioh. 6. 44. *No man can come vnto me, except my Father draw him.*

2. *Auguſtine* likewiſe, *lib. de ſpirit. & liter. c.* 26. vnderſtandeth this place of the Gentiles conuerted to the faith of Chriſt: and ſo alſo *lib.* 4. *contr. Iuli. c.* 3. And thus hee ſeemeth to proue it; becauſe afterward, v. 26. he ſaith, *If vncircumciſion keep the ordinances of the Law, ſhall not his vncircumciſion be counted for circumciſion?* here the Apoſtle ſpeaketh of a Gentile conuerted: for otherwiſe how could he keep the lawe? and it is like, that in all theſe places

the Apostle speaketh of the same kind of Gentiles: and they are said naturally to doe the things of the lawe, *quos vt crederent, ipsa in eis per Christi gratiam sanata est natura*, because that they might beleeue, their nature was healed by grace: to this purpose *Augustine*. But this exposition may be thus obiected against. 1. Though it be admitted that afterward the Apostle speaketh of a Gentile conuerted to the faith, it followeth not that he should so meane here: for in this place the Apostle maketh mention of such Gentiles as had no other direction but the law of nature, and their conscience, and so are said to sinne without the lawe: but in the other place, he compareth with the Iewes such vncircumcised Gentiles which kept the ordinances of the Law, and had the true circumcision of the heart, which they could not attaine vnto by the light of nature. And so *Origen*, though before he vnderstand the vnbeleeuing Gentiles, qu. 21. yet there he thinketh the Apostle to meane the Gentiles conuerted: see qu. 43. following. Some thinke, that the Apostle is there to be vnderstood to speak by way of supposition, *If circumcision keep the ordinances of the Law*, not that it did, but if it did, *Caluin*: but it is better referred to the conuerted Gentile, *Osiander*: see afterward question 43. 2. If *to doe by nature the things of the law*, were to doe it by *nature illuminated by grace and faith*, then were there no difference here betweene Iew and Gentile: for the Iewe also did so keep the Lawe. 3. And whereas it is said, *they hauing not the lawe*, he sheweth, that they haue no other helpe, but the law of nature: whereas the conuerted Gentiles did such things by the instinct of grace and faith, rather then by the light of nature. 4. And whereas *Augustine* thus obiecteth, that if it be the law of nature which is written in their hearts, the Gospel should haue no priuiledge more then the lawe: which the Lord is said to write in their hearts, Ierem. 31. 33. It may be answeared: that the one is written in the heart, *ratione luminis naturalis*, by the meanes of the naturall light: the other is written, *ratione luminis fidei*, by the light of faith: and by the first naturall onely and morall duties are imprinted in the heart; by the other, beside these, all other mysticall points of religion, which nature cannot bring one vnto without faith: this is the priuiledge then of the Gospel, more then the lawe of nature hath. *Tolet*. And Ieremie speaketh there of a supernaturall inscription and writing in the heart by grace, the Apostle here of the naturall, *Parens dub.* 14.

3. Some doe take the Gentiles here to be vnderstood not conuerted to the Gospel, but such as liued before the times of the Gospel: but beside the light of nature, had *auxilium diuine gratie*, the helpe of Gods grace, whereby they kept the morall precepts of the law: Thus *Thomas* interpreteth, and *Vega l. 6. super decret. concil. Tridentin. c. 21.* so also *Tolet*: that they did the workes of the law, *non quidem sine fide & gratia*, but not without faith and grace, *annot.* 25. But this opinion is confuted by *Medina lib. 4. de certa fide, c. 7.* and *Pererius disput. 8. numer. 61.* and it may be further refelled thus: 1. If that were S. Pauls meaning, that the Gentiles by their naturall light, helped by faith did keepe the lawe, they should not in this behalfe differ from the Iewes, who did keepe the law by the same meanes also, the light of nature assisted by grace. 2. The Apostle saith, *They hauing not the law are a lawe to themselues*: but they which are aided by grace, are not a law to themselues, they are guided and directed by grace.

4. Some here vnderstand such among the Gentiles, as had the true knowledge of God, such were *Melchisedech, Iob*, the *Niniuites, Cornelius: Chrysost. Faius.* But these were not many among the Gentiles; the Apostle seemeth to speake more generally, of a great number among the Gentiles.

5. Some thinke that the Gentiles by the light of nature though they beleeued not in God, might doe workes of the law worthy of reward; to this purpose *Origen*, whose opinion is before confuted, qu. 21. *Lyranus* seemeth also to incline hereunto, *Obseruatio legis naturalis cum fide & cultu vnius Dei, (ad quod inducit ratio naturalis) aliquo modo sufficit, &c.* the naturall obseruation of the law, with the faith and worship of one God, to the which naturall reason inducteth, was some way sufficient to the Gentiles vnto saluation, &c. But nothing can be acceptable to God without faith; not that general faith and knowledge of one God, but the knowledge of God in Christ: for he is the way and doore, and without him is no entrance into life.

6. Wherefore the Apostle here describeth the Gentiles in generall euen before the times of the Gospel, and such as had no other direction then by the law of nature: which they had, as the Apostle sheweth by these two arguments: both by the externall workes of the lawe,

lawe, and by the inward teſtimonie of their conſcience. But the Apoſtle ſaith not they fulfilled the lawe, they onely did certaine things, preſcribed in the lawe, *Martyr:* And he ſpeaketh rather, *de notitia naturali, quam de implenda legis facultate*, of the naturall knowledge which they had, not of any power or faculty to fulfill the law, *Caluin, Beza.* And he meaneth not all the Gentiles in generall, but the wiſer ſort among them, as *Solon, Socrates, Ariſtides*, the *Scipioes, Catoes*, with other, who outwardly did ſome externall works which the law commanded, though they wanted the inward obedience, *Pareus.*

Queſt. 27. *How any thing can be ſaid to be written in the heart by nature, ſeeing the minde is commonly held to be as a bare and naked table.*

v. 15. *Which ſhew the effects of the law written in their heart:* It is the opinion of the beſt Philoſophers, as of *Plato in Philebo*, that the ſoule of man by nature is like vnto a booke wherin nothing is written, or like vnto a bare naked table, *Ariſt. l. 3. de anima. c. 4.* how then doth the Apoſtle here ſay, that the law is written in their heart?

Anſw. 1. *Plato* was of opinion, that all things were at the firſt written in the ſoule, but when it commeth into the bodie, is blotted out againe and forgotten: and vpon this ground that opinion is maintained by the *Platoniſts*, that *ſcire eſt reminiſci*, to knowe is nothing elſe but to remember. But this aſſertion preſuppoſeth that the ſoule of man had a beeing without the bodie: and that there is a certaine promptuarie or ſeminarie of ſoules, from whence the ſoules are deriued into the bodies. But this opinion is contrarie to the Scripture: which affirmeth that God formeth the ſpirit of man within him, Zach. 12. 1. the ſoule of man is created within him, in his bodie, *infundendo creatur, & creando infunditur*, it is created by infuſion into the bodie, and infuſed by creation. 2. Therefore a better anſwer is, that whereas *Ariſtotle* ſaith, μηδὲν ὑπάρχει ἐνλελεχείᾳ γεγραμμένον, that nothing is written in the vnderſtanding: it muſt be vnderſtood actually: yet *potentia*, in poſſibilitie euery thing is written there: becauſe the vnderſtanding is apt, and hath a capacitie to receiue and apprehend euery thing. 3. Neither is that *axiome* of Philoſophie generally to be vnderſtood, but to be reſtrained to ſuch principles, as are not engendered in the minde without inſtruction, experience, and obſeruation, as is the knowledge of arts, otherwiſe there are ſome principles, which are by nature imprinted in the ſoule, as firſt the naturall concluſions, which the ſoule apprehendeth of it ſelfe without any other demonſtration: as that God is to be worſhipped, parents are to be honoured, that good and honeſt things are to be deſired: ſecondly, there are certaine κοιναὶ ἔννοιαι, generall notions, which are at the firſt apprehended onely by the ſenſe: as that the fire burneth, that the whole is greater then the part, and ſuch like; *ex Perer.*

Queſt. 28. *Of the Lawe of nature, what it is.*

It ſhall not be amiſſe by occaſion of theſe words of the Apoſtle, who ſpeaketh here of the law of nature written in the heart, a little to digreſſe, and briefly touch certaine queſtions of this matter: and firſt we will ſee, what this law of nature is, and of what precepts it conſiſteth.

1. It is euident by the Apoſtle here, that there is a law of nature which he prooueth by two effects, the one externall in the performance of ſome things agreeable to the lawe, the other internall in the teſtimonie of the conſcience: But in this inward teſtimonie, there are two things to be conſidered: there is firſt that which is called συνίησις, which is the comprehenſion of certaine practicall principles, and a naturall diſcerning betweene good and euill, iuſt and vniuſt: then there is συνείδησις, the conſcience, which either accuſeth one for doing euill, or excuſeth him in chooſing of that which is good: the *ſynteresis* doth frame the propoſition, the *ſyneideſis* or conſcience, the aſſumption, as thus: the naturall law teacheth that parents muſt be honoured, and that they which diſobey parents are worthie of puniſhment: thus the propoſition is framed out of the principles of nature: the conſcience of the guiltie perſon ſupplyeth the aſſumption: But we *Cham, Eſau, Abſolom*, haue diſobeyed our parents, therefore we deſerue puniſhment: and the like practicall ſyllogiſmes may be made in other commandements, *Gryneus.*

2. *Melanchthon* thus defineth the lawe of nature: it is a knowledge of certaine principles belonging to the practiſe of life, and of the concluſions thence neceſſarily inferred, agreeable with the eternall rule of truth, which God hath planted in the mind of man, to be a teſtimo-

ſtimonie vnto man, that there is a God, which iudgeth and ruleth the actions of men, &c. In this deſcription there are the former cauſes expreſſed of the law of nature: 1. The material cauſe, or the obiect thereof, wherein it is occupied, and whereof it conſiſteth: namely, of certaine practicall principles with the concluſions gathered thereupon: for the ſpeciall ſcope of this naturall direction, is for the practiſe of life, and not for ſpeculation: and in this naturall knowledge, are not onely contained the firſt principles, as *Parents are to be honoured*, but the concluſions thence diducted, as out of this principle in generall, euery one is taught by the light of nature in particular to conclude, that therefore he muſt honour his Parents. 2. The formall cauſe is the agreement with the rule of truth, and the equitie of Gods written law: for the law of nature is a ſummarie abridgement of the morall law. 3. Then the efficient cauſe, and author is God, who hath written and imprinted this law in the heart of man, as *Ambroſe* thus defineth this naturall law, *Quam Deus omnium Creator ſingulorum hominum pectoribus infudit*, which God the Creator of all hath infuſed into euery mans breaſt, *Epiſt.* 71. 4. Then the end is, that it ſhould be a teſtimonie of the diuine prouidence and iudgement, whereby he ruleth all things, and in the ende will iudge the actions of men. This deſcription of the law of nature agreeth with the Apoſtles definition here, *It is the effect of the law written in our hearts*, the effect or worke ſheweth the matter, *of the lawe*; the forme *written*; the efficient, for it is Gods writing: the ende is expreſſed afterward, their conſcience accuſeth or excuſeth them.

Queſt. 29. *What precepts the law of nature containeth and preſcribeth.*

This may be ſhewed, both generally in the diuerſe kinds of thoſe things whereof theſe precepts conſiſt; and in particular, by a ſeuerall induction and inſtance in the precepts of the morall lawe.

1. Man is bound to carrie himſelfe vpright, both toward God that is aboue him, toward other men like himſelfe, and toward ſuch things as are inferiour vnto him, and vnder his rule and command: as within him his bodie, ſenſe, affections; without him, honour, riches, pleaſure, and ſuch like. In all theſe man receiueth ſome direction from the lawe of nature: for the firſt, he is taught to loue God, and feare him aboue all, as beeing the maker of all things: for the ſecond, there are two naturall precepts; one affirmatiue, whatſoeuer you would that men ſhould doe vnto you, doe vnto them, Matth. 7. 12. the other negatiue, *quod tibi fieri non vis, alteri ne feceris*, that which you would not haue done to you, offer not to an other: for the third, euen *Cicero* by the light of nature could ſay, *Animus imperat corpori vt Rex ciuibus, ratio libidini, vt ſeruis dominus*, the mind ruleth the bodie as the King his citizens; reaſon the luſt, as the maſter gouerneth his ſeruants, *lib.* 3. *de repub.* which words are cited by *Auguſtine, lib.* 4. *contr. Iulian. cap.* 12. euen by naturall reaſon man hath ſome direction to guide himſelfe in the deſiring and coueting of the temporall things of this life.

2. Another generall demonſtration there is of theſe naturall precepts: for man hath ſome naturall inclinations common to all other things, ſome incident onely to things that haue life, and ſome peculiar to humane nature: of the firſt kind, is the deſire which euery thing hath for to owne preſeruation: and hence it is that a man naturally declineth all things which are hurtfull to his life, and is inclined by nature to preſerue his body and life: as *Tullie* ſaith, *Generi animantium omni eſt à natura tributum, &c.* it is giuen by nature vnto euery liuing thing, to defend it owne bodie and life: of the ſecond ſort, is the procreation and education of children, which is by nature giuen vnto vnreaſonable creatures: of the third kind are thoſe things which ſpecially belong vnto the nature of man, as a deſire to know the truth, and to acknowledge God, and liue ſociably with other men: ſo *Tullie* alſo ſaith, *Eadem natura vi rationis hominem conciliat homini, & adorationis & vitæ ſocietatem, &c.* the ſame nature by the force of reaſon doth ioyne man to man, both in the ſocietie of ſpeach, and life, *lib.* 1. *de offitijs.*

3. But more euidently ſhall it appeare what nature preſcribeth, by particular induction in the ſeuerall commandements of the morall law.

1. Concerning the worſhip of the onely God: the heathen by nature had ſome knowledge thereof, as *Cyrillus lib.* 1. *cont. Iulian.* citeth *Pythagoras*: *Deus vnus eſt, &c.* God is one, not without the gouernment of the world, as ſome thinke, *ſed in ipſo eſt totus in toto orbe*, but he is in it, wholly in the whole, he conſidereth all generations, the beginning of

all

all things, the father of all, &c. the ſame father ſheweth how *Orpheus* recanted his error of the multitude of gods, and in the end acknowledged one onely God.

2. And as touching the adoration of images: *Strabo* writeth, that the Perſians had neither altars, nor images: and when they warred againſt the Grecians, they ouerthrewe and burned their temples with their images: the like *Cornelius Tacit.* writeth of the Germanes, *Quod cœleſti maieſtati parum conuenire putauerunt, &c.* that they thought it not agreeable to the celeſtiall maieſtie, to include the gods within walls, or to reſemble them to any humane ſhape; *Numa Pompilius* thought it vnlawfull, to aſcribe any forme either of man or beaſt vnto God that was inuiſible.

3. Touching the abuſing and profaning of the name of God: *Tullus Hoſtilius* was killed with lightening, and his houſe burned, becauſe he attempted by certaine irreligious exorciſmes to call vp *Iupiter Elicius: Theophraſtus*, as *Plutake* writeth, noted *Pericles*, that beeing ſicke ſhewed vnto his friend, certaine enchanted toyes hanging about his necke.

4. And the Gentiles alſo obſerued their Sabbaths and daies of reſt: wherein it was of their blind and corrupt nature, that they added many ſuperſtitious obſeruations of their owne: yet nature taught them, that ſome time was to be ſet apart for the worſhippe of their gods.

5. The Gentiles alſo commended the honouring of parents, and condemned diſobedience vnto them: therefore *Solon* beeing asked, why he appointed no puniſhment for ſuch as killed their parents, anſwered, becauſe he thought none would be ſo wicked to attempt any ſuch thing.

6. Such was the hatred of the deteſtable ſinne of murther among the Romanes, that for the ſpace of 620. yeares from the firſt building of Rome none was found to haue been killed within the citie wals by any priuate mans hand, as *Dion. Halicarnaſſ.* obſerueth.

7. Adulterie was odious by the light of nature among the Gentiles: as appeareth by the iudgement of *Pharaoh*, and *Abimelech* concerning Sara Abrahams wife, Gen. 12. & 20.

8. Theft by *Draco* his law was puniſhed with death: *Solon* thought that too grieuous a puniſhment, & enioyned double reſtitution for theft: the *Indians* and *Scythians* becauſe they had not houſes to keepe their goods in, counted theft among the moſt grieuous offences: the like opinion they had of fraud and impoſtures: *Cato* beeing asked, *quod fœnerari*, what it was to be an vſurer, anſwered, *quid hominem occidare?* what is it to kill a man?

9. The Indians moſt ſeuerely puniſhed thoſe, which were taken in a lie: and generally among the heathen, they ſo deteſted falſhood, and were iealous and ſuſpitious of falſe teſtimonies: that as *Cicero* ſaith, it was generally receiued, *Vt vel ampliſſimi homines, ne in minimis rebus, &c.* that no not the moſt excellent men, euen in the ſmalleſt matters ſhould giue teſtimonie in their owne cauſe: and for the ſame reaſon, they would not ſuffer any to be a witneſſe againſt his enemie: for it was ſuppoſed he would make a lie to endanger him whom he hated.

10. The Gentiles alſo were not ignorant, that it was vnlawfull to couet the things of an other: as when Xerxes deale with *Leonides* to haue reuolted, and promiſed to make him Monarch of Greece: he receiued this anſwer from him, If you had knowne, ſaid *Leonides*, what things are honeſt in mans life, *abſtinuiſſes à concupiſcendis alienis*, you would haue abſtained from deſiring other mens things. And thus by this particular induction, it is euident, how the effect of the morall law, is naturally written in the heart of man, and that the lawe of nature, if it be not blinded, commandeth the ſame things which the written lawes of God: *ex Gualt.*

Queſt. 30. *What the law of nature was before and after mans fall, and wherein they differ.*

In the lawe of nature, there are two principall things, firſt the vnderſtanding and iudgement, in apprehending and conceiuing the ſe naturall principles touching our duie toward God and our neighbour: the other is in the will and affection, in giuing aſſent and approbation vnto thoſe things ſo by the vnderſtanding conceiued: In both theſe there was greater perfection in the naturall light which Adam was created with, and that which is now remaining in his poſteritie.

1. Concerning the vnderſtanding: whereas the obiect thereof is either touching myſticall and diuine things appertaining vnto God, or morall and ciuill duties. 1. In both theſe the mind of man is naturally obſcured, that it doth not ſo clearely ſee, what is good or euill

will in morall duties, much lesse in spirituall, as Adam did in the creation: for there are some mysteries concerning the Godhead, as of the Trinitie, of the creation of the world, and of the end thereof, of the power and omnipotencie of God, and such like, which Adam in his creation had a perfect knowledge of: but now such things by the light of nature cannot be attained vnto: they are reuealed by grace: as our Blessed Sauiour saith, *This is life eternall, that they knowe thee tobee the onely verie God.* 2. As some things we knowe not at all, by nature, which were infused to Adam: so these principles that remaine, are but darkely and obscurely now reuealed in nature, which were manifest to Adam, both in spirituall things and morall duties: that as the *Apostle* saith, by this light of nature, they could but grope after God, Act.17.27. 3. An other defect in the vnderstanding is, that men by great difficultie and labour now attaine vnto these things, which Adam had infused without labour, whereof the Preacher speaketh, when he saith, *Hee that encreaseth knowledge, encreaseth sorrow, Eccles.* 1.18. 4. Curiositie is an other fault in the vnderstanding, when men are carried away from seeking after things profitable, and are tickled with a desire, to search out hid and mysticall things, too high aboue their reach; as our parent Eue, when she began to listen to the serpents suggestion, was tempted to desire some accession and encrease of knowledge more then they had: therefore the Apostle would haue euery one vnderstand according to sobriety, Rom.12.4. 5. Now our vnderstanding is ouercast with a vanitie of mind, which breaketh out into idle, vaine, and vnprofitable thoughts, which was not in Adam: who before his fall, should haue been occupied in nothing els, but in the meditation of God, and good things: according to which patterne, Dauid desireth that the meditations of his heart, might be acceptable vnto God, Psal.19.14. 6. Adam had the knowledge of good by experience, of euill by contemplation: but after his fall, hee had an experimentall knowledge of euill, which now remaineth in his posteritie. And these differences there are between Adams naturall vnderstanding and ours.

2. In the will of man by nature, there are these defects and infirmities which Adam had not. 1. In spirituall and morall good things, the will hath no inclination at all, sauing in some ciuill things: but to will that which is good, it hath no free will or power at all without grace: as the Apostle saith, 2.Cor.3.5. *We are not sufficient of our selues to thinke any thing.* 2. In generall the will consenteth to that which is good, but it failethin particular: as by nature man knoweth that it is euill to steale, murther, commit adulterie, and yet when it commeth to a particular act, he approoueth and followeth the contrarie: as S. Paul saith, Rom.7.19. *I doe not the good thing which I would, but the euill which I would not, that doe I:* But Adam both in generall and particular did know what was good, and might if he would himselfe, haue giuen consent thereunto. 3. Mans will is so froward by nature and perverse, that when as naturally euerie one desireth to be happy, yet he willingly committeth those things against his intendment, which make him vnhappie: as a theife stealeth to keepe himselfe from famine, and so from miserie: and thus, *ne miser sit, malus fit, & ideo miserior est, quia malus est*, least he should be miserable, he becommeth euill, beeing so much the more miserable, because he is euill: and by this meanes, it falleth out, that he becommeth that which he intended not. 4. Further, whereas the law of nature is, that a man should not offer that to another, which he would not haue done to himselfe: yet now this naturall light is obscured with selfeloue, that a man will not haue wrong done to himselfe, yet hee will wrong an other. 5. The law of nature is, that the reason should gouerne, and the affections should bee subiect to reason: thus was it in Adam, so is it not now: for the lust and concupiscence often preuaileth, and swayeth against reason. 6. The law is constant and vnchangeable; and the will following the light of nature altereth not, but now the will of man is mutable & changeable. 7. And whereas by the light of nature, onely that which is good should bee desired: now the will is carried to follow things apparently euill, as most notorious vices, of adulterie, drunkennes, pride, and such like: which by custome men delight in, as *Augustin* saith, *Pedcata quamuis magna & horrenda, cum in consuetudinem venerint, aut parua, aut nulla esse creduntur*: sinnes, though great and horrible, when they are growne into custome, are thought either to be no sinnes, or very small, *Enchirid.c.80.* And in these particulars it is euident, how farre the naturall light now remaining, is declined from that perfection, which it had in the first creation of man.

Quest. 31.

31. Queſt. *Whether the light of nature, though much obſcured, can altogether be blotted out of the minde of man.*

Though the light of nature may be, and is much dimmed and ouercaſt by the corruption of mans preposterous affections, yet that is moſt true, which *Auguſtine* reſolueth vpon, *legem ſcriptam in cordibus hominum, ne ipſa quidem delet iniquitas*, the law written in the hearts of men, no not iniquity and ſinne it ſelfe can blot out: *lib. 2. confeſſ. c. 4.* this concluſion may be further thus ſtrengthened, and confirmed.

1. There are certaine generall principles and rules of nature, which doe remaine and remaine in moſt wicked men: as euery one deſireth to be happie: neither is there any ſo careleſſe of himſelfe, but would attaine vnto this ende, though he may be deceiued in the means: againe, euery one by nature knoweth, that euill is to be auoided, and therefore he would not haue any wrong offered vnto him by an other, becauſe he taketh it to be euill: and he likewiſe knoweth, that good is to be deſired, and therefore that which he would haue an other to doe vnto him, he deſireth ſo to be done, becauſe he thinketh it to be good. Theſe generall rules and principles of nature, none are ignorant of: but when they come to draw out particular concluſions, out of theſe generall rules, there they faile, either beeing blinded in their iudgement, or corrupted by euill manners and cuſtome: whereupon it commeth that men take thoſe things in their practiſe to be good and commendable, which are euill: as among the Germanes, as *Cæſar* writeth, *lib. 6. de bell. Gall.* robberie was counted no fault: neither was the vnnaturall loue of boyes, among the Grecians and Romanes, held to be vnlawfull, and infamous. 2. An other proofe hereof, that the light of nature is not vtterly extinguiſhed, is by the force and working of the conſcience, which is readie to accuſe the offendor, and to prick and ſting his ſoule: as Cain by the light of his conſcience was driuen to confeſſe, that his ſinne was greater then could be forgiuen. 3. An other argument hereof, which the Apoſtle alſo toucheth here, is the praiſe of naturall men, who did performe diuers commendable things by the light of nature, agreeable to equitie: as appeareth by diuers politike lawes, and poſitiue conſtitutions of the Gentiles: by the which theſe two aſſertions and concluſions of *Plato* are found to be true: *legem eſſe inuentionem veritatis*, that the law is the inuention of truth: that is, the law of nature: and, *legem eſſe imitationem veritatis*, the law is the imitation of truth: that is, poſitiue laws grounded vpon the law of nature.

32. Qu. *Whether ignorance of the law of nature in man doth make any way excuſable.*

1. Firſt, though the light of nature be now much darkned and obſcured, yet thereby a man, notwithſtanding this naturall darknes and ignorance, is left without excuſe: as the Apoſtle ſaith, *c. 1. 20. to the intent, that they ſhould be without excuſe*: and the equity thereof thus further appeareth: the Prophet Dauid ſaith, Pſal. 79. 6. *Powre out thy wrath vpon the heathen, that haue not knowne thee:* and S. Paul, 2. Theſſ. 1. 8. *In flaming fire rendring vengeance vnto them that doe not know God:* But Gods iudgement is moſt iuſt, he would not puniſh men without their fault: ſeeing then, that euen they which know not God, ſhall be iudged, it remaineth, that their ignorance is not without their owne fault: that is an excellent ſaying of *Auguſtine, inexcuſabilis eſt omnis peccator, vel reatu originis, &c.* euery ſinner is inexcuſable, either by originall guilt, or by voluntary additament, whether we know, or be ignorant: for ignorance in them that would not vnderſtand, is ſin without doubt: in them that could not, it is the puniſhment of ſinne: and ſo in both, *non eſt iuſta excuſatio, ſed iuſta damnatio*, there is no iuſt excuſe, but damnation is iuſt, &c. *epiſtol. 105.* So both waies is the ignorant man left without excuſe: for that perfect light of nature, which was giuen at the firſt to man, was loſt by his ſinne, ſo that this ignorance is the iuſt puniſhment of ſinne: and that light of nature which remaineth, was by the Gentiles abuſed, that they would not vnderſtand that, which nature reuealed.

2. Yet although the ignorance of the law altogether excuſe not, as it ſeruеth not the malefactours turne, to ſay he knew not the law of the Prince, againſt the which he hath offended; yet it doth ſomewhat extenuate the offence: for the faults committed by the ignorant, are leſſe then thoſe, which ſuch fall into that haue knowledge: according to that ſaying of our Bleſſed Sauiour, Luk. 12. 47. *The ſeruant that knew his maſters will, and prepared not himſelfe, neither did according to his will, ſhall be beaten with many (ſtripes:) but he that knew it not, and did commit things worthie of ſtripes, ſhall be beaten with few (ſtripes:)* for vnto him that is ignorant are wanting two things, knowledge, and a good will: but he that ſinneth wittingly hath but one want, onely good will and inclination: and the one hath both *vo-*

luntatem facti & peccati, the will of the deed, and the sinne: but he that faileth of ignorance, hath onely a will to the deed, not to the sinne, though the deede be sinne: see further of this matter 4. chap. 1. quest. 57.

33. Quest. *That the light of nature is not sufficient of it selfe to direct a man to bring forth any vertuous act, without the grace of Christ.*

It was the common opinion of the Philosophers, that there were the seedes of all vertues graft in the minde of man by nature: which seedes growing to ripenes were able to bring forth right vertuous actions. But the contrary is euident, that this naturall seede is imperfect, and of it selfe vtterly vnable to bring forth any such fruit.

1. The Apostle saith, that he *which soweth to the flesh, shall of the flesh reape corruption, but he that soweth to the spirit, shall of the spirit reape life everlasting*: it is then the seede of the spirit, that sanctifieth to life everlasting: he that is lead onely by the light of nature, soweth to the flesh, and the fruit thereof is corruptible: S. Iohn also saith, *He that is borne of God sinneth not, for his seede remaineth in him*, 1. Ioh. 3. 9. he then that is onely borne of nature, hath not this seede remaining in him, and therefore cannot chuse but sinne.

2. If the morall law, without the grace of Christ, were of no efficacie to bring a man to righteousnes, but rather serued to reueale sinne, as the Apostle saith, Rom. 4. 13. *That the law causeth wrath*: and Rom. 7. 11. *Sinne tooke occasion by the commandement, and deceiued mee, and thereby slew me*: much lesse is the law of nature auaileable, to direct one vnto vertuous acts, but rather, it is an occasion to the wicked, that abuse it, of further stumbling: like as a light suddenly flashing vpon ones eyes walking in darknes, doth dazle them the more, and causeth him to stumble.

3. This further appeareth how vnsufficient this naturall light is, because in many thorough custome and continuance in sinne, their very conscience is corrupt, that they are not touched with any remorse for euill: but as the Prophet saith, Ier. 3. 3. *Thou hadst a whores forehead, thou wouldest not be ashamed*: so they grew to be impudent, and shameles in their euill doing; and as their conscience was seared as with an hoat yron, so their iudgement was blinded, taking good for euill, and euill for good, Isa. 5. 20.

4. If it be obiected, that the Gentiles did many commendable things: there are found among them many worthie examples of iustice, temperance, fortitude, yet these were farre from true vertues: for both these semblable vertues were obscured with many other vices, which raigned in them, and they aimed in doing such things at a wrong end: they referred all this their endeauour, either to their owne profit, or els to get praise thereby: so that they did ouercome other inferiour lusts & desires, with the predominant humour of couetousnes and ambition: like as in a body full of diseases and infirmities, there may be one, which may exceed the rest, & draw the other vnto it; which body notwithstanding is farre from perfect health, though the smaller infirmities are not felt, where a greater disease hath take possessiō.

5. Now if our nature be vnsufficient to produce any good morall worke, much lesse is it able to direct a man vnto godly liuing: for the truth onely maketh one free, Ioh. 8. 32. vnto such godly works, we had need to haue the grace of God to direct vs; Psal. 4. 6. *Many say, who will shew vs any good, but Lord lift thou vp the light of thy countenance vpon vs.*

34. Qu. *Of the testimonie of the conscience, and the accusing or excusing of the thoughts.*

v. 16. *Their conscience also bearing witnes, and their thoughts, &c.* 1. *Fains* thinketh that three effects of the conscience are here expressed, the first to testifie, that is, to propose the things done vnto the minde; then to accuse, and thereby to defend or excuse. But rather the first is the generall, to testifie and beare witnes, which is expressed afterward in these two particulars, that according as the things committed are good or euill, so the conscience beareth witnesse by accusing, or defending; *Gorrhan, Pareus.* 2. Their thoughts are said to accuse one an other, 1. *non cogitationibus inter se digladiantibus*, not as though the thoughts did at the same time striue together about the same fact, that some thoughts accused, and other excused. 2. nor yet is it meant of diuers men, as that the thoughts accused the vnbeleeuers, and excused the beleeuers, *gloss. interlin. Gorrh.* or the accusing thoughts concerned *puniendos*, such as were to be punished; the excusing *seruandos*, such as were to be saued, *Graca catena.* 3. but in one and the same man, as his facts were euill, his conscience accused, and as they were wel done, his conscience excused him: *Par. Tol.* 4. Some think that whereas in euery iudgement there must be three, *actor, reus, iudex*, the actuarie, the guilty person, and the iudge: that in diuers respects the conscience is all these: the conscience accusing is the actor,

actor, the conſcience accuſed, is the guilty party, and the iudge alſo is the conſcience, *Paius*: But the party accuſed, is rather the man himſelfe, whom his conſcience accuſeth or excuſeth, and the conſcience is the witnes: the iudge ſupreame is God ſitting in the conſcience: and the ſubalternate iudge is the light of nature imprinted in the heart: which *Lyranus* calleth *naturale indicatorium hominis*, the naturall iudgement place of man: All theſe are here expreſſed by the Apoſtle, he ſaith, *the effect of the law is written in their heart*: the iudgement ſeate is the heart, the iudge, the naturall law there written, then the party accuſed or defended are themſelues: and the witneſſe and giuer of euidence is the conſcience. 5. *Photius ex Oecumen.* here noteth, that the conſcience is not ſaid to iuſtifie or condemne, but onely to accuſe or excuſe: *ſententiam iudex ipſe fert*, the ſentence the iudge himſelfe giueth, &c. which is now for the preſent the euidence of naturall light in the ſoule: but the ſupetiour iudge is God himſelfe in the day of iudgement. 6. Here *Origen* diſputeth very curiouſly, what this conſcienee ſhould beeand he reſolueth that the ſpirit of the conſcience, *is an other* thing beſide the ſoule, beeing ioyned vnto it as an inſeparable companion in the body: but if the ſoule of man be not ruled by it, it ſhall be ſeparated from the ſoule afterward, and the ſpirit ſhall returne to God, and the ſoule ſhall goe to torment: to this purpoſe he expoundeth theſe words of the vnfaithfull ſeruant, Matth. 24. 51. *He will ſeparate him, and giue him his portion with hypocrites*: as though the ſoule and the ſpirit ſhould be ſeparated a ſunder. *Contr.* True it is, that there are two faculties in the ſoule; there is in the minde the notion and apprehenſion of the naturall principles, which are graft in vs by nature, and then the conſcience in the heart, *Parens*: but that theſe ſhould be diuers in ſubſtance, and that one may be ſeparated from the other, is a ſtrange conceit: for the very ſpirits and ſoules of the wicked ſhall be tormented in hell, not their ſoules onely: as S. Peter ſpeaketh of the ſpirits in priſon which were diſobedient in the dayes of Noah, 1. Pet. 3. 19. and by ſeparating in that place our Sauiour meaneth, the cutting ſuch off, and ſeparating of them from the liuing.

35. Qu. *Why the Apoſtle maketh mention of the day of iudgement*, v. 16.

1. Some ioyne this verſe with the 13. *Not the hearers of the law, but the doers ſhall be iuſtified, in the day, &c.* & all the reſt comming between they encloſe in a parentheſis: ſo *Beza*, *Parens*, and the Greeke *catena*: Beza giueth this reaſon, becauſe if it ſhould be referred to the next words before, *their thoughts accuſing one an other, or excuſing*, which is ſpoken onely of the Gentiles, this generall iudgement ſhould be ſuppoſed to be onely for the Gentiles: But the ſame inconuenience will follow, if it be ioyned to the 13. v. which is ſpecially meant of the Iewes, that the day of iudgement would be thought onely to concerne them: it is therefore no good conſequent, becauſe the Gentiles are mentioned before, that this iudgement ſhould be onely for them: for how followeth it? the conſcience of the Gentiles ſhall in that day accuſe or excuſe them, therefore *no mans conſcience els*.

2. Wherefore this verſe is better annexed to the next words before, then to the other words ſo farre off: to the which they can not well be ioyned without great diuulſion of the ſentence, and ſuſpending of the ſenſe: the meaning then is this, not that the conſcience accuſeth not, or excuſeth none, till that generall *day of iudgement*: but 1. It is felt now, *ſed tum maxime omnium ſentietur*, but then it ſhall be felt moſt of all, *Oſiand.* ſo alſo *Lyran.* 2. And now many men beeing carried away with the delights of this life preſent, *cogitationes accuſatrices non audiunt*, doe not heare or regard their thoughts accuſing them: but in that day they ſhall be brought to light, *euery mans conſcience* ſhall touch him. *Marc.* 3. *Hactenus occultus eſt teſtis*, hitherto the conſcience is but a ſecret witnes, only knowne to him that hath it; but then *omnibus apparebunt*, they ſhall be made manifeſt and apparent to all. *Tolet.* 4. And by this the Apoſtle ſheweth, *no morte eas extingui*, that ſuch accuſing or excuſing thoughts are not extinguiſhed, no not by death: And *Origen* here well noteth, that the thoughts ſhall accuſe or excuſe them in the day of iudgement: not which they ſhall haue then, but which they haue now: for *cogitationum malarum quaedam notae*, certaine marks of euill thoughts doe remaine in the ſoule, which ſhall be manifeſted then: *Origen. ſicut ſtilo in cera nota imprimitur*, as a ſeale leaueth a print in the waxe. *Haymo.*

36. Qu. *Why it is called* the day, *and of the application of other words*, v. 16.

1. *At the day.* *Gorrhan* is here ſomewhat curious: it is called *the day*, *propter occultarum manifeſtationem*, for the manifeſting of things ſecret: and the night, *propter improuiſionem*, for the ſuddennes of his comming: as Matth. 25. 6. *At midnight there was a crie made*: it is called *the euen*, Matth. 20. 8. *propter terminum temporis*, for the ending of time: and *the*

morning, *propter initium æternitatis*, for the beginning of eternity: Zeph. 3. 5. *In the morning doth he bring his iudgement:* But here day is generally vnderstood for time, as it is taken in other places of Scripture. *Faius.*

2. *Shall iudge.* In this world the Lord sheweth sometime speciall iudgements, as he did vpon the old world, vpon Sodom and Gomorrha: but this shall be a day of generall iudgement, *Faius:* and he shall iudge the secrets of men, *non dæmonum*, not of deuills, they haue their iudgement already. *Gorrhan.*

3. *According to my Gospel.* S. Paul calleth it his Gospel, in respect of his ministry: it was the Gospel of Christ, *tanquam authoris*, as the author, and *Apostoli, vt prædicatoris*, the Apostles, as the preacher, *Lyr. my Gospel, quod annuntio*, which I preach, *Haym.* so Ioh. 17. 20. our Sauiour calleth his word, *their word*, that is the Apostles, because they were preachers of it.

4. *According.* 1. Which some vnderstand of the manner of iudgement: that Christ shall giue sentence according to the doctrine of the Gospel: as *he that beleeueth in the Sonne of God hath eternall life, he that beleeueth not is damned: Parem: Gryneus* referreth it to that doctrine of the Apostle, Gal. 5. 20. *They that doe such things, &c. as idolatrie, witchcraft, and the like, shall not inherit the kingdome of God:* so he shall iudge beleeuers, both according to the Gospel of faith, and the wicked according to their works. *Parem, dub.* 15. 2. Some giue this sense, *according to my Gospel:* because the day of iudgement calleth men to repentance, and so belongeth to the Gospel, *Mart.* 3. But it is better applied to the certentie of the day of iudgment, that it shall certenly come, as Paul had preached, and that the world shall be iudged by Iesus Christ: for this is *portio Euangelij*, a portion of the Gospel, to beleeue that the world shal be iudged by Iesus Christ: *Caluin.* See more afterward of other things belonging to the day of iudgement among the places of doctrine.

37. Quest. *Whence the Iewes were so called, v. 17. Behold, thou art called a Iew.*

1. *Iustinus* imagineth, that the Iewes were so called vpon this occasion; he thus writeth, that there was one Israel a certaine king, that had two sonnes, to whome he distributed ten kingdomes, who after that diuision were all called Iewes, by the name of one *Iudas*, who died presently after that diuision was made. *lib. 36.*

2. *Cornelius Tacitus* writeth, that the Iewes came out of Creta, where was the hill *Ida*, or *Idæus*, as *Virg. l. 3. mons Idæus ibi*, there is the mountaine *Idæus*: whence he thinketh they were called *Idæi*, and by some corruption of speach, *Iudæi. Tacit. lib. 5. histor.* But the falsitie of both these fabulous reports, euidently appeareth out of the Scriptures: for they were thus named of *Iudas* one of the twelue Patriarks.

3. Some Christian writers were of opinion, that they were so called of *Iudas Macchabæus: Thomas* maketh mention of this opinion, but nameth not the author: *Catharinus* ascribeth it to *Iosephus:* but indeede *Ambrose*, if he be the author of the commentary vpon this epistle, so affirmeth: their conceit is euidently controlled by the Scriptures: for mention is made of the Iewes in the story of Esther in diuers places, and Nehemiah 4. which were long before the times of *Iudas Macchabæus.*

4. But the originall of the name indeede was this: first this people, now called Iewes, were called Hebrewes of Heber, in whose time the languages were confounded, and the Hebrew speach was continued in his family: after this they were called Israelites, of Israel their father, whose name was before called Iaakob, Gen. 32. And after Salomons time, the tribes were diuided into two kingdomes, tenne were vnder Ieroboam, and two with an halfe vnder Reboboam: the tenne tribes went into captiuity, and neuer returned againe after that diuision, all they which were vnder the kingdome of Reboboam, and his successors were called Iewes: these also went into captiuity into Babylon, but after 70. yeares they returned: after which returne, not onely they which were of the tribe of Iudah, but all other of that nation, which returned with them, were called Iewes, because it was the most noble tribe: and that part of Palestina, which they inhabited, did belong vnto Iudah: so *Iosephus* thinketh, that this name was giuen vnto them, and to that region, *quando à Babylonia sunt reuersi*, when they returned from Babylon, *lib. 11. antiquit. c. 5.* But indeed they were so called before, but not so generally, as afterward. Thus they had three names: they were called Hebrewes, that is, *transeuntes, passers, propter susceptionem præceptorum terrenorum*; for the receiuing terrene precepts: Israelites, that is, seeing God, *propter contemplationem cœlestium*, for the contemplation of heauenly things: and *Iudei*, that is, confessing, *propter confessionem diuinæ laudis*, for the confession of the diuine praise. *Gorrhan.*

5. It

5. It was the opinion of ſome that the Iewes were the ſame people, who were called *Solymi*, whom *Homer* mentioneth in his verſes, of whom the citie Hieruſalem ſhould be ſo called: *Tacit. lib. 5. hiſtoriar.* and *Ioſephus* citeth the auncient Poet *Cherillus*, who ſaith that theſe Iewes called *Solymi*, did ſerue *Xerxes* in his warres againſt Greece. *lib. 1. contr. Apion. Contra.* But theſe are meere coniectures: for theſe *Solymi*, as *Strabo* writeth, *lib. 1.* inhabited about the mountaine *Taurus*, who were in times paſt called *Mylitæ*: *Herodotus lib. 1.* thinketh they were a people of Aſia, called the *Lyſians*: *Plinie lib. 5. c. 27.* doth number them among other people in Aſia, that were long agoe extinguiſhed, whoſe countrey was next vnto *Iſauria, Pamphilia, Lycania, Pyſidia.*

6. Now whereas the name of a Iew was then a noble man, as now is the name Chriſtian, let it be obſerued, that S. Paul ſaith not, thou art a Iew, but rather, thou art called a Iew: they were ſo in name, rather then true Iewes in deede. *Chryſoſt.*

38. Queſt. *Of the priuiledges of the Iewes here recited by the Apoſtle.*

The Apoſtle reckoneth vp ſeuen ſeuerall priuiledges of the Iewes. 1. Their name and profeſſion, to be called Iewes. 2. They reſted in the law, placing all perfection therein, and admitting of no other doctrine; wherein they were deceiued: for ſo long as they were hearers onely of the law, and not doers, they were vnder the curſe. 3. They gloried in God, not truly, as they doe, which doe aſcribe the glory and praiſe of their ſaluation to God in Chriſt: but their boaſting was vain-glorious, ſuch as was that of the Phariſee, Luk. 18. *I thanke thee God, &c.* 4. They knew the will of God, reuealed in the law: but they were ſo much the more inexcuſable, becauſe they knew their maſters will, and did it not. 5. *Thou alloweſt, or trieſt the things that are excellent:* they had a diſcerning iudgement by the knowledge of the law, to know good from euill, iuſt things from vniuſt. 6. Then that which was the cauſe of this their diſcerning, they were inſtructed in the law, and trained vp in the precepts thereof. 7. Then follow their titles, which they tooke vpon them: to be maſters, and teachers of others: a guide to the blind, a light of them which were in darkneſſe: both of the Gentiles, which were blind in reſpect of other nations, and the more ſimple and ignorant Iewes. But theſe priuiledges did nothing profit them, becauſe that followed not that, which they taught others. *Parens.*

39. Queſt. *How the Iewes are ſaid to commit ſacriledge, v. 22.*

1. They were not guilty of ſacriledge in giuing the diuine worſhip vnto idols, as *Gorrh.* for the Iewes after their returne out of captiuity, excepting ſome in the time of the Machabees, who for feare were compelled to worſhip idols, were free from idolatry: and if it had been ſo, S. Paul would haue directly charged them with idolatry, as he did before with adulterie. 2. Neither, is hereby vnderſtood *contemptus diuinæ maieſtatis*, the contempt of the diuine maieſty: *Calv. Piſcat.* for that is afterward touched by the Apoſtle, v. 23. *Thorough breaking of the lawe, diſhonoureſt thou God?* 3. Nor with *Origen*, is the meaning, *Chriſtum verum templum Dei violas*, thou doſt violate Chriſt the true temple of God: for in ioyning ſacriledge with idolatry, he meaneth ſome externall ſinne: and the violence offered to the name of Chriſt is comprehended vnder blaſphemy, which is obiected, v. 24. 4. *Gryneus* vnderſtandeth it, of arrogating to their owne merits, that which was peculiar to the grace of God; *Parens* of the polluting of Gods ſeruice with their inuentions: but ſome externall ſacriledge is ſignified, as is ſaid. 5. Some referre it to that particular ſinne of robbing and ſpoiling the houſe of God, as the ſonnes of Eli appropriated to themſelues the things offered to God: *Martyr.* but S. Paul ſeemeth ſpecially to touch the ſinnes of that age preſent: *thou art called a Iew.* 6. Some take this ſacriledge to be meant of buying and ſelling the Prieſts office, *Oſiand.* and in taking to their owne vſe, things ordained for the temple; *Lyran. Syriack interpret. Haymo:* But the Iewes which were at Rome, were not guilty of thoſe abuſes committed againſt the Temple at Ieruſalem. 7. Therefore this ſacriledge was rather the couetouſnes of the Iewes, who *attrectabant idolatrica*, did handle things offered to idols, and ſo committed ſacriledge, in vſing thoſe things to their priuate commoditie, which were conſecrate to idolatry, which by the law of God ſhould haue beene deſtroied: *Chryſoſt. Theophyl.* as the manner of the Iewes is at this day, to buy chalices and other implements, which are ſtolne out of the idolatrous Churches of the Romaniſts: this is called ſacriledge, becauſe ſuch things as were dedicate to idolatry, no man was to conuert to his owne vſe: *Gualt.* and *Caluin* miſliketh not this ſenſe.

40. Quest. *How the name of God was blasphemed by the Iewes, and whether this testimonie be rightly alleadged by the Apostle.*

v. 24. *The name of God is blasphemed among the Gentiles through you, as it is written.* 1. There are two kinds of blasphemy, one is in word, where the name of God is taken in vaine, whereof we have an example, Levit. 24. when the blasphemer was stoned to death: *Gryn.* and here there is great difference betwixt these two, *blasphemare, & blasphemiam dicere*, to blaspheme, and to say a blasphemy: he blasphemeth, which of set purpose prophaneth and abuseth the name of God: but one may through infirmity and perturbation of mind speake that which is blasphemy, and yet not blaspheme as *Iob*, that complained, that God had perverted or overthrowen him, Iob. 19. 6. the other kind of blasphemy is, when that is given vnto God, which appertaineth vnto him, as that he is cruell, vniust: or that is denied vnto him, which is due vnto him, as if any deny his providence, mercy, wisdome. *Faith.*

2. Here the Iewes are said to blaspheme God diuers waies. 1. They did both themselues *contumelia Dium afficere*, offer contumely vnto the name of God, in blaspheming Christ, & *ad id alios adhortare*, and they teach others to doe so likewise, *Theoph. Oecum.* 2. They blasphemed God in the contempt of his law, for he that willingly transgresseth the law, contemneth it, and the author of it: *Eusth. reg. brev. resp. 4.* 3. And they did not onely blaspheme God themselues, *male viuendo*, in euill living, but *occasionem prabendo*, in giving occasion to the Gentiles to speake euill of God, and of his religion, because he had chosen such a wicked and disobedient people: *Lyran.* and of this latter kind of dishonouring and blaspheming God, speaketh the Apostle here.

3. Now for the allegation it selfe. 1. Some thinke that the Apostle borroweth this testimony from the Prophet Isa. 52. 5. *They that rule over them, make them to houle, saith the Lord, and my name all the day continually is blasphemed*: so *Origen, Theophyl. Tolet*: but then two things will be here alleadged: 1. That the Apostle neither followeth the Prophets words: for here are neither *through you*, nor *among the Gentiles*. 2. Nor yet keepeth his sense, for he speaketh of the blasphemy of the Chaldeans, who insulted against God, as though he were not able to deliuer his people. *Ans.* 1. First of all those words are in the translation of the Septuagint, which the Apostle followeth, as being best known vnto the Grecians and Romanes: and because there is *eadem sententia*, the same sentence and sense. *Lyran.* 2. And in that the Chaldeans blasphemed God, as though he either would not or could not deliuer his people, the occasion was ministred by themselues, who for their sinnes were carried into captiuity, vpon which occasion their enemies blasphemed. 2. Some referre vs to that place, Ezech. 36. 23. *And I will sanctifie my great name, which was polluted among the heathen, among whom ye have polluted it: Hierome, Oecum. Caluin.* where it is euident, that the Iewes by their euill life caused the name of God to be polluted among the heathen. 3. But the Apostle rather hath reference to both those places, not so much alleadging a testimony, as shewing the agreement of that prophesie to those times then present: that the Iewes by their euill life caused the name of God to be blasphemed and euill spoken of among the Gentiles. *Mart. Rarem.*

41. Quest. *In what sense the Apostle saith, Circumcision is profitable*, v. 25.

Seeing the Apostle in other places vtterly reiecteth circumcision, as Gal. 5. 2. *If ye be circumcised, Christ shall not profit you any thing*: and, v. 5. *for in Iesus Christ neither doth circumcision auaile any thing*, &c. hence two doubts arise. 1. How the Apostle saith here, *Circumcision is profitable, if thou doe the law.* 2. Seeing none could keep the law, how could circumcision profit them?

Ans. 1. In those places the Apostle speaketh of circumcision then abrogated in the time of the Gospel: but here he hath respect vnto the time of the law, while circumcision was an ordinary sacrament of the old Testament.

2. Circumcision was profitable, because *ex parte Dei*, on Gods behalfe, it was a seale of all his gracious promises, if on their part, they did performe the condition, which was to walke in obedience: this condition was added, to meete with their hypocrisie, which stood vpon the outward ceremony, thinking it sufficient for them to be circumcised in the flesh; whereas circumcision without obedience, was no better then vncircumcision: and to stirre vp the faithfull to expresse their faith by their obedience, and to looke vnto Christ, in whom

their disobedience was pardoned, and their imperfect obedience by his righteousnes supplied, *Parem.*

3. Thus *Augustine* dissoluеth this doubt, shewing that there were two kind of precepts giuen the Iewes: the morall, and ceremoniall: the morall were perpetuall, not onely concerning those times, but they do bind also now vnder the new Testament: the ceremonies were onely for those times: *Si obseruabantur & intelligebantur, non modo nihil oberant, sed proderant, tanquam & illi tempori, & illi genti congruentia*, if they were obserued, and vnderstood, they did not onely not hurt, but they were profitable, as agreeable to those times, and to that people: to this purpose *August. expos. inchoat. ad Galat.* this solution follow *Hugo Cardinal. distinguit tempora, & saluatur Scriptura*, distinguish the times, and the Scripture is reconciled: here the Apostle speaketh of the times before the manifestation of the Gospel: so also *Gorrhan: hic loquitur pro tempore aduentus Christi*, here he speaketh of the time before the comming of Christ, there of the time after.

4. Some giue this solution further, that in those times, *prosuit circumcisio, sed non ad salutem*, circumcision profited, but not vnto saluation without the spirituall obseruation of the law: *gloss. ordinar.* as *Hierome* in his Commentarie vpon this place, (if he were the author) sheweth that circumcision was profitable to these ends: 1. *vt agnoscerentur populus Dei inter gentes*, that the people of God hereby might be discerned among the Gentiles: and therefore the people were not circumcised in the desert, because they onely were there: (though other reasons may be giuen thereof, *Mart.*) *deinde vt corpora tum agnoscerentur in bello*, that the circumcised bodies of the Iewes might be discerned in warre: further, it signified their chastitie: and thereby Christ was signified, to come of the seede of Abraham, who should make an ende of carnall circumcision. These and other such profitable vses of circumcision may be alleadged. But the Apostle meaneth onely, the profitable vse thereof, as furthering their saluation, as it was a seale of the righteousnesse of faith, and brought with it the circumcision of the heart in the obedience of the Law: *fide Christo credas, & spiritualiter obserues*, if thou beleeue in Christ, and spiritually keepe the Law: *gloss. interlinear.*

5. *Origen* hath two other expositions: the first is, that the Apostle speaketh not here of carnall circumcision, but of the spirituall circumcision of the heart: which the Apostle speaketh on afterward: and this circumcision consisteth in ceasing from sinne, which is not sufficient, vnlesse also we doe the workes of righteousnes in keeping of the law: and his reason is, because the Apostle saith, *If thou be a breaker of the law, thy circumcision is made vncircumcision*: *Non est possibile carnalem circumcisionem in præputium verti*, it is not possible for carnall circumcision to be turned to vncircumcision: therefore such vncircumcision the Apostle speaketh not of. *Contra.* 1. The Apostle in this place speaketh euidently of two circumcisions, the one carnall, which of it selfe is not profitable without the keeping of the lawe; and the other spirituall, which is the circumcision of the heart: of the former he speaketh here, because he saith to the Iew, *thy circumcision*, which was the circumcision of the flesh wherein they gloried: and the circumcision of the heart, consisted not onely in ceasing from sinne, but in keeping also the law: it is in the spirit, and is acceptable to God, v. 29. but a cessation from sinne onely without obedience, is not accepted of God. 2. The meaning of the other words is, that such circumcision *facta est abominabilis Deo, &c.* is become abominable vnto God, as if it were vncircumcision, *Lyran. non plus valet, quam præputium*, it auaileth no more then vncircumcision, *Gorrhan:* yea and *Origen* himselfe so expoundeth afterward, *hic circumcisio*, shall be turned into vncircumcision, that is, *nihil profuturum*, it shall not profit him at all.

6. *Origen* hath an other exposition: he thinketh that the Apostle may also speake of such circumcision, as remained a while among the faithfull after the comming of Christ: that although the Apostle allowed not the Gentiles to be circumcised, to whom he saith, Galat. 5. *That if they were circumcised, Christ should not profit them*: yet he beareth with the Iewes, to whom he speaketh here, to be circumcised, least they might haue been hindered from comming vnto Christ; so their circumcision he maketh like, to Peters discerning of meats, which were some cleane, some vncleane by the Law, and to Pauls purifying himselfe.

Contra. There is great difference betweene these speaches, *circumcision is profitable*, and circumcision hindreth or hurteth not. After the Gospel was preached, and some ceremonies of the Law yet in fact remained, beeing in right abolished, the toleration of such things

for a time, was no impediment to the beleeuing Iewes, but yet it furthered them not: no more then Timothy his circũcision did profit him, or Pauls purifying, which both were done not for any benefit to themselues, but least they might haue giuen offence, and so hindred others: But the Apostle speaketh here of the profit which circumcision brought: which was onely during the continuance of such legall Sacraments, which were profitable vnto them then, as beeing seales vnto them of the righteousnesse of faith in Christ: so then circumcision, with other legall rites, was profitable vnder the lawe: but after the ceremonies were abolished, they became vnprofitable in the meane time betweene both: as they profited not such as beleeued of the circumcision; so they hindered not, if they did not repose their trust and confidence in them. Therefore of all these Expositions I resolue of the first, that the Apostle here speaketh of circumcision, as it was an ordinarie Sacrament vnder the Law, not yet abolished.

Quest. 42. *How circumcision was auaileable for Infants.*

Obiect. If circumcision did not profit, except they kept the law: this doubt will be made, That then it was not profitable at all vnto Infants, who could not keepe the law.

Answ. 1. *Hugo* answereth, that circumcision did not profit infants *ex virtute sua, sed ex virtute & fide parentum*, by it owne vertue, but by the vertue and faith of the parents: But although the beleeuing parents may obtaine grace by their faith for others, yet formally none are iustified before God, but by their owne faith, or some grace infused by the spirit of God: for as the parents sinne cannot condemne the child, so the parents faith cannot saue the Infant.

2. *Gerhan* thinketh, that circumcision herein was auaileable, *quia peccatum originale delebat*, because it blotted out originall sinne: But it is euident by this place, that the circumcision of the flesh did not outwardly conferre grace: for then circumcision could neuer bee turned to vncircumcision: that is, to be of no more force without keeping of the law, then if they had not beene circumcised at all.

3. *Augustine*, as *Pet. Mart.* alleadgeth him, not citing the place, reporteth the opinion of some, which affirmed, that a man beeing once baptized, though he were an euill liuer, yet in the end should be saued, but should suffer many things in this life: the like opinion the Iewes might haue of their circumcision: and so it might be profitable to infants, but more profitable to those that also kept the law: But the Apostle denieth circumcision to be profitable at all without keeping the law, because it turned into vncircumcision: it is no more auaileable, then if they were not circumcised at all.

4. Wherefore the best solution is, that the Apostle speaketh not here of infants, *sed de adultis*, but of those which were of yeares and discretion; that circumcision did not profit them, vnlesse they kept the law; as baptisme now is not any helpe vnto saluation to Christians, that lead an euill life. As for infants, they were then saued by the couenant of grace sealed in circumcision, as now in baptisme.

43. Quest. *What vncircumcised the Apostle here speaketh of, whether such of the Gentiles as were conuerted to the faith, and what keeping of the law he meaneth.*

1. *Caluin* thinketh, that the Apostle saying, v. 26. *If the vncircumcision keepe the ordinances of the Law*, speaketh *ex hypothesi*, by way of supposition, if any such could be found, that did keepe the law, which no man could: so also *Parens, de obedientia plena loquitur, ad quam obligabat circumcisio*, he speaketh of the full and perfect obedience of the lawe, vnto the which circumcision did bind: and he speaketh *ex hypothesi*, by supposition, *If the vncircumcision keep*. But it is euident, that the Apostle speaketh not by way of supposition, as of a thing impossible to be done, but supposing, if it were done: for then it would follow, that circumcision were not profitable at all, because he saith, *Circumcision is profitable, if thou keepe the Lawe*: if the Apostle should speake of the perfect keeping of the lawe, which is impossible, then all profitable vse is denied to circumcision: but he would not so much detract from that holy institution of God: circumcision indeed did bind them to keepe the whole law lawe; but it did profit them, if there were an endeauour in them, and care to keepe the law, though they perfectly keepe it not.

2. But *Lyranus* here hath a verie vnsound assertion, that the Apostle should here speake of such vncircumcised Gentiles, which did the workes of the Lawe, *ex rationis naturalis dicta-*

dictamine, & erant Deo accepti, by the direction onely of naturall reason, and were acceptable to God: which cannot bee, that any not having faith by the light onely of nature, should be accepted of God: for without faith it is impossible to please him, Heb.11.6.

3. The *interlinearis glossa* hath an other exposition, by the ordinances of the law, vnderstanding, *fidem Christi*, the faith of Christ, whom the law did foretell should come for our iustification: but faith in Christ is no worke or ordinance of the law; for the Apostle concludeth, that a man is iustified by faith without the workes of the lawe, Rom.3.28. which were no good conclusion, if faith in Christ were a worke of the lawe; yet I denie not, but the Apostle speaketh of such keeping of the law, as proceeded from faith.

4. Wherefore the Apostle here vnderstandeth such Gentiles as were converted to the faith, as *Origen* expoundeth, *qui ex præputio ad Christi fidem venerunt*, which came vnto the faith of Christ from vncircumcision: for the idolaters among the Gentiles, beeing not converted vnto Christ, could not doe the workes of the law; fayling in the first commaundement, which forbiddeth idolatrie: such faithfull therefore among the Gentiles are vnderstood, which had the knowledge of God, *Faius*: such as Iob was: and to fulfill or keepe the law here, is taken *pro legis seruanda studio*, for the studie and endeavour to keepe the law, *Faius*: so also *Gryneus*, he saith in effect, *si Ethnicus aliquis fidei obedientiam præstaret*, if any Ethnicke or Gentile should performe the obedience of faith, he should condemne a Christian that onely is baptized, and performeth not such obedience. But here it will bee thus obiected on the contrarie:

1. *Obiect.* The Apostle saith, v.27. *If vncircumcision by nature keep the law, shall it not iudge thee?* the Apostle then meaneth those, which by the light of nature onely keepe the law.

Answ. 1. Some doe thus expound, *ex natura per gratiam reparata*, by nature repaired by grace, *gloss. interlin.* so also *Gorrhan* saith, that this keeping of the law is vnderstood to be by faith, which is of nature, *præparatiue*, by way of preparation, but of grace *completiue*, by way of perfection: for the illumination of the soule is of grace, the consent is of the will reformed by grace. *Contra.* 1. It is an etroneous assertion, that faith is partly nature, partly of grace: it is wholly the worke of the spirit, 1.Cor.12.9. the will indeed consenteth, yet not by it owne naturall power: God, as *Augustine* saith, *ex nolentibus volentes facit*, of nilling maketh vs willing; and the will concurreth not actiuely, in any good worke, or formally; but passiuely and materially, as not working, but beeing wrought vpon. 2. If nature should here be so taken, restored by grace, there should be no difference in this behalfe betweene the Gentile and the Iew: for euen the Iew also by grace illuminating his nature, was enabled to keep the Law, though imperfectly: but the Apostle seemeth here to speake of somewhat peculiar to the vncircumcised Gentiles.

2. The Syriake interpreter in his annotations, thinketh that by *nature* is here onely opposed to *the law*, and *the letter*: not excluding all other helpes, beside nature, but onely the helpe of the written law: but then, one that worketh by grace may be said to worke by nature: which are opposite the one to the other, c.11.6. *If by grace, then not of workes*, that is naturally done without the helpe of grace.

3. Wherefore the words are thus rather to be placed, *and that which is by nature vncircumcision, keeping the Law*, as the words stand in the originall: not thus, *vncircumcision, which by nature keepeth the lawe*: as the Syrian translator placeth them, so, *by nature*, must be loyned to *vncircumcision*, not to keeping *the lawe*: and it is a description of the Gentiles, which haue vncircumcision by nature, *Parens.*

2. *Obiect.* The words of the Apostle are, *τελοῦσα, consummans*, as the Latine interpreter readeth, perfecting the law; which praise *Origen* thus distinguisheth, from the former word *φυλάσσει*, to keep the law, which the Apostle vseth, v.26. he that liueth according to the letter of the law is said to keepe it, but he that keepeth it according to the spirituall sense, is said to perfect or accomplish it. *Contra.* But *Brent* here well obserueth, that both these are here taken for one: that the perfect keeping of the law is not here opposed to the imperfect keeping, but the keeping and obseruing of the law, is set against the not hauing care to keep it, but to rest onely in the outward signe and ceremonie.

Quest. 44. *Of the explanation of certaine termes here vsed by the Apostle: and of the letter and the spirit.*

1. v.26. Where the Apostle saith, *If vncircumcision keepe the law*, by a *Metonymie* hee vn-

vnderstandeth the vncircumcised the signe is taken for the thing signified: but afterward it is taken for the signe it selfe.

2. *His vncircumcision shall be counted for circumcision:* that is, it shall be as no circumcision: *Chrysostome* readeth, it *shall be turned into circumcision:* it shall be all one as if he were circumcised.

3. By the *ordinances* of the law, *δικαιώματα*, some vnderstand the ceremonies and rites of the law: But rather the morall duties of the law are thereby signified, which the Gentiles performed, having not the written law: otherwise the rites and ceremonies of the law they could not obserue without the knowledge of the written law.

4. *Shall iudge thee:* To iudge is taken three wayes. 1. *Personally*, as it is said, the Saints shall iudge the world, 1. Cor. 6. shall personally stand against them in iudgement. 2. *Actually*, as to iudge may be taken to accuse, or testifie against: as it is said, v. 15. their thoughts accusing them. 3. Or by example, as it is said the Ninevites and the Queene of the South, shall iudge the Israelites: so it is taken here: the Gentiles going beyond the Iewes in example of life, shall condemne them, that is, shewe them to be worthy of iudgement, for their euill life. *Mart. Calvin, Parem.*

5. What is meant by the letter and spirit, there are diuerse expositions. 1. Sometime *Augustine*, by the letter vnderstandeth the litterall sense of the Law; by the spirit, the spirituall sense, *Expost. in Epist. ad Roman.* so also *Origen*, he transgresseth the Law, *qui spiritualem eius non tenet sensum*, who keepeth not the spirituall sense: but euen the spirituall sense of the Law, if it were apprehended onely, and the heart not thereby circumcised and reformed, was in the Apostles sense but litterall. 2. Some by the letter vnderstand *legem scriptam*, the law written, as separate from the grace of Christ: as the Syrian interpreter readeth, *Scripturam*, the Scripture: which is so called, because it was written in tables of stone, *gloss. interlin.* 3. But it is better here more specially applyed to circumcision; so that the *letter and circumcision*, are here taken, *pro literali circumcisione*, for litterall circumcision, *Calvin, Parem:* that is, the externall signe and ceremonie of circumcision onely according to the letter of the lawe, which was made *literalibus cultris*, with *literall*, that is, externall knives, *Gorrham*: and by the spirit is not vnderstood the soule, as *Tolet* following *Chrysostome*: but the efficacie of grace, wrought in the soule by the spirit of God: and so *Augustine* taketh it elsewhere, thus describing the circumcision of the heart, *Quam facit non littera legis docens & imminans, sed spiritus Dei iuuans & adiuuans*: which not the letter of the law teaching and threatning, but the spirit of God worketh, healing and helping, *lib. de spirit. & liter. cap.* 8. so then there is no difference, *quoad rem*, in respect of the thing which is propounded, betweene the spirit and the letter, *sed quoad animi affectum*, but in respect of the affection of the mind, and the inward operation of the spirit, *Martyr:* for euen hee that heareth the Gospel, but beleeueth it not, may bee said to be a Gospeller according to the letter, not after the spirit.

6. By transgressing the law is meant, the voluntarie breaking thereof, not the fayling therein, through ignorance or infirmitie, *Mart.* as *Origen* noteth, Paul himselfe did not alwayes keepe the lawe: *non tamen fuit prævaricator legis*, yet hee was not a prevaricator or transgressor of the law.

7. v. 28. *He is not a Iew, which is a Iew outward:* here must be vnderstood the word *onely*, he was not a Iew indeed, that was onely so outwardly. And in this sense the Apostle saith els where, he was not sent to baptize, that is, onely, *Mart.*

Quest. 45. *Of two kinds of Iewes, and two kinds of circumcision, v. 28.*

v. 28. *He is not a Iew, which is one outwardly, &c.* 1. The Apostle here maketh a double comparison, both of the persons, setting a circumcised Iew not keeping the law, against an vncircumcised Gentile keeping of the law: and of the things betweene inward circumcision of the heart, and outward in the flesh onely, *Mart.*

2. And here there is a fowrefold *antithesis* or exposition. 1. From the formes; the one is within, the other without in outward appearance onely. 2. from the subiect, one is in the heart, the other in the flesh. 3. from the efficient, one is wrought by the spirit, the other is in the letter, it consisteth in litterall and ceremoniall obseruations. 4. from the ende, the one hath praise of God, the other is commended onely of men, *Gryneus.*

3. Hence the Apostle proueth by three arguments, that the spirituall circumcision is better

better then the carnall: 1. That is best, which is in secret and in truth, then that which is openly and in shew onely: 2. and that which is wrought by the spirit, is more excellent then that which is in the letter: 3. and that hath the preheminence, whose praise is of God.

4. This distinction of spirituall and carnall circumcision, S. Paul hath out of Moses, Deu. 10.16. *Circumcise the foreskinne of your heart:* Deut. 30.6. *The Lord thy God will circumcise thine heart:* which the Apostle further describeth thus, Coloss. 2.11. *In whom ye are also circumcised with circumcision made without hands, by putting off the sinfull bodie of the flesh, through the circumcision of Christ.* And as there are two kinds of circumcision, so there is also a twofold vncircumcision, as *Burgens.* noteth *addition* 1. out of the Prophet Ieremie, c.9.26. *All the nations are vncircumcised, and all the house of Israel are vncircumcised in the heart*: there is then an vncircumcision of the heart, and an other of the flesh.

5. Yet this must not be so vnderstood, as though there were two kinds of circumcisions, rather then two parts of one and the same circumcision: which are sometime ioyned together, both the inward and outward, as they were in *Abraham:* sometime separate one from the other; and this separation is of two sorts; it is either *salutaris*, healthfull, or not: for when the inward circumcision is without the outward, it is profitable, as in Noah: but when the outward is, and not the inward, it is vnprofitable, as in Iudas Iscariot.

6. *Origens* obseruation seemeth here to be somewhat curious, thus distinguishing the circumcision of the flesh: that because there is some part of the flesh cut off and lost, some part remaineth still; the lost and cut off part (saith he) hath a resemblance of that flesh, whereof it is said, *all flesh is grasse:* the other part that remaineth is a figure of that flesh, whereof the Scripture speaketh, *all flesh shall see the saluation of God:* But thus *Origen* confoundeth the circumcision of the flesh and the spirit, making them all one: Further, to shew these two circumcisions of the heart and spirit, he alledgeth how the Israelites were circumcised againe by Iosuah, (who was a type of Christ that circumciseth the heart) who were circumcised by Moses in the desert: wherein *Origen* is greatly deceiued: for it is euident by the text, Ios. 5.5. that they which were circumcised by Iosuah, had not beene circumcised before.

4. *Places of doctrine.*

1. Doct. vers. 1. *In that thou iudgest another, thou condemnest thy selfe:* hee which doth giue sentence vpon another for that wherein he is guilty, therein is a iudge against himselfe; so Iuda did iudge Thamar for her incontinencie, beeing in greater fault himselfe: and *Dauid* pronouncing sentence of death against him, that had taking away his poore neighbours sheepe, did by his owne mouth condemne himselfe, *Piscator:* see further *addition* 1. following. He that is guilty of the same sinnes, cannot condemne another, but therein he also iudgeth himselfe.

2. Doct. v. 11. *There is no respect of persons with God, &c.* In that God freely without respect vnto any workes, electeth some vnto eternall life, it is done without respect of persons: for though God decree vnequall things vnto those, that are in equall case: for all by nature are the children of wrath: yet it followeth not, that God hath respect of persons: for he doth it not either against any law, for God is not tied vnto any law: nor yet vpon any sinister cause, either for feare, for there is none greater then God, to be feared of him: or fauour, for there are no merits or deserts which God respecteth in his election: And when God commeth to giue the reward, then he distributeth vnto euery man according to their workes: see further, *addit.* 3. following. No respect of persons with God in the election of his.

3. Doct. v. 16. *At the day when God shall iudge:* here the certaintie of the day of iudgement is expressed, with the manner thereof. 1. who shall iudge, God. 2. whom, *men*, and what, not their open and manifest workes onely, but their secret things. 3. by whom, *by Iesus Christ*, in his humane shape. 4. according to what rule, namely, the Gospell, as he saith, Ioh. 12. that his word shall iudge them, *Gualter.* Of the manner of the last iudgement.

4. Doct. v. 21. *Thou which teachest another, &c.* the carnall Iew, though he did not himselfe, as he taught, yet was not his teaching and doctrine therefore to be refused: so our Sauiour saith, Matth. 23.3. *Whatsoeuer they bid you, obserue and doe, but after their workes doe yee not, Mart.* True doctrin not to bee condemned for euill life.

5. Doct. v. 25. *Circumcision is profitable, &c.* Baptisme succeedeth in the place of circumcision: as the Apostle sheweth, Coloss. 2.11. *In whom yee are circumcised, &c. through the* Of the baptisme of infants.

the circumcision of Christ, in that yee are bound in him through baptisme, &c. then like as infants were circumcised, so are they now to be baptized: but baptisme is not now tied vnto the eight day, as it was then: for by the libertie of the Gospel are we deliuered from the obseruation of the circumstances of the time and place.

Of the baptisme of the flesh and of the spirit.

6. Doct. v.28. *Neither is that circumcision which is outward in the flesh:* as these were not two diuerse circumcisions, but two acts of one and the same circumcision, the internall and externall; so there are two acts in one and the same baptisme: there is the baptisme of the spirit, and the baptisme of water; which both are ioyned together in the lawfull vse: they haue the baptisme of the spirit to whom the Sacrament is vpon vrgent necessitie denied; but infidels, vnbeleeuers, and euill liuers haue onely the baptisme of water: for hee that beleeueth not shall be condemned, *Parens.*

7. So likewise in the Eucharist, there is an externall act of eating, and an internall; the vnworthy receiuers haue onely the latter, the faithfull, when they communicate haue both: and in case the Sacrament be denied, they may spiritually eat Christ without the Sacrament: our Sauiour saith, Ioh.6.54. *Whosoeuer eateth my flesh, and drinketh my blood, hath eternall life:* And though they doe spiritually eate Christ, before they receiue the Sacrament, for otherwise they would not desire it, yet the Sacrament also must bee celebrated for their further comfort, and strengthening, and the testifying of their faith, *Gryneus.*

Certaine additions to the former Doctrines.

Addit. 1. Concerning the iudgement which a man giueth against himselfe, which is called ἀυτοκατακρισία, thus much may further be obserued out of the 1. verse: 1. *What it is:* namely, the testimonie of ones conscience, of his owne guiltines before God. 2. *Whence it is:* partly by the prouidence of God, which striketh into a mans conscience this sense of sin, partly by the force of the conscience it selfe, conuincing one of sinne. 3. *Of whom it is:* namely, of all men. 4. It is necessary and profitable to diuerse ends. 1. to humble vs in respect of Gods iudgement: for if our conscience condemne vs, God can much more, who is greater then our conscience, 1. Ioh.3.20. 2. It is for our comfort, working in vs boldnesse, if our hearts condemne vs not, 1.Ioh.3.21. 3. It will make vs not to be too seuere in iudging of others, our owne heart condemning vs.

Addit. 2. Out of the 5. vers. concerning σκληροκαρδία, the hardnes of the heart: we are to consider, 1. *What it is:* namely, the contumacie and rebellion of the heart against the law of God. 2. *Whence it is:* originally by the corruption of mans nature: Sathan concurreth as the efficient: the occasion are the externall obiects: and God by his secret iudgement, yet most iust, hath an ouerruling hand herein. 3. The effect, is the treasuring vp of the wrath of God. 4. It is curable, not by a mans freewill, *for it is not subiect to the law of God, neither can be, Rom.*8.8. but the grace of Gods spirit, as Dauid prayeth, Psal.51.12. *Create in mee a new heart.*

Addit. 3. The accepting or respect of persons, called προσωποληψία, is when things equal are giuen to them which are vnequall; or contrariwise things vnequall to them which are equall, onely for their person: and the *person*, is the state, condition, or qualitie of a thing: now to know whether all accepting of the person be vnlawfull: first the diuerse kinds of persons and qualities must be considered, whereof there are 3. sorts. 1. Some personall conditions there are which are annexed, to promises or comminations diuine and humane: as faith, obedience in the elect, impenitencie, impietie, vnbeleefe in the wicked, this accepting of persons is not vniust: as Abraham was respected of God for his faith, so also Dauid, and Saul reiected for his hypocrisie. 2. Some personall respects are so annexed to the cause, as thereby it is aggrauated or extenuated: as he that striketh a Magistrate is worthie of greater punishment, then he, that striketh an other; and this respect of persons is also iust. 3. Some personall respects are beside the cause: as riches, pouertie, in the case of adulterie, theft, and such like: and such accepting of the person is vniust: Secondly, the accepting of persons, is either in iudgement, when it is in the two first senses lawful: but not in the third: or *extra iudicium*, out of iudgement: and it is of three sorts: 1. *dilectionis*, of loue, which in common duties is vnlawfull, as when a rich man is preferred before a poore man for his riches: which is condemned by S. Iames, c. 2.v.2. 3. But in speciall and proper duties it is lawfull: as in preferring the loue of our parents before others. 2. *electionis*, of election or

choice

choice, as when men of qualitie and gifts, are aduanced to places of office, before them, which are not so qualified: this respect of persons is lawfull, as beeing agreeable both vnto nature and to positiue lawes. 3. *donationis*, in matter of gift and donation; as one forgiueth his debt to one, not to another: this also is lawfull, because here is no wrong done: a man may dispose of his owne, as it pleaseth him: see more hereof before, quest. 23.

5. Places of controuersie.

Controv. 1. *Against the power of free will in good things.*

v. 5. *Thou after thine hardnesse, and heart that cannot repent, heapest vnto thy selfe wrath, &c. Pererius* out of this place inferreth, that *it is in potestate hominis bene vel male agere*, in the power of man to doe well or euill, for it should otherwise be vniust to punish a man for doing euill, and for want of repentance, whereas he can doe no other, *disput. 2. in c. 2. numer. 23.*

Answ. 1. That man hath free will to doe euill without any compulsion, violence, or constraint, it is confessed of all: but this is a freedome *à coactione*, from compulsion or enforcing, not *à necessitate*, from necessitie: a man cannot now chuse but sinne, because his nature is enthralled by the fall of man; yet he sinneth willingly, no man compelleth him: But vnto that which is good, man hath no will or inclination of himselfe, but by the grace of God: as the Prophet saith, Ierem. 4. 22. *They are wise to doe euill, but to doe well they haue no knowledge*: and our Blessed Saviour saith, Ioh. 15. 5. *Without me ye can doe nothing.* 2. Yet though man cannot repent of himselfe, nor yet doe any good thing, he is worthily punished: because man by his voluntarie transgression, when it was in his power not to haue transgressed, did abuse his free will giuen in the creation, vnto sinne, and so enthralled him selfe and his posteritie: Once therefore man had free will if he could haue kept it: but now that is become necessarie, to doe euill, which was before free: man therefore is iustly punished, notwithstanding this necessitie of sinning, because he lost this libertie and freedome by his owne default. 3. And let it here further be obserued, how *Pererius* beside the falsitie of his assertion, is become a falsarie, in charging vs with vntrue opinions, such as Protestants hold not: as first, that we should say, *hominem ad vtrumq; impelli à Deo, &c.* that man whether to doe good or euill is compelled and forced of God: whereas we abhorre and detest that as a most wicked heresie, that God is the author of any euill, or the mouer, stirrer, or prouoker thereunto: Againe, he obiecteth that we hold that mans free will, is, *velut quoddam inanime, &c.* as a certaine dead thing without life, that it doth nothing of it selfe, but is a bare title without any matter: whereas we affirme, that man is not as a stocke, or stone, but hath a naturall power, to will, to elect, to desire: but to will or doe that which is good, it hath no power: man willeth, desireth, chooseth, but to doe these things well it is of grace: in respect of the generall inclination of the will vnto the obiect it is actiue, but in respect of the goodnesse of the will, in beeing mooued vnto that which is good, it is meerely passiue: see *Synop. pag.* 858.

Controv. 2. *Of iustification by the imputatiue iustice of faith.*

Whereas the Apostle saith, v. 2. *We know that the iudgement of God is according to truth: Bellarmine* hence thus reasoneth against imputatiue iustice: Gods iudgement is according to truth, but so it not imputed iustice, it *is not* verily and in deed, and according to truth, but the habituall, infused, and inherent iustice is according to truth, *lib. 2. de iustificatione. c. 3.*

Contra. 1. *Bellarmine* doth mistake the Apostles meaning; *for according to the truth*, is not *secundum realem existentiam*, according to the reall existence of a thing, but *secundum equitatem*, according to equitie.

2. So then, the iustice of Christ imputed by faith, is according to truth, that is, the rule of iustice, because thereby full satisfaction is made for sinne by faith in Christ: but that habituall and inherent iustice, is not according to the rule of iustice, because it is imperfect, and thereby Gods iustice cannot be satisfied, *Pareus.*

3. Controv. *Against the merit of workes.*

v. 6. *Who will reward euery man according to his workes:* out of this place the Romanists contend for the merit of good workes: the *Rhemists* vpon this place affirme, that life euerlasting is giuen for, and according to their good workes: there reasons and arguments are these.

1. The Apostle vseth the word ἀποδώσει, *shall render*, which signifieth a iust retribution, and so it is taken, Matth. 20.8. *Bellar. l. 5. de iustificat. c. 2.*

2. *Tolet. annotat. 6.* vrgeth that place, Matth. 25.34. *Inherit ye the kingdome prepared for you, &c. for I was an hungred, and ye gaue me meate, &c.*

3. Likewise it thus obiected: God shall reward the wicked according to the merit of their euill workes, *Ergo* the righteous shall bee rewarded according to the merit of their good workes.

Ans. 1. *Tolet. annot. 6.* rehearseth fiue seuerall answers, which he supposeth to be vsed by the Protestants. 1. Some, he saith, by *his workes*, vnderstand Christs workes, according to the which God should reward the righteous. 2. Some thus, he shall render vnto euery man according to their faith, which sheweth it selfe by their works. 3. Some, he saith, thus interpret; he shall render *according to their workes*, that is, *post opera sua*, after their works. 4. Some, say they shal be rewarded according to their works, but with the temporall blessings in this world, not with life eternall. 5. Some graunt, that the righteous shall be rewarded according to their workes, if any could be found, that had such workes, which are worthie of reward: the like answers *Pererius* imagineth to be made by the Protestants, *numer.* 36. but neither of them name what Protestants they are, that thus answer: we insist vpon none of these solutions.

2. But we can otherwise satisfie all these reasons obiected.

1. The word ἀποδώσει, to render, signifieth not onely a iust retribution, but a gift of fauour, as in that place giuen in instance, Mat. 20.8. the reward is said to be rendred, not onely to them which had laboured first, which might seeme to haue deserued it, but vnto those that came at the last houre, to whom it was giuen of fauour: and therefore simply v. 14. it is expressed by the word δοῦναι, to giue.

2. In that place, Matth. 25. it is shewed, to whom, not for what the reward shall be giuen: good works are required as a condition in those, which are to be saued, not as a meritorious cause of their saluation: *Parens:* for in the same place our Sauiour sheweth the originall and fountaine of their saluation, *Come ye blessed of my father, inherit the kingdome prepared for you, from the foundation of the world:* their saluation then dependeth vpon the free and gratious election of God, not vpon their works. *Paius.*

3. The argument followeth not from the merit of euill workes, to the merit of good workes: for there is great difference in the way of meriting betweene them. 1. Good workes are the gifts of God, and proceede from him: but euill workes haue their beginning from man. 2. Good workes are imperfect, and therefore merit not: euill workes are perfectly euill, and therefore are worthie of punishment. 3. Good workes are commanded, and so it is our duty to doe them: and therefore thereby wee doe not merit: but euill workes are forbidden, and there is no dutie but rather the transgression of dutie in doing them: *Grynens.*

4. And concerning this place, it prooueth no merit of workes: the Apostle saith, κατὰ τὰ ἔργα, *according to workes*, not διὰ τὰ ἔργα, *propter opera*, *for workes:* so that this sheweth the measure rather then the merit of workes: As this phrase is taken, Matth. 9.29. *According to your faith be it vnto you:* and, Matth. 23.3. *According to their workes doe not.* And this phrase is thus expounded, Reuel. 22.12. *My reward is with me to render vnto euery one,* ὡς τὸ ἔργον ἐστὶν αὐτοῦ, *according as his worke is: Parens:* so then, *according to their workes*, noteth the quality, not the merit of their worke: that is, good workes shall be recompensed with reward, and euill workes with punishment. *Faius.* And mention is made here of works, that God shall iudge according as he findeth mens workes, to shew that he is no accepter of persons, neither regardeth the outward appearance, but that which is in truth. *Gualter.*

And that it is not one and the same thing to reward for works, and according to works,

Gregor.

Gregorie well sheweth, *in Psal.* 149. *v.* 9. *aliud est secundum opera reddere, aliud propter ipsa opera reddere: in eo enim quod secundum opera dicitur, ipsa operum qualitas intelligitur, &c.* It is one thing to render according vnto workes, an other, for workes, for in that it is said according vnto works, the quality of the worke is vnderstood, that whose workes appeare to be good, his recompence should be glorious, &c. *Pererius* thus answereth to this place of *Gregorie*, that he speaketh of the substance, quantity, and quality of works in themselues, which beeing compared with the celestiall glory, and not worthy thereof, but as they are considered in Christ, by whose vertue and merit they are made meritorious, so are they worthy of that everlasting reward: to the same purpose also, *Tolet. annotat.* 6.

Contra. But *Gregorie* must be vnderstood to speake of the workes of the faithfull, which receiue all their actuity, worthines, and acceptance from Christ: and the Apostle likewise speaketh of the faithfull, Rom. 8. 18. *I account that the afflictions of this present time, are not worthie of the glorie, which shall be shewed vs:* euen then the works and suffrings of the faithfull are excluded from meriting. *Fauus.*

3. Now further that no works of the Saints are meritorious, it may further be shewed by these reasons: 1. There must be a proportion between the merit and the reward: but betweene our works, and the euerlasting reward, there is no proportion: the reward by many degrees exceeding the worthines of the best works. 2. There are no good works without faith: for without faith it is impossible to please God, Heb. 11. 6. wherefore whatsoeuer is promised to workes, *per fidem consequimur*, we doe obtaine by faith. 3. That which a man meriteth must be of his owne, not of his, of whom he meriteth: now our good works are of God, they are not of our selues: and therefore by them we can not merit at Gods hand. 4. That wherein men are endebted vnto God, can not merite of him: for then he should be endebted vnto vs, not we vnto him: for the wages is not of fauour, but of debt, Rom. 4. 4. But all which we can doe, is no more but our dutie, we owe our best seruice vnto God: as our blessed Sauiour saith, *When ye haue done all those things which are commanded you, say we are vnprofitable seruants, we haue done that, which was our dutie to doe*, Luk. 17. 10. But here some will answer, that we are said to be vnprofitable seruants, onely in respect of God, because he is not profited, or furthered by our service: but yet good works are profitable to our selues. *Contra.* True it is, that good workes are profitable, because thereby we testifie our faith, we doe good vnto others, and make our own saluation sure, but it followeth not, because they are profitable, that therefore they merite eternall life: *Marry*, they are as *Bernard* saith, *via regni, non causa regnandi*, the way vnto the kingdome, not the cause of the kingdome.

4. Controv. *Which are counted to be good workes.*

v. 7. *Which by continuance in good workes seeke, &c.* The Romanists did not hold those only to be good workes, which are commaunded by God, but such also as are enioyned by the Church, and the gouernours thereof. *Concil. Tridentin. sess.* 6. *c.* 10. And according to this rule they count the saying and hearing of Masse, going in pilgrimage, inuocating of Saints, praying for the dead, offering vnto images, good workes.

Contra. There are two euident rules to examine good workes by: 1. Because God onely is good, and the fountaine and author of goodnes, therefore nothing can be good, but that which is according to his will, which is no where reuealed but in his word: then no worke can be good, vnles it be wrought according to the prescript of Gods word. 2. There can come no good worke from man, who is prone to euil, and to nothing but euil by nature: vnlesse then a man be regenerate and borne a new, which is by faith in Christ, he can doe no acceptable worke. Both these are euident out of Scripture, 1. that without faith it is impossible to please God, Heb. 11. 6. and whatsoeuer is not of faith, is sinne, Rom. 14. 23. 2. and that by faith we are regenerate and made the sonnes of God, Ioh. 1. 12. *As many as receiued him, to them he gaue power to be the sonnes of God, euen to them, that beleeue in his name:* All such workes then, as haue neither warrant out of Gods word, nor yet proceede from faith, such as all superstitious works are, so much commended and commanded in Poperie, are not to be counted good workes. *Gualter.*

5. Controv. *Whether any good workes of the faithfull be perfect.*

1. The Romanists doe hold that some workes of the righteous are so perfect, that they doe not sinne so much as venially in them: they haue no blemish at all. *Concil. Tridentin.*

can. 25. de iustificat.

Pererius vrgeth that act of Abrahams obedience in sacrificing his sonne, which was not onely *omnis peccati vacuum, &c.* void of all sinne, but it was perfectly good, as appeareth by that excellent promise, which the Lord made thereupon to Abraham: so is it said of David, that he was a man according to Gods owne heart, *disput. 4. in c. 2. summer. 33.*

Contra. 1. That act of Abrahams obedience was not rewarded for the perfection of the worke, but because it proceeded from faith: he beleeued God, and therefore it was counted vnto him for righteousnes. 2. And it is hard to say, whether Abraham did not cast some doubts in his mind, when he was first commanded of God to sacrifice his only sonne: there might be some naturall reasoning within him, which notwithstanding he did ouercome by faith. *Ambrose* thinketh, *lib. 1. de Abrah. c. 8.* yet when Abraham said to his seruants, *Tarie you here with the asse, for I and the child will go yonder, and worship, and come againe to you:* captiose *ingressum, &c.* speake cunningly, or captiously, least his seruants should perceiue whereabout he went. 3. And, as for Dauid, he had many infirmities and imperfections, from some of which euen his best works might be free: he was said to be according to Gods owne heart, both comparatiuely in respect of Saul, and others; and because he sought God vnfainedly, not in show and hypocrisie as Saul did: otherwise that he was not simply according to Gods heart, the great sinnes, wherein he fell, doe declare.

2. But that there is some blemish, imperfection, and defect, euen in the best works of the Saints, (though we affirme not, as *Pererius* slandereth Luther, that all the works of the regenerate are sinne) it is thus made euident out of the Scripture.

1. The Prophet Isai saith, c. 64. 6. *All our righteousnes is stained as clouts*, euen their best actions were defiled and polluted: to this place diuers answers are found. 1. *Pererius* out of *Augustine* thus interpreteth; that *iustitia nostra diuinæ comparata iustitiæ, &c.* our righteousnes beeing compared to the diuine iustice, is like vnto a filthie and menstruous cloth: this is then spoken comparatiuely: to this purpose *August. serm. 42. Contra.* And we herein concurre with *Augustine*, that although the worke of the Saints seeme very perfect and excellent before men, yet in regard of that perfection which God requireth of vs, they are found to come farre short: so that if they be compared with the iustice of God, not which he hath in himselfe, but which he commaundeth and requireth of vs; our best workes will appeare to be imperfect, and full of wants. 2. He vrgeth *Hieromes* exposition, who applieth this place to the incredulous Iewes after the comming of the Messiah, whose stained legall holines was as vncleane thing in the sight of God, because they beleeued not in Christ exhibited to the world. *Contra.* It is euident by the text it selfe, that the Prophet speaketh of that age then present, v. 10. *Zion is a wildernesse, Ierusalem is a desert.* 3. Therefore *Pererius* insisteth vpon this third interpretation: that the Prophet speaketh of the hypocrites among the Iewes, and of the legall righteousnes, which was an vncleane thing beeing not sanctified by the spirit of God: and the Prophet speaketh in the first person, as including himselfe, as the manner of the Prophets is, for humility sake condescending vnto the infirmity of the people, and therein also shewing his charitable affection and compassion toward them. *Contra.* It is euident, 1. That the Prophet speaketh not onely of their legall obseruations, but of all their morall obedience whatsoeuer: for the words are generall, *All our righteousnes is as stained clout.* 2. Neither doth he meane the hypocrites only, but he comprehendeth all the people, excluding no not the better sort as he saith, v. 8. *But now, O Lord, thou art our father:* and v. 9. *Lo we beseech thee behold, we are all thy people:* but the wicked and hypocrits are not alone Gods people, neither is God said to be their father for the godly and faithfulls sake among them, they may be so counted, but not alone by themselues.

2. To this purpose may be vrged that place, Psal. 143. 2. *Enter not into iudgement with thy seruant, for in thy sight shall none that liueth be iustified, &c.* Hence it is euident, that no not the iust in their best works are iustified in the sight of God: but the Lord can find sufficient matter against them euen in their most perfect works: as Iob saith, c. 9. 30. *If I wash my selfe with snow water, &c. yet shalt thou plunge me in the pit, &c.*

Pererius here sheweth fiue reasons, why the iust desire, that God would not enter into iudgement with them: 1. Because of the vncertainty of their election, and present iustice. 2. Many of them may fall into deadly and great sinnes, which they are not sure, whether they be remitted. 3. Yea and the best men haue their veniall faults, which can not altoge-

ther be taken heed of in this life. 4. And euen in their beſt works, *plures negligentiæ immiſcentur*, many negligences, and ſcapes are intermingled. 5. Their good workes are of God, and not of themſelues, and therefore they can not in the rigour of iuſtice expect a reward at Gods hand. *Perer. diſput. 4 numer. 37.*

Contra. 1. Of theſe fiue cauſes, ſome are falſe, ſome are impertinent, and ſome directly make againſt him.

1. That the righteous and faithfull are not certaine of their election, nor of remiſſion of ſinnes, is falſe, and contrary to the Scriptures: for S. Paul was both ſure of his election, *deſiring to be diſſolued, and to be with Chriſt*, Phil. 1. 23. and of the remiſſion of his ſinnes, ſaying, *I was receiued to mercie*, 1. Tim. 1. 3. 2. That the righteous may at other times fall into other ſinnes, is not the point in queſtion, but whether they may faile in their beſt workes: neither is it to the matter, whether the goodnes of their worke be from God, or themſelues: for no not from God haue they receiued any perfection of goodnes in this life. 3. And in that he confeſſeth many negligences to be intermingled in the good works of the faithfull, he granteth as much as we deſire, that the faithfull are defectiue euen in their good workes.

6. Controv. *Whether men ought to doe well for hope of recompence or reward.*

v. 7. *Which by continuance in well doing ſeeke glory.* It is not to be doubted but that the faithfull may encourage themſelues in their well doing, by looking vnto the reward ſet before them, as it is ſaid of Moſes, Heb. 11. 26. *He had reſpect to the recompence of reward:* and S. Paul ſaith, *I follow hard toward the marke for the price of the high calling of God in Chriſt*, Phil. 3. 14. and the ſame Apoſtle thus ſtirreth vp ſeruants to doe their duties to their maſters, *Knowing that of the Lord ye ſhall receiue the reward of inheritance*, Coloſſ. 3. 29. But here two things are to be conſidered: firſt, that men doe not onely or cheifly looke toward the reward, but the principall ende of their well doing, which they muſt propound vnto themſelues, muſt be the glory of God: ſecondly, they muſt haue an eye vnto the reward, not as wages deſerued, but as a gift of fauour. Thus to expect a reward, as a due and deſerued recompence, is mercinary: which ſeemeth to be the opinion of the Tridentine Synod, *ſeſſ. 6. c. 11.* and *can. 32.* and of *Bellarm. lib. 5. de iuſtificat. c. 8.* and of the Rhemiſts, *annot. Heb. 11. 26.* though *Pererius* would diſtinguiſh here betweene *amor mercedis*, & *amor mercenarius*, the loue of the reward, and a mercenary loue: But if they propound vnto themſelues the reward, as merited and deſerued by their works, it is a mercinary loue, and ſo derogatorie to the glory of God, who crowneth our good workes in mercy in himſelfe, not of merit in them: *Chryſoſtome* here ſaith, *oportebat omnia propter Chriſtum fuiſſe, non propter mercedem*, we ought to doe all things for Chriſts ſake, not for the reward. *ſerm. 5.* See more of this queſtion, *Synopſ. Centur. 4. err. 66.*

7. Controv. *Againſt iuſtification by works, vpon theſe words, v. 13. Not the hearers of the law, but the doers ſhall be iuſtified.*

This place becauſe it ſeemeth in ſhew to be contrary to theſe places, Gal. 2. 16. *That a man is not iuſtified by the workes of the law:* and, Gal. 3. 11. *No man is iuſtified by the law:* diuers expoſitions are framed of theſe words, which are much vrged by the Romaniſts to proue their iuſtification by workes.

1. *Ambroſe* thus interpreteth theſe words: *the doers of the law ſhall be iuſtified*, that is, they which beleeue in Chriſt, whome the law of Moſes promiſed, and in whom it commanded them to beleeue: for *nemo facit legem, niſi qui credit legi*, no man doth the law, but he which beleeueth the law: and therefore our Sauiour ſaith, Ioh. 5. *If ye had beleeued Moſes, you would haue beleeued me, for he wrote of me.* But againſt this expoſition it may be thus excepted: 1. The Scripture vſeth not to ſpeake, *to doe the law*, that is, *to beleeue in Chriſt*: for by this meanes the law of faith and beleefe, and the law of works ſhould be confounded, whereas the one is oppoſite to the other. 2. The Apoſtle is not yet entred into the diſputation of faith. 3. And he ſpeaketh generally of keeping the whole law, not of that part only, which prophecied of Chriſt.

2. *Tolet* here maketh mention of an other expoſition of ſome of their Catholikes, that the Apoſtle here meaneth, a certaine morall, or ciuill iuſtice in keeping of the law, which may be found in an vnbeleeuer: But he reiecteth this, by the Apoſtles words, *righteous before God*: which ſheweth that he ſpeaketh of true and perfect iuſtice in the ſight of God.

3. Now whereas iuſtification, and to iuſtifie, may be taken three waies, either when a

man before vniust is made iust: or when he is made more iust; or declared to be iust: as it is said, *Wisedome is iustified of her children*, that is, declared to be iust: *Augustine* taketh it here in the first sense, and he maketh this to be the meaning: not that men are made iust by keeping of the law, but first beeing iustified by God, then they are enabled, and made fit to keepe the law: as he maketh it to be like vnto this speach, *homines creantur*, men are created, not that they were first men, and then created; but they are created to be men: so for the doers of the law to be iustified, what is it els, but they that are iust by faith, are iustified and made able to keepe the law? to this purpose *Augustine*, whom *Anselme* and *Thomas* followeth. But this exposition seemeth not to be agreeable vnto the scope of the Apostle, who goeth not about to proove, that men must first be iust, before they can keep the law: but that they are approoued before God, in doing according to the law: in not professing, but practising it.

4. In the second sense, the *Rhemists* in their annotation here, doe take it for the encrease of iustice, which they call the second iustification: the first iustification is by faith without works, the second is by workes: But *Pererius* reiecteth this glosse, as beeing not consonant vnto the scope of the Apostle here: for he speaketh not of the encrease of iustification, but simply of iustification: But beside this is a new deuise of the first and second iustification: the Scripture acknowledgeth but one iustification, Rom. 8. 30. *Whom he iustifieth, he glorifieth*: after iustification followeth glorification; that iustification then, which glorification followeth, is one whole and sufficient iustification, there commeth none other betweene.

5. Some take iustifying in the third sense, for declaring to be iust; as the word is sometime taken, as Prov. 17. 15. *He that iustifieth the wicked, and condemneth the iust, euen they both are an abomination to the Lord:* to iustifie the wicked here, is to declare him to be iust; so the doers of the law shall be iustified, that is, declared and pronounced iust in the day of the Lord, in the presence of God, and all his holy Angels: thus *Pererius. 52. Tollet. annot. 13.* so also *Bellarmine, in diuino iudicio iusti iudicabuntur*, they shall be adiudged to be iust in the diuine iudgement: *lib. 2. de iustificat. c. 15. Contra.* 1. Let it be obserued here, that the Romanists approoue that interpretation of this word, which is vrged by Protestants, where S. James saith, c. 2. that Abraham was iustified through workes, that is, declared to be iust. 2. But yet this acception of the word hath no place here: for this declaration of one to be iust, by works is before men; before God, there needs no such declaration, for he knoweth what is in man: but this iustification is before God, which the Apostle here speaketh of: it is therefore iustification in deed, and not the declaration of it onely.

6. Some thinke that the Apostle speaketh of the legall iustification, which is by workes, *which if any could doe, they should be iustified thereby: but it is impossible for any to* keep the law; *Calv. Parens, Beza annotat.* But it is euident, that the Apostle speaketh not here of a thing impossible to be done, and of iustification vpon that supposall, if any could be doers of the law, but he setteth this downe affirmatiuely and positiuely, that they which liued according to the law, should be iustified: as he said before, *v. 6. that God will reward euery one according to his workes.* And as the hearers of the law onely are not iustified, so the hearers and doers are iustified: but some heare the law in fact, verily, and in deede, therefore some also were verily and in deede doers of the law.

7. The meaning then of this sentence is the same with that, *v. 6.* God will approoue, iustifie, reward them that doe the works of the law, whether Iew or Gentile; yet it followeth not, that a man is therefore iustified by the works of the law: But God approoueth and rewardeth the workers, not the hearers or professors; so here the Apostle treateth not of the cause of iustification, which is faith without the works of the law: but of the difference betweene such as shall be iustified, and such as are not, *Faim:* they onely, which haue a liuely faith, which worketh and keepeth the law in part, and supplieth the rest, which is wanting in themselues by the perfect obedience of Christ; they shall be iustified, not those which onely professe the law, and keep it not: the Apostle then here sheweth, who shall be iustified, not for what.

8. But this place maketh nothing at all for iustification by works: 1. If a man is iustified by doing the works of the law, either he is iust before he doe the works, or not iust; if he be iust, then he is iustified before he doe those workes, then is he not iustified by those workes: if he be not iust, then can he doe no good workes whereby he is made iust: for the workes done before faith, as *Tolet* himselfe confesseth, *non possunt iustum efficere*, can not

make

make one iuſt. Here the Romaniſts haue no better anſwer, then to confeſſe, *fidem ſine operibus primam efficere iuſtificationem*, that faith without works doth effect the firſt iuſtification: which is encreaſed by workes, which they call the ſecond iuſtification, *Tolet. ibid.* And thus they are driuen to conſent with Proteſtants, that iuſtification is by faith, without works: as for that diſtinction of the firſt and ſecond iuſtification, the vanitie of it is ſhewed before.

2. If workes did iuſtifie, then it would follow, that the iuſtice whereby wee are made iuſt, ſhould be an actuall iuſtice, not habituall: becauſe that is actuall which worketh, the contrary whereof is maintained by *Bellarmine*, who prooueth by ſundry reaſons, that one is formally made iuſt, not by an actuall, but an habituall iuſtice, wherewith the minde is endued: *lib. 2. de iuſtif. c. 15.*

Controv. 8. *That it is not poſſible in this life to keepe the lawe.*

1. *Pererius diſput. 7. numer. 55.* taketh vpon him to prooue againſt *Caluin*, *legem diuinam impleri poſſe*, that the lawe of God may be kept in this life, he meaneth by a man in the ſtate of grace.

1. Otherwiſe *Dauid* had not ſaid true, Pſal. 18. 21. *I kept the wayes of the Lord, and did not wickedly againſt my God.*

2. S. Paul ſaith, *He that loueth his brother, hath fulfilled the law*, Rom. 13.

3. What wiſedome were there in God to command things impoſſible vnto man: or what iuſtice to puniſh him for not keeping of that which was not in his power?

2. *Contra.* 1. Dauids keeping of the wayes of God, muſt be vnderſtood either of ſome particular act of his obedience, wherein he behaued himſelfe vprightly: as Pſalm. 7. 3. *If I haue done this thing, or if there be any wickedneſſe in mine hands:* or els it may be vnderſtood, of his faithfull endeauour, as farre as he was enabled by grace: for Dauids ſinnes, which are mentioned in the Scripture doe euidently ſhew, that hee did not keepe all the wayes of God.

2. If a man could perfectly loue his brother, as he ought, he might fulfill the law; but ſo can no man doe; and there is, as *Hierome* diſtinguiſheth, two kinds of iuſtice, or fulfilling the law: there is a perfect iuſtice, which was onely in Chriſt, and an other iuſtice *quæ noſtræ competit fragilitati*, which agreeth vnto our frailtie, *dialog. 1. contr. Pelagian.* and thus may the law be fulfilled.

3. The commandements are not ſimply impoſſible: for man in his creation had power to keepe them if he would: Gods wiſedome is ſeene in giuing his law vnto man, being vnable in himſelfe to keepe it, that it might be a ſchoolemaſter to bring him vnto Chriſt, Gal. 3. 19. and his iuſtice appeareth in puniſhing man for tranſgreſſing that law, which ſometime he was able as he was created of God to keepe: and now may perfectly performe it by faith, in the obedience of Chriſt, who hath deliuered vs from the curſe of the law.

3. Now, that it is not poſſible for a man no not in the ſtate of grace to keepe the lawe of God, it is thus ſhewed out of the Scripture.

1. S. Paul ſaith, Rom. 7. 19. *To will is preſent with me, but I finde no meanes to performe that which is good*: a man regenerate now can doe no more, then S. Paul could, who confeſſeth that he was vnable to doe that which was good and agreeable to the law.

2. If a man by grace could keepe the law, by grace he hath power to redeeme himſelfe from the curſe of the Law: for as he which keepeth not euery thing contained in the law, is vnder the curſe: ſo he that keepeth all things which the law commandeth, is free from the curſe: but no man can redeeme himſelfe from the curſe of the lawe: for *Chriſt hath redeemed vs from the curſe of the Law*, Gal. 3. 13.

3. Further, *The law is not of faith*, Gal. 3. 12. but if the law might be kept by grace and faith, then ſhould it be of faith.

4. And if a man regenerate were able to keepe the law, then it were poſſible for a man in this life to be without ſinne: for where no tranſgreſſion of the law is, there ſhould bee no ſinne: for ſinne is the tranſgreſſion of the law, 1. Ioh. 3. 4. See more hereof, *Synopſ. Centur. 4. err. 63. pag. 916.*

Controv. 9. *Whether by the light of nature onely a man may doe any thing morally good.*

Bellarmine hath this poſition, that a man, if no temptation doe vrge him, without faith, or any ſpeciall aſſiſtance from God, may by his owne ſtrength doe ſomething morally good.

ita vt nullum peccatum in eo admittat, so that therein he shall not commit any sinne, *lib. 5. iustificat. c. 5.*

That the falsitie of this assertion may the better appeare, 1. We must distinguish of the light that is given vnto man, which is threefold: 1. There is the light of nature, which Christ giueth vnto euery one, that commeth into the world, as he is their Creator, Ioh. 1. 9. this is given vnto all by nature: they are endued with a reasonable soule, and in the same by nature is imprinted this light. 2. There is beside this naturall light, an other special light and direction concurring with that naturall light, which though it be not so generall as the other, yet it is common to many vnregenerate men, that haue not the knowledge of God, as the Lord saith to Abimelech, Gen. 20. 6. *I kept thee that thou shouldst not sinne against me*: this common grace many of the heathen had, whereby they were preserued from many notorious crimes, which other did fall into. 3. There is beside these the grace of Christ, whereby we are regenerate, and enabled to do that which is acceptable vnto God through Christ: of this grace we meane, that without it the light of nature is not sufficient to bring forth any good worke.

2. Secondly, we graunt, that this light of nature, being illuminated by the grace of Gods spirit, and lightened and perfected by faith, is able to bring men to performe good works agreeable to the law: As is euident in the fathers before the flood, and after the flood in Noah, Sem, Abraham, and other of the faithful, when as the Law and Scriptures were yet vnwritten, that by the grace of God, which lightened their naturall vnderstanding, they wrought righteousnes and pleased God.

3. But this must be receiued withall, that Gods grace and the light of nature do not concurre together as cooperators and fellow workers: but it is grace onely that worketh, the nature of man is wrought vpon: the spirit of God is onely actiue, the power of nature is passiue in all good workes: and therefore in this sense, we mislike that position of *Pererius*, *Legem naturalem Christi gratia illustratam valere ad piè viuendum*, that the law of nature lightened by the grace of Christ auaileth to liue well: for thus the law of nature is made a ioynt worker with grace vnto godlinesse of life: we say it is wrought vpon by grace, it worketh not, but onely as a naturall facultie and agent: the spirituall goodnesse is all of grace.

4. But that no vertuous act or morall good worke can be performed by the light of nature onely without grace, it is euident out of these and such other places of Scripture, Gen. 6. 5. *The imaginations of the thoughts of mans heart, are onely euill continually*: Ioh. 3. 6. *That which is borne of the flesh is flesh*: Ioh. 15. 5. *Without me yee can doe nothing*: Rom. 14. 23. *Whatsoeuer is not of faith is sinne*: All these places euidently shew, that there is no actiuitie, power, ability, or inclination to any thing by nature without grace. See further, *Synops. Centur. 4. err. 43. pag. 845.*

Controv. 10. *Of the imperfection of the vulgar Latine translation.*

V. 15. *Erasmus* noteth a great defect of the Latine translation in the reading of this verse: for whereas in the Greeke text, it is put absolutely in the genitiue case, *their thoughts accusing one another or excusing*, which is expressed by the genitiue case, λογισμῶν, in the originall, because they want the ablatiue; the Latine translator putteth it in the genitiue; *cogitationum*, of their thoughts accusing or excusing.

Gerdon would thus helpe this matter; that it must be referred to the word *conscience*, going before; their conscience bearing witnes, that is, not onely the conscience of their works, but euen of their thoughts: but the word (καὶ, *and*) comming between them, sheweth that these words doe not hang one vpon another; he saith this is *more Graecorum*, after the manner of the Greekes, which vse the genitiue for the ablatiue; but seeing the Latines haue their ablatiue cases, wherein things absolutely spoken vse to be put, the Latine interpreter should haue followed the vse of the Latine tongue: therefore I say and conclude with *Erasmus* here, they which thinke the Latine interpreter did not erre, *vnum hunc locum, si possint, expediant*, let them free this place, if they can.

Controv. 11. *That the Sacraments doe not conferre grace.*

V. 25. *Circumcision auaileth if thou keepe the Law*: the opinion of the Romanists is, that circumcision did actually conferre vpon Infants remission of sinnes, *& mundabat eos à peccato*

cato originali, and did cleanse them from originall sinne, *Perer. disput. 17. c. 2. numer. 105.* so also *Gorrhan.*

Contra. 1. But the contrarie is euident here: for the Apostle saith, *If thou be a breaker of the Law, by circumcision is made vncircumcision*; it was no more available, then if they had no circumcision at all: But if they had actually receiued remission of sinnes in circumcision, it must needs be better then vncircumcision, whatsoeuer defect followed afterward. 2. That which cleanseth the soule, hath praise with God, *v. 19.* now the circumcision of the flesh, hath no praise with God, but the circumcision of the spirit; the circumcision then of the flesh doth not cleanse or purge the soule: to this purpose *Hierome, inuisibilia non indigent visibilibus, visibilia indigent inuisibilibus, & quod visibilia sint imago inuisibilium, & inuisibilia sint veritas visibilium*, inuisible things doe not need visible, but the visible haue need of the inuisible: because the visible are the image of the inuisible, but the inuisible are the veritie of the visible: the circumcision then of the flesh, needeth the circumcision of the heart; but the circumcision of the heart, needeth not the circumcision of the flesh: for the truth hath no need of the image, but the image hath need of the truth, &c. remission of sinnes then is not tied to the Sacrament, it may be conferred without it; but the Sacrament needeth the inward operation of the spirit to make it effectuall: as the Apostle saith, *Cleansing it by the lauer of the water in the word*: the water is the instrument of cleansing, but the efficient and working cause is the word: the Sacraments then conferre not grace, but the spirit in and with the Sacrament, and also without it worketh grace.

Controv. 12. *That the Sacraments depend not vpon the worthinesse of the Minister or receiuer.*

This may be obserued against that paradox of the old Donatists, who measured the Sacraments by the worthinesse of the Minister; vpon which ground they refused baptisme ministred by heretikes, or euill liuers, and after such baptisme they baptized againe: the Donatists held baptisme ministred by schismatikes or heretikes to be no baptisme, *August. lib. 2. de baptis. c. 6.* and the heretikes called *Apostolici*, denied, that wicked men could minister the Sacraments, *Bernard. serm. 66. in Cant.*

Contra. 1. This place of the Apostle, *that circumcision profiteth, if one keepe the law*, doth not fauour any such opinion: for the Apostle speaketh not of the dignitie and worthinesse of the Sacraments, which dependeth vpon the institution, *sed de fructu*, but of the fruit thereof, *Mart. Gualt.* 2. Neither the vnworthinesse of the Minister, maketh the Sacrament void, for Iudas baptized with the rest of the Apostles; nor yet of the receiuer, for he that eateth and drinketh vnworthily, *shall be guiltie of the bodie and blood of the Lord*: if his vnworthines made it no Sacrament, he should not be guilty of so great a sinne: But the vnworthinesse both of the one and the other maketh the Sacrament voide, and without fruite vnto themselues.

Controv. 13. *Against the Marcionites, and other, which condemned the old Testament, and the ceremonies thereof.*

The Marcionites among the Christians reiected circumcision, and condemned the author of the old Testament for the same; and the Stoiks among the heathen denied the same as being an inuention not beseeming God, who thus obiected as *Origen* sheweth in this place. 1. It was not a thing answerable to the clemencie and goodnesse of God, to command infants so to be wounded and cruelly handled in their infancie. 2. If the foreskinne of the flesh be a superfluous part, why was it made; if it be not, why should it be cut off. 3. By this meane many were terrified from taking vpon them that religion, which God desired to be propagated, both for the shame and painfulnesse of circumcision; and so it fell out, to be *impedimentum religionis, non insigne*, an impediment rather, then an argument, and cognizance of religion.

Those obiections are thus sufficiently answered by *Origen*. 1. He sheweth against the Gentiles, that circumcision was had in honour euen amongst them, and therefore they had no reason to scorne and deride that, as a thing dishoneſt among the people of God, which was of great estimation among them; for among the Egyptians, who were most addicted of all other people to superstitious rites, and from whom all other nations borrowed their ceremonies, there was none giuen to the study of Astrologie, Geometry, but was circumcised; so were all their Priests and Ministers of sacred things.

2. Against those which professed Christ, and yet refused the old Testament with all the

rites

rites thereof: he sheweth the conuenience of circumcision, that seeing we were to be redeemed by the blood of Christ, before that price was paid for our redemption, it was necessarie for them, which were instructed in the Law, *Vnumquemq; pro se velut ad imitationem quandam futuræ redemptionis sanguinem suum dare*, euerie one for himselfe to giue his blood, in imitation of the redemption to come: but now seeing the blood of Christ hath been offered for vs, it is not now necessarie that euerie one for himselfe should offer the blood of circumcision.

2. Then he commeth to answer the particular obiections. 1. If you blame God, for imposing so hard a thing vpon infants, why also doe ye not find fault, that Christ was circumcised the 8. day, *vulnera passionis excepit*, was wounded in his passion, and shed his blood. 2. And if this bloodie Sacrament terrified men from their religion, then *exempla martyrum prohibuerunt homines accedere ad fidem*, by the same reason the examples of martyrs much more should haue hindered men, from comming to the faith. 3. And though there had been no other mysterie in circumcision, it was fit, that the people of God should carrie some badge and cognizance to discerne them from other people: and if the amputation or cutting off some part of the bodie were requisite, what part was more fit then that, *quæ obscena videbatur*, which seemed to be obscene? And whereas they obiect, if it be not a necessarie part, it should not haue been created; if necessarie, it should not be cut off: they may be answered by the like; they will not deny, but that the procreation of children is necessarie; then by this reason, virgins and all vnmarried persons, and such as haue made themselues chast for the kingdome of God, should be blamed, *quia necessarijs naturæ officijs non ministrant*, because they doe not giue their seruice to the necessarie offices of nature. 5. And so he concludeth thus: As there were many washings and baptismes in the law, before the baptisme of Christ: many purifyings, before the purifying by the spirit: many sacrifices, before that alone sufficient sacrifice was offered vpon the crosse: so *multorum sanguinis effusio processit*, the shedding of the blood of many went before, vntill the redemption of all came by the blood of one: And here the Apostle stoppeth their mouthes, saying, that circumcision was profitable: how then doe they reiect it, as a thing vaine and vnprofitable? to this purpose *Origen* vpon this place.

Controv. 14. *Against the Anabaptists, which reiect the Sacraments of the new Testament.*

Whereas the Apostle saith, v. 28. *Neither is that circumcision, which is outward in the flesh*: the Anabaptists take occasion by these and such like words, to condemne all the Sacraments of the new Testament, and the outward ministerie thereof, in like manner S. Paul saith, 1 Cor. 7. 19. *Circumcision is nothing, nor vncircumcision, but the keeping of the commandements.*

But their obiection may be answered out of this place, where the Apostle had said a little before, v. 25. *Circumcision is profitable, if thou doe the Law*: The Apostle then condemneth not outward circumcision simply, but if it be externall onely, and not ioyned with the inward circumcision, *Mart.*

Controv. 13. *That the want of baptisme condemneth not.*

ver. 29. Seeing the Apostle saith, that the outward circumcision is not that which hath praise of God, but the inward in the spirit, and the like may be said of baptisme which succeedeth in the place of circumcision: then it followeth, that like as many circumcised in heart were saued, without the circumcision of the flesh, so also many hauing the spirituall baptisme of the soule by faith in Christs blood may be saued, the outward Sacrament being not by them contemned or neglected, but by some vrgent necessitie denied: as *Ambrose* saith, concerning *Valentinian* the younger, Emperour, who deceased without baptisme, *Christus eum baptizauit, quia humana officia defuerunt*, Christ baptized him, where other humane offices were wanting, &c. and againe, *detersa labe peccati ablutus ascendit, quem sua fides lauit*, he is ascended to heauen being washed from his sinne, whom his owne faith washed; *Ambros. tom. 5. de obit. Valent.* The like may be affirmed of infants the seed of the faithfull, that they dying without baptisme, Christ baptizeth them; they are within the couenant of grace, and so stand according to Gods promise, *I will be thy God, and the God of thy seed*, Gen. 17. 7. Like as then the want of circumcision was no barre vnto infants vnder the lawe, no more is the want of baptisme in infants now.

Controv.

Controv. 16. *That the wicked and vnbeleeuers eate not the bodie of Christ in the Sacrament.*

It is the receiued opinion of the Romanists, to iustifie their grosse error of Christs carnall preience in the Sacrament, that euen the wicked are partakers of the bodie of Christ: But they may be conuinced here: for as circumcision, and so also baptisme outward in the flesh, is not profitable: so neither is the outward participation in the Eucharist; vnlesse the receiuer doe also spiritually eate and drinke Christ. And further our Saviours owne words confute them, Ioh. 6.54. whosoeuer eateth Christs flesh, hath eternall life: But the wicked and vnbeleeuers haue not eternal life: therefore they cannot eat Christs body. So *Cyprian* saith, *qui verba tenus, &c. they which in word onely, being drie in heart, and withered in soule, are partakers of the gifts: lambunt quidem petram, sed inde mel non sugunt*, doe indeed, as it were, licke vpon the rocke (with their tongue,) but they sucke no hony out of it: *serm. de cœna Dom.* See further of this controuersie, *Synops. Centur. 3. err. 28. p. 564.*

6. Morall obseruations.

Observ. 1. *Thou art inexcusable that iudgest an other:* this teacheth vs that we should not be too curious and strict examiners of other mens faults, but looke into our selues: *Augustine* hath an excellent place concerning this matter, *lib. 2. de serm. Domini, c. 30.* to this effect; *When necessitie driueth vs to reprehend an other, we must bethinke our selues, whether it be such a vice, which we neuer had, or now haue not: if we neuer had it, cogitemus & nos homines esse, &c. let vs consider that we are men, and might haue had it. But if we had it, and haue it not now, tangat memoriam communis fragilitas, &c. let vs remember the common frailtie of man, and so let compassion goe before our reprehension, &c. if we find that we are in the same fault, non obiurgemus, sed congemiscamus, let vs not rebuke him, but mourne together with him, &c.* This counsell of *Augustine* agreeth notably with that saying of S. Paul, Gal. 6.1. *Brethren, if any man be fallen by occasion into a fault, &c. restore such an one with the spirit of meekenesse, considering thy selfe least thou also be tempted.*

Observ. 2. v. 2. *Know that the iudgement of God is according to truth:* this maketh against securitie, that men doe not flatter themselues, as though they should escape vnpunished, committing things worthy of punishment, seeing the iudgement of God is true. *Paræus.*

Observ. 3. v. 4. *The bountifulnesse of God leadeth thee to repentance:* let licentious persons take heed, that they abuse not Gods long suffering and patience, which is shewed to them to bring them to repentance: for as *Valerius Maxim. lib. 1. c. 1. Deus tarditatem supplicij gratitate recompensat*, God will recompence the slowneſse of his punishment with the greatnes of it. *Piscator.*

Observ. 4. v. 6. *Who will reward euery man according to his workes:* let vs studie then to approoue our faith by our workes, that the Lord may iudge vs worthy to bee rewarded in Christ, when he commeth to iudgement.

Observ. 5. v. 15. *Their thoughts accusing or excusing:* it is euident then, that no not in the most wicked, *excuti posse conscientiam*, that the conscience can be shaken off, as appeared in *Saul, Iudas, Caligula, Iulian*, though the conscience may lie asleepe for a time, yet in the end it will be awaked: let vs therefore alwaies studie for the peace of conscience: as S. Paul did, who saith, Act. 24.16. *And herein I endeauour my selfe alwaies to haue a cleare conscience, toward God, and toward men. Olevian.*

Observ. 6. v. 16. In that Christ Iesus shall iudge the secret actions of men, it teacheth vs, that no man should be encouraged to sinne, because of the secrecie of the place, or silence of the night: for all things are manifest in Gods eyes, Heb. 4.13. *Piscator.*

Observ. 7. And seeing Christ shall be our Iudge, who was iudged for vs, and redeemed vs by his blood; and shall iudge according to his Gospel, which saith, that whosoeuer beleeueth in him shall be saued: the faithfull may be of good comfort, wish for that day, and loue the appearing of Christ, which shall be a day of refreshing vnto them. *Gualter.*

Observ. 8. v. 24. As the Iewes through their euill life caused the name of God to bee blasphemed among the Gentiles; so now carnall Christians giue occasion to Turkes, Iewes, Papists, and other aduersaries to speake euill of their profession: It is the part therefore of all that professe the Gospel of Christ, specially of those which are by office teachers, that they giue no offence by their euill example of life, but both in doctrine and conuersation set forth the word of God.

The

The third Chapter.

1. *The text with the diuerse readings.*

v. 1. What is then the preferment (*or excellencie*) of the Iew? (*what preferment hath the Iew. L. V. but then it should be put in the datiue, whereas it is in the genetiue in the originall*) or what is the profit of circumcision?

2 Much euery manner of way: the first (or chefe) *is* because *Be. V.* (*not, first surely because, L. B. G. for then the word* ὅτι *because, should seeme to be superfluous*) vnto them were credited *Be.* (rather then, *committed, B. G. R. the word is* ἐπιστεύθησαν, *credita, credited,*) the oracles of God. *V. Be. G.* (*the words of God. L. R. B. T. but* λόγια *signifieth more then words: the words of God became faithfull. T. but the Greeke word is put passiuely, were credited, and therefore it is not of an actiue signification.*)

3 For what if some (*though some, B. G. some of them. L. B. but the word is* τινες, *if, and of them, is not in the originall*) did not beleeue? shall their vnbeleefe make the faith of God without effect? (*not hath their incredulitie made, &c. for the Greeke word* καταργήσει, *is in the future tense*)

4 God forbid: (*or farre be it off,* μὴ γένοιτο, *absit. B. V. T.*) yea, let God be true, (*not, but God is true. L. R. the word is in the imperatiue,* γινέσθω,) and euery man, (*the sonne of man. T.*) a lyar, as it is written, That thou mightest be iustified in thy words, and ouercome, (*be pure, T. but the Greeke word* νικήσῃς *signifieth to ouercome*) when thou iudgest. *B. Par.* (*not iudged, B. L. V. when they iudge thee. T. but the word* κρίνεσθαι *being of the meane voice, may as well bee translated actiuely as passiuely, and the rather because hee speaketh afterward of Gods iudging the world. Beza.*)

5 But if our vnrighteousnesse commend the righteousnesse of God, what shall we say? is God vnrighteous, which inflicteth wrath? (*executeth wrath. L. taketh vengeance, B. which punisheth, G. inferreth punishment. B. Par. immittit iram, sendeth his wrath. T. inducit iram, bringeth in his wrath, that is, punishment*) I speake according to man. *V. L. Or.* (*as a man G. as the sonne of man. T. after the manner of man. B. Be.*)

6 God forbid: (*farre be it, or let it not be, Or.*) els how shall God iudge the world? *Or.* (*this world. L. R.*)

7 For if the veritie of God hath (*more, Be.*) abounded thorough my lie (*in my lie. L. so the originall, but the preposition* in, *is taken for through*) why am I yet condemned as a sinner?

8 And not rather, as we are blasphemed, *orig.* (*as some speake euill of vs. Be. V. but the word in the orig. is in the passiue, as we are slanderously reported. B.*) and some affirme that we say, let vs doe euill, that there may come good? whose damnation is iust. *or.* (*whose damnation is reserued for iustice. T.*)

9. What then? are we more excellent? no, in no wise: for we haue alreadie (*or before*) prooued, *G.* (*or pronounced. T.* not *before accused. Be. B. L. shewed by rendring the cause. V. the word properly so signifieth, to giue a reason, or shew the cause*) all both Iewes and Gentiles to bee vnder sinne.

10 As it is written, There is none righteous, no not one. (*there is not any iust. L. R. but the word* εἷς, *one, is here omitted*)

11 There is none that vnderstandeth: there is none that seeketh (*after. B.*) God.

12 They haue all gone out of the way: they are together become vnprofitable: there is none that doth good, no not one. (*vnto one. Or.*)

13 Their throat is an open sepulchre: with their tongues they haue deceiued: *B. Or.* (*vsed their tongues to deceit. Be. G.*) the poison of aspes is vnder their lippes:

14 Whose mouth is full of cursing and bitternesse:

15 Their feet are swift to shed blood:

16 Destruction (not *hearts griefe. B. the word is* σύντριμμα, *contrition, destruction*) and calamitie *V. B. G.* (*miserie, B. vnhappines. L. griefe. T.*) are in their wayes,

17 And the way of peace they haue not knowne.

18 The feare of God is not before their eyes. *Or.* (not, *there is no feare of God before their eyes, for the Greeke word* οὐκ, *not, is an aduerb.*)

19 Now we know, that whatsoeuer the Law saith, it saith to them which are vnder the Law,

Law, (*in the Law*, Or.) that euery mouth may be stopped, and all the world may be culpable
G. (*vnaxiom. V. Be subiect. L. R. endamaged. B. subiect to condemnation. F. the world is Christes*,
which signifieth to be vnder the sentence, that is guiltie) vnto God.

20 Therefore (*not because, L. B. because that. V. since it is a conclusion inferred out of the for-
mer words*) by the works of the Law shall no flesh be iustified in his sight: (*or before him. L.*)
for by the Law *commeth* the knowledge of sinne: (*by the Law is sinne known. T.*)

21 But now is the righteousnes of God made manifest without the Law, hauing witnes
of the Law and the Prophets:

22 *To wit*, the righteousnes of God by the faith of Iesus Christ toward all (*vnto all. B. G.
but the word is in omnes, toward all*) and vpon all that beleeue: (*the righteousnes of
God by faith &c. L. V. T. but it is better to ioyne it by way of exposition to the former words: for
this righteousnes by faith is the same which in the former verse he called the righteousnes of God*) for
there is no difference (*these words some make part of the next verse the 23. Genebr. but in the ori-
ginall they ende the 22. verse.*)

23 For all haue sinned, and are depriued of the glorie of God. *G. Be* (or *come short, as if the
marke, not, haue neede of the glorie of God. L. B.* or *are destitute. V. T. for that doth not sufficiently
expresse the meaning of the word ὑστεροῦνται, which is* (*as I vnderstand*)

24 But are iustified (*beeing iustified. L. Or. but the participle must be resolued into the verbe*)
freely by his grace, through the redemption that is in Christ Iesus:

25 Whome God hath set forth *to be* a propitiation through faith in his blood, for the
shewing of his righteousnes, by the forgiuenes of sinnes which were past before,

26 Through the patience of God (*by the space which God gaue vs by his long suffering. T. but
this is interpreted, rather then translated*) for the shewing of his righteousnes in this present
time (*at this time. G. B. L. T. but in the originall there is τῷ νῦν, now, that is, this present*) that
he might be iust, and a iustifier of him, which is of the faith of Iesus. Or. (*of Iesu Christ. L. of
our Lord Iesus Christ. T.*)

27 Where is then the boasting? (*reioycing. G.*) it is excluded: by what law? of works? nay
but by the law of faith.

28 Therefore we conclude *G. for collect, or gather. B. V. as by reason and argument, for the
word* λογιζόμεθα *signifieth*, not, *we thinke. L. or hold. B.* (that a man is iustified by faith without
the works of the Law.

29 Is he God of the Iewes onely, and not of the Gentiles also? yes euen of the Gentiles
also:

30 For it is one God, which shall iustifie (*iustifieth. L. T. but the word in the originall is in the
future tense*) the circumcision of faith (*through faith. T.*) *but the preposition here is* ἐκ, *of*) and
the vncircumcision through faith.

31 Doe we then make the law of none effect through faith? (*not, destroy the law through
faith. L. B. for the same word was vsed before, v. 3 shall their vnbeliefe make the faith of God without
effect*, not, *destroy it*) God forbid: yea we establish the Law.

2. The Argument, Methode, and parts.

IN this Chapter the Apostle proceedeth to proove, that the Iewes notwithstanding
certaine priuiledges which they had, yet because of their vnbeliefe were no better then
the Gentiles, and so he concludeth all vnder sinne, and vnable to be iustified by their
workes; whereupon it followeth, that they must be iustified by faith. This chapter hath
three parts:

The 1. from v. 1. to v. 9. wherein he remooueth certaine obiections which might be moo-
ued by the Iewes, which are three in number.

1. *Obiection* is propounded, v. 1. in making the case of the Iewes and Gentiles alike, he
should seeme to take away all priuiledge from the Iewes: the answer followeth, ingraun-
ting their priuiledge, v. 2. and confirming the same by the constancie of Gods promise, v. 3.
which he prooueth by certaine testimonies out of the Psalmes, v. 4.

2. *Obiection* is propounded, v. 5. and it ariseth out of the testimonie before alleadged,
that if God be declared to be iust, when he iudgeth and punisheth mens sinnes, then he
should not do well to punish that, whereby his iustice is set forth, v. 5. the answer followeth,

v.5. taken frō the iustice of God, he can not be but most iust, seeing he shal iudge the world.

3. *Obiect.* v. 7. Which ariseth like wise out of the former testimony, cited out of the Psalme: if by mens lies Gods truth is commended, then the liar is vniustly punished: the answer followeth, v.8. the Apostle calleth it a blasphemy, and worthy of iust damnation, if any shall iustifie themselues in their euill doing, and of purpose doe euill, to set forth the iustice of God, v.8.

The second part is from v.9. to 21. where he prooueth the Iewes and Gentiles both to be vnder sinne, which is propounded, v.9. prooued by particular induction of their sinnes grounded vpon some testimonies of Scripture, v.10. to 19. then applied to the Iew, as well as to the Gentile, by three arguments, v.19. 1. from the relation which the law hath to those which are vnder the law: 2. then from two ends, that euery mouth may be stopped, all occasion of boasting may be taken away: 3. and that all the world may be found culpable.

The third part followeth, wherein the Apostle prooueth that all must be iustified by faith in Christ: which he prooueth by a distribution, either by the workes of the law, or by faith: not by the law by the contrary effect, v.20.

Then he confirmeth the other part, that we are iustified by faith without the law, which proposition is contained, v.21, 22. by shewing the causes of iustification, and who are iustified, euen all that beleeue, and why, v.23.

Then this proposition is confirmed, 1. by shewing all the causes, the efficient principall the grace of God, then Christ by his blood, the instrument is faith, the formall cause remission of sinnes, the ende the setting forth of Gods iustice, v.24, 25, 26. 2. by the effects, in excluding all boasting, v.27. 3. the conclusion followeth, v. 28. 4. which is confirmed, 1. by removing an absurdity, because God otherwise should seeme to be God onely of the Iewes, v.29, 30. 2. by preuenting an obiection, v.31.

2. The questions and doubts discussed.

1. Quest. *Of the priuiledges of the Iewes, and their prehemineuce before the Gentiles.*

v.1. *What is the preferment of the Iew? &c.* Whereas the Apostle seemed in the ende of the former chapter to make the Iewes and Gentiles equall, and had extenuated the circumcision of the flesh; now it might be obiected by the Iew that by this meanes, they should haue no prehemineuce or preferment more then the Gentile had: the Apostle then meeteth with that secret obiection, and sheweth, wherein consisted the excellencie of the Iew.

1. The Iewes had many priuiledges, which the Gentiles had not: As 1. they were called to be the peculiar people of God, and the Lord professed himselfe to be their God. 2. In that nation continued the true knowledge of God, euen vnto the comming of Christ. 3. Of them came many holy Patriarks and Prophets, that were in high fauour, and acceptance with God. 4. Among them, and for their sakes, the Lord wrought many miracles and wonders. 5. They had many visions, prophesies, and dreames. 6. God gaue vnto them the Sacraments and sacrifices, as circumcision, the Paschal lamb. 7. The Messiah was promised to descend of that nation. 8. But the Apostle omitteth these, and specially insisteth vpon this, that the law and oracles of God were committed vnto them.

2. *Chiefly, or first, because vnto them were credited, &c.* This word πρῶτον, *Erasmus* taketh for to signifie the order of the Apostles speach, as before c.1.8. but there the Apostle beginneth his Epistle, which he doth not here. 2. Some referre it to the number of the priuiledges rehearsed by the Apostle, whereof this was the first, and the rest follow in the Epistle: But the Apostle maketh mention of no other priuiledge but this. 3. *Origen*, whom *Sedulius* followeth, hath here reference to the Gentiles, that vnto the Iewes first were committed the oracles, then to the Gentiles: but the promises here spoken of, were onely made vnto the Iewes. 4. Therefore this word *first*, here signifieth *chiefe*: that this was the chiefe priuiledge and immunity which the Iewes had.

3. And the Apostle giueth instance of this, that they had the Scriptures, 1. Because it was most generall, *& multa concludit*, and concluded many things beside: *Tolet.* 2. Herein consisted a chiefe difference betweene the Gentiles, which had but the law of nature to direct them: and the Iewes, which had also the written law of God: *Perer.* 3. And the Apostle omitteth their temporall priuiledges, insisting vpon a spirituall, as being more precious and durable. *Gorrhan.*

4. By

4. By oracles, τὰ λόγια, ſome ſeeme to vnderſtand onely the law, which was giuen by Moſes, as *Chryſoſtome*, *Theodoret*: but thereby are ſignified all the prophetical writings, which the Iewes had, both the law and the Prophets: *gloſſ. interlin.* though ſpeciall reference be made to the law: as S. Steuen ſaith, that Moſes receiued *the liuely oracles*, Act. 8.38. *Par.*

5. But it will be obiected, that God alſo to others communicated his oracles, as to Pharaoh, Nabuchadnezzer, which were not of Iſrael: it may be anſwered, that 1. God did impart thoſe things not to many of the Gentiles, but to a few: 2. and that of ſome particular things: 3. neither were ſuch oracles and viſions committed to their truſt, but onely for a time reuealed: 4. and that for his peoples ſake, rather then their owne.

6. In that the Apoſtle ſaith, ἐπιστεύθησαν, the oracles of God were committed to their credit, or credited vnto them: 1. The *Syrian* interpreter is deceiued, who maketh it the nominatiue, that the oracles of God were credited or beleeued. 2. And *Origens* obſeruation is much like, that the oracles of God were committed vnto them, which did vnderſtand and beleeue them; but the letter of the law, was giuen to all: for by the words following, v. 3. *What though ſome did not beleeue*, it is euident, that the Apoſtle here ſpeaketh of a generall priuiledge, which was not made void, by ſome mens vnbeleefe. 3. *Eraſmus* ſaith, that thoſe oracles were committed vnto them, *glis magis profutura, quam ipſis*, to profit other rather then themſelues: as though they were committed vnto them to keepe for others vſe: But *Beza* noteth better, that they had thoſe things committed vnto them, *non vt aliena veldepoſitum*, not as an other mans thing laid to pledge, but as their owne proper treaſure, if they could haue vſed it well. 4. And indeed, they were faithfull keepers of the Scriptures, preſeruing them from falſitie and corruption, and are to this day, though they vnderſtand them not: and in the daies of our Sauiour, when many other corruptions both of life and doctrine were obiected againſt them, yet they were not charged to be falſifiers of Scripture. *Faius.* 5. *Chryſoſtome* hath here a good note, *nuſquam illorum virtutes, ſed Dei beneficia in illos enumerat*, the Apoſtle doth not reckon vp their owne vertues among their priuiledges, but he counteth the benefits of God toward them. 6. And this word, *is credited*, (which the Apoſtle vſeth els where, as 1. Cor. 9.17. *The diſpenſation is credited*, or *committed vnto me*) maketh for the credit of thoſe, to whoſe fidelity theſe oracles were committed: *facit ad honorem perſonæ, cui confidimus*, it maketh for the honour of the perſon, which we truſt: as *Ambroſe* ſaith, *maximam fuiſſe laudem Iudæorum, &c.* it was a great praiſe for the Iewes, that they were counted worthy to receiue the law. 7. And this word of *crediting*, ſheweth that what was committed vnto them, *exigendum cum vſuris*, was to be exacted with vſurie: *Gorrhan.* God would require an account of them of his law, which he had credited, & committed vnto them, as is ſhewed in the parable of the talents. *Hugo.* 8. This then was the priuiledge and preheminence of the Iewes; that they were firſt *depoſitarij, tum œconomi*, firſt keepers of Gods oracles committed vnto them, and afterward ſtewards and diſpenſers of them: *Calu.* for the Apoſtles preached the word of God vnto the Gentiles, as it is propheſied, Iſa. 2.3. *The Law ſhall go forth of Sion, and the word of God from Ieruſalem*: and ſo our bleſſed Sauiour ſaith, Ioh. 4.22. that *ſaluation is of the Iewes.*

9. But this further here is to be obſerued, that whereas v.1. the Apoſtle propounded two queſtions, one of the preheminence of the Iewes, the other of the profit of circumciſion; he inſiſteth onely vpon the firſt, and omitteth the other: both becauſe he had anſwered before, concerning circumciſion that it is profitable, if one keep the law, c.2.25. and he haſting to other things, reſerueth that matter to a fitter place, c.4. *Parens.*

2. Queſt. *How mens vnbeleefe can not make the faith of God without effect.*

1. By the word ἀπιστία, here is rather vnderſtood their perfidiouſnes, rebellion, and falling away from God, then the not beleeuing of his promiſes, *Beza:* and by the faith of God, is meant his veritie and conſtancie in keeping his promiſes: as Pſal. 33.4. *All his workes are faithfull. Par.* the Apoſtle then vnderſtandeth, *fidem datam*, faith giuen by God, *Beza.* and the truth of his promiſes, *Bucer:* now, as the former obiection might be made by the Iewes, that if their caſe were no better then the Gentiles, then they ſhould haue no preheminence at all: ſo this ſecond obiection might be mooued by the Gentiles, that although God for his part had made vnto the Iewes many gracious promiſes, yet they by their default, had depriued themſelues of the benefit thereof: to this obiection then the Apoſtle maketh this anſwer, that their vnbeleefe could not make the faith and promiſe of God of no effect.

2. This some expound of the absolute promises of God: for some of his promises are absolute, as those made to the fathers, of the giuing of the lawe, and of the comming of Christ: some were conditionall, as that they should for euer inherite the land of Canaan, if they walked in Gods commandements: the first is called by the schoolemen, *prophetia praedestinationis*, the prophesie of *predestination*, the other the prophesie *comminationis*, of commination: and diuerse will haue the first kind to be here vnderstood, as *Lyranus, Caietan. Perer. Faius. Parens* reiecteth this interpretation, because all the promises of the Law and Gospel haue annexed the condition of obedience or faith.

3. Some giue this sense, by faith, vnderstanding the beleefe of the faithfull reposed in Gods promises; that the infidelity of some could not euacuate the faith of others: *Origen.* but by the words following *let God be true*, shew that the faith of God, that is, made by him, not faith reposed in him, is here signified.

4. Some thus expound, *quantum ad Deum*, that God for his part is ready to keepe his promises, if men performe the condition; but if they by their infidelity depriue themselues of the promise, the fayling is in themselues and not in God, *Pareus dub.* 1. But this doth not fully satisfie, for if the promises of God should haue been altogether euacuated, though not by any inconstancie in God, but their infidelity, yet they should haue been without effect; which the Apostle denieth.

5. *Chrysostome* thus inferreth; that their incredulity is so farre from laying any fault vpon God, *vt maiorem illius ostendat benitatem*, that it more commendeth his goodnes, when he seemed to honour those which dishonoured him: So also *Beza*, the goodnes of God is so much the more commendable, *quanto indigniores sunt, quorum miseretur*, the more vnworthy they are, that he hath mercy on: But to the incredulous the promises of God were of no effect, they were deprived, Heb. 4. 1.

6. Therefore it must be obserued, that the Apostle saith not *all*, but, *some, what though some did not beleeue, Gualter.* they then which beleeued not *non praeiudicabant caeteris*, did not hinder or were preiudiciall to those which beleeued, *gloss. ordinar.* he signifieth, *semper mansisse quosdam, &c.* that there were alwayes found among them in that nation, that beleeued in Gods promises, and therefore the promises of God are not euacuate, *Caluin.* like as, though the Sunne seeme not to rise vnto those, which are blind, yet he doth rise vnto those, that are of perfect sight, *Gryneus.* as then the Sunne should rise, though no man could see it; yet God hath ordained, both that the Sunne should giue light, and some should enioy it: So God would shew himselfe true and stedfast in his promises, though all men should fall away from him: yet he hath ordained, that as he keepeth truth in his promises, so there should be alwaies some in the Church, which should beleeue them.

Quest. 3. *How God is said to be true.*

1. The vulgar Latine readeth, *God is true*, and so some of the fathers haue followed that reading, as *Cyprian epist.* 55 *ad Cornel.* and *Ambrose lib.* 3. *de fide, c.* 3. and so the Syrian interpreter: but in the originall Greeke, it is in the imperatiue, γινέσθω, let God be true: which *Origen* thinketh must be vnderstood, not *praeceptiue*, by way of precept, but *pronuntiatiue*, as pronouncing that God is true: And here it is taken in the same sense, as when we say in the Lords prayer, *let thy name be hallowed:* then *fiat, let him be*, is here all one, as *manifestetur*, let him be manifested to be true: *sit nobis verax, intelligatur*, let him be true to vs, that is, be so taken and vnderstood to be: *Photius*, so also *Basil lib.* 4. *cont. Eunom.*

2. Now this difference is betweene *veracitie* and *fidelitie*; the first is *circa verba*, about words, that no vntruth be vttered; the other is *circa pacta*, concerning couenants and promises, in keeping and performing them: faithfulnes and fidelity alwaies includeth verity: but there may be *veritie* in speaking, without fidelity, when as truth is onely vttered without any promise to performe any thing: But here veracity is taken for fidelitie: as Psal. 86. 15. the Lord is said to be great in kindnes and truth, *Tolet.*

3. Now the Lord is said to be true: 1. not onely *effectiue*, because he effecteth his promises, which he made to Abraham, as concerning the land of promise, and concerning Christ, *Haymo*: but *essentialiter*, he is essentially true and constant in himselfe, he can not lie. Man is saide to be true, because he will not sometime lie, though he may and can lie: But God is so true, that he can not lie; neither doth this argue an impotencie of nature in God: for as in a man *posse mentiri*, to can, or be able to lie, argueth an infirmity, rather then power; so in God it sheweth his power, that he can not lie, because it is contrary to his nature, *Faius.*

4. It

4. It will be obiected, that God sent a lying spirit into the mouthes of Ahabs false prophets: how then is God true, that sendeth forth a lying spirit? *Ans.* Sathan was indeede the author of that lying and offered himselfe to goe: God onely *permitted and suffred him, & efficaciam erroris dedit*, and gaue way, and efficacie of errour, and by his iust iudgement deliuered Ahab ouer to be deceiued, and deluded by them: God was no way accessarie vnto the act of lying, *Faius.*

5. This saying of the Apostle, *God is true*, though it be not cited out of any speciall text of Scripture; yet it may be collected out of diuers places, vnto the which it is agreeable: as Numb. 23. 18. *God is not as man, that he should lie.* Psal. 85. 15. *God is great in kindnes and truth.* Psal. 36. 6. *Thy truth reacheth vnto the clouds.* Psal. 89. 33. *I will not falsifie my truth.* Ier. 10. 10. *The Lord is the God of truth, he is the liuing God, and an euerlasting king:* Out of all these places, or any of them may this sentence be alleadged, *Parens. Perer.*

4. Quest. *How euery man is said to be a lyar.*

1. Foure waies is a man giuing to lying. 1. By the circumstance of his nature, because he is mutable and ready to alter and change his purpose. 2. By the prauity and peruersnes of his will, in not keeping that which he hath promised. 3. In the vanity of his minde, in delighting in lies, and giuing eare vnto fables. 4. In his malice, inuenting and deuising lies many times to beguile and deceiue, *Gryneus, Martyr.*

2. *Hugo* thus distinguisheth these kinds of lying: there is *triplex vanitas*, a threefold vanity, which a threefold lying followeth: there is *vanitas essentiæ*, the vanity of mans nature and essence, which is to be mutable and changeable: and this is common to *man* with all other creatures, and hence is the first kind before spoken of: then there is *vanitas miseriæ*, the vanity of misery and wretchednes, which is incident to all liuing things; such is the misery of mans nature, that neither he can doe what he would, neither yet often will doe that which he can: hence is the peruersnes of the will, in not performing and keeping that which is promised, which is the second kind before spoken of: the third is *vanitas culpæ*, the vanity of sinne; which is proper onely to the reasonable creature: hence are the two last kinds before spoken of, either to giue eare vnto lies, or to deuise them.

3. But there is great difference between *mentiri, & mendacium dicere*, between lying, and telling of a lie: one is said to lie, when he doth it *animo fallendi*, with a mind to deceiue: one may tell a lie, and yet not lie himselfe; when he reporteth that which is false: as many such false and fabulous things, are found in *Herodotus* and *Plinie*, *Faius.*

4. *Augustine* distinguisheth a lie into three kinds: there is *perniciosum*, *officiosum*, *iocosum*, a pernicious lie, which is to deceiue, and doe hurt; an officious lie, which is made to preserue an others life; and a lie made in merriment in sport: none of these lies can be iustified, but the first is the worst. But here is no place at large to handle these things: I referre the Reader to the questions vpon the 9. Commandement in *Hexapla vpon Exodus*, chap. 20.

5. Quest. *Whether euery man can be said to be a liar.*

Origen here mooueth this doubt, if euery man be a liar, then Paul also was a liar, and Dauid, for they were men.

1. *Hierome* vpon this place would haue this generall particle, *all*, to be restrained, and to be taken for the most part: as when S. Paul saith, *All seeke their owne:* and Psal. 145. *All are gone out of the way.* But it is euident v. 12. of this chapter, that the Apostle vnderstandeth all, without any exception.

2. Some by *omnis*, euery one, vnderstand the Iew, or such as were incredulous: *gloss. ordinar.* But *Beza* well maketh a difference between ἄπιστος, disobedient, vnfaithfull, which he affirmed onely of some, and ψεύστης, a liar, which he ascribeth to all without exception.

3. Another answer is, that in respect of God, all men are said to be liars, because God onely is immutable: But in this sense, not onely men but Angels should be said to be liars, for they also are mutable and changeable beeing compared with the Creator.

4. There are then two answers, which will fully satisfie: 1. The Apostle speaketh of men, as they are in themselues by nature, so euery one is apt and prone vnto lying, not as they are regenerate and renewed by grace, and speake by the spirit of God, as Dauid, and Paul did: *Parens:* this solution followeth *Augustine* in his commentarie vpon the 116. Psalme, *Enc-*

ry man is a lyar, if man be considered in himselfe, *sed gratia Dei verax efficitur, but by the grace of God he is made true:* and againe, he alleadgeth that place in the Psalme, *I said, ye are gods, &c. in tantum non erit homo mendax, in quantum homines erunt dij*, as men are gods, so they are not liars: So before him *Origen* vrging those words of our Saviour, Ioh. 10. 35. *If he called them gods, to whom the word of God was, &c.* but the word of God came vnto Dauid, and vnto Paul, *non vtrique homines erant, sed dij:* therefore they herein were not men, but gods. 2. This must be vnderstood, of a generall proneness and inclination by nature vnto lying, not of the very act it selfe of lying: It followeth, because every man is naturally a liar, that therefore morally he should be a lyar in act: *Parens:* so then every man is said to be a liar, *quia mentiri potest, quamuis non mentiatur*, because he may and can lie, though alwaies he doe not lie, *Tolet.*

6. Quest. *How the Prophet Dauid is to be understood saying, Every man is a lyar, Psal.* 116. 11.

1. Some doe thus interpret, *nihil est firmum vel stabile in rebus humanis*, nothing is firme or stable in humane matters, *Theodoret*: to the same purpose also *Euthymius, fallax est humana vita facilitas*, the happines of mans life here is deceitfull: But this being a most true position, how could the Prophet say, *I said in my haste*, as correcting his hastie and vnadvised speach, in thus saying.

2. Some preferre this sense: that Dauid being much troubled and perplexed with his manifold afflictions, and sometime tempted with diffidence, doth correct himselfe, and confesseth, that God notwithstanding was true, though all men were liars: *Perer.* but it is evident by the Prophets words, that this is not a correcting, but a corrected speach, which he spake in his haste.

3. *Origen* deliuereth a third sense: that Dauid having revealed vnto him the truth by faith, saying a little before, *I believed, and therefore I spake*, doth thankfully acknowledge, that he had received the revelation of the truth from God; whereas al other men, as Philosophers, and the wise among the heathen, were liars: their writings were full of errour, and falsehood: But that by all, he understandeth not onely the vnbeleeving Gentiles, but all men in generall, is evident, v. 12. following, as hath beene shewed before.

4. *Calvin*, whome the *Geneuens.* follow, thus expoundeth, *nihil esse certi vsquam ab homine, neque in homine*, that there is no certeintie, neither from man to be looked, nor yet in man: but this being a most true and aduised assertion, why then should the Prophet there say hee spake it in haste: for so the word there signifieth, as likewise Psal. 31. 22. *I said in my haste, I am cast out of thy sight.*

5. *Vatablus* thinketh that Dauid meaneth those, which said, when Saul persecuted him, that he should neuer enioy the kingdome, and therefore he trusting to Gods promises, saith they were all liers: But why then should Dauid say, *I said in my haste:* as confessing that hee thus spake in his heat and haste?

6. Wherefore the meaning of the Prophet Dauid there is this, that being oppressed with his manifold and great afflictions, he had some distrustfull thoughts, in so much, that he began to thinke, that euen Samuel and Nathan, which had made vnto him such promises concerning the kingdome, were but men, and had spoken as men vnto him: And this sense may be confirmed by the like place, Psal. 31. 22. cited before, *I said in my haste: Ioan. Cantan. Iansenius.*

But two objections will be made against this interpretation. 1. If Dauid be thus vnderstood, this allegation should seeme to be impertinent: for the Apostle groundeth vpon that saying of Dauid, as a certen and vndoubted axiome, which Dauid their vttered in haste. *Ans.* 1. It is not necessary to graunt, that S. Paul citeth this place out of that Psalmes the like saying is found, Psal. 39. 6. *Every man is altogether vanitie.* 2. But it may safely be admitted, that the Apostle hath reference to this very place, Psal. 116. and yet he keepeth the Prophets sense: for though Dauid were deceiued in the particular application to Samuel, and other Prophets; yet the speach was true in generall, *every man is a liar*: here was Dauids errour, that he tooke them to speake as other men: this generall ground of Dauids speach the Apostle followeth.

2. *Obiect.* The word there vsed *behaphzi*, *Vatablus* translateth, *in praecipiti meo fuga* in my hastie flight: the vulgar latine, *in excessu meo*, when I was beside my selfe for feare: it needs not be translated, *in my haste. Ans.* 1. The word *chapaz*, signifieth indeede all these, to

make

make haſt, to be aſtoniſhed, to mooue for feare, to precipitate: but the more vſuall and proper ſignification, is to make haſt: as Exod.12.10. *Ye ſhall eate it in haſt:* Pſal.104.7. *They haſt away.* 2. And whether it be tranſlated in my haſt, or in my feare, the ſenſe is all one: that Dauid ſpake thus in his heat and paſſion. 3. And that it is not meant of his externall flight of bodie, but rather of the acceleration and haſt of his affections, is euident by the like place, Pſal.31.22. *I ſaid in my haſt, I am caſt out of thy ſight.*

Queſt. 7. *Of the occaſion of theſe words, cited out of the 51. Pſalme, that thou mighteſt be iuſtified, &c. againſt thee only haue I ſinned.*

The words in the 51. Pſalme immediately going before are theſe, v.4. *Againſt thee only haue I ſinned, and committed euill in thy ſight:* how Dauid is ſaid to haue ſinned onely againſt God, it is diuerſly ſcanned.

1. *Gregorie* thus expoundeth: *tibi ſoli peccaui*, againſt thee onely haue I ſinned; *quia tu ſolus es ſine peccato*, becauſe thou onely art without ſinne: man is not ſaid to ſinne againſt man, *quia eum aut par, aut grauior culpa inquinat*, becauſe either he is defiled with the ſame, or a greater ſinne: But though euery man be a ſinner, this is no reaſon, but that one man may treſpaſſe againſt another.

2. *Origen* thus expoundeth Dauid by theſe words of S. Paul, 1. Cor.2.15. *The ſpirituall man diſcerneth all things, yet he is iudged of none:* therefore *againſt thee onely haue I ſinned:* becauſe others cannot iudge me, *quia ſpiritualis ſum*, becauſe I am ſpirituall, &c. But Dauid in this act, was not ſpirituall, but carnall.

3. *Caietan* thinketh that Dauid ſo ſpeaketh, becauſe he was King, and had no ſuperiour iudge, to whom he was ſubiect; and therefore he is ſaid onely to ſinne againſt God: becauſe he onely was his ſuperiour Iudge: But Dauid ſtandeth not here vpon any perſonall prerogatiue, he ſetteth forth the qualitie of his offence.

4. Another expoſition which *P. Martyr* mentioneth is, he ſaith he ſinned onely againſt God, becauſe he ſinned againſt his law: for although he had treſpaſſed againſt Vrias, and Bathſheba his wife, yet thoſe were ſinnes none otherwiſe, then as they were prohibited by Gods law? But in this ſenſe not onely Dauid, but euerie one beſide ſhould be ſaid to ſinne againſt God.

5. Some giue this ſenſe: *againſt thee only*, that is, cheifly: he had ſo profaned Gods couenant, abuſed his benefits, cauſed the name of God by this his fall to be blaſphemed, that he had offended God moſt of all, *Mart. Gualter.* But they are two diuerſe things, to ſinne onely againſt God, and cheifely to offend him.

6. Wherefore, Dauid here hath relation to the ſecreſie of his ſinne, which was carried ſo politikely, that the world perceiued it not: yea Ioab, though he was priuy to Vrias death, yet knew not the cauſe, *Vatab. Iun.* and thus before them *D. Kimbi*: this ſenſe is warranted, 2. Sam.12.12. where the Lord ſaith, *Thou didſt it ſecretly, but I will doe this thing before all Iſrael.*

Queſt. 8. *Of the diuerſe acceptions of this word, iuſtified.*

1. *Iuſtice*, is taken diuerſe wayes. 1. It is vſed to ſignifie a generall conſent and concurrence of all vertues, which we call righteouſneſſe: in this ſenſe Iob is called an vpright and iuſt man, Iob 1.8. 2. It properly ſignifieth that ſpeciall vertue, which is ſeene in giuing vnto euery one their owne, as Luk.18.3. *Doe me iuſtice againſt mine aduerſarie.* 3. It is taken for the goodneſſe of God, in performing vnto vs though vnworthy, that which he hath promiſed: as S. Paul ſaith, 2. Timoth. 4.8. *Which the Lord the iuſt Iudge ſhall giue me at that day, &c.*

2. So likewiſe to *iuſtifie* is vſed in a diuerſe ſenſe. 1. It ſignifieth to declare or manifeſt one to be iuſt: as it is ſaid, Matth.11.19. *Wiſedome is iuſtified of her children.* 2. to abſolue or pronounce innocent, Rom.8.33. *It is God that iuſtifieth, who ſhall condemne?* 3. we are ſaid to be iuſtified by faith, that is, to be reputed and counted iuſt by the righteouſneſſe of Chriſt, applyed and imputed vnto vs by faith. 4. and it is alſo vſed of that inchoate and imperfect righteouſneſſe, which is in the regenerate: 22.11. Reuel. *He that is iuſt, iuſtificetur adhuc, let him be iuſtified ſtill, Beza, Gryneus*: here it is taken in the firſt ſenſe, God is ſaid to be iuſtified, that is, declared, acknowledged to be iuſt.

Quest. 9. Of the meaning of these words, *That thou mightest be iustified in thy words, and ouercome when thou iudgest.*

1. Some doe specially apply these words vnto Christ: as *Augustine, vidit futurum iudicem iudicandum*, he saw that the Iudge to come should be iudged, *tract. in Psal. 60.* to the same purpose *Gregorie* expoundeth, that Christ was iustified in his words, and ouercame when he was iudged of Pilate and the Iewes, there was no guile found in his mouth: *Hugo* addeth, that he ouercame when he iudged and triumphed ouer Sathan, and all the infernall powers vpon the crosse: But in this sense there should be small coherence in Dauids words: for hee confessing his sinne, saying, *against thee onely haue I sinned*, adding further, *that thou mayest be iustified, &c.* hath relation to his present state, how God should be iustified in forgiuing his sinne: and the Hebrew word is taken actiuely, *when thou iudgest*, not when thou art iudged, so that it cannot fitly be applyed to Christ beeing iudged.

2. Some giue this sense, *Against thee onely haue I sinned, vt dum ego & omnes peccamus, &c.* that while I and all other sinne, thou onely maiest appeare to be iust, *gloss. ordinar.* so also *Oecumen. Agnosco me nihil agere sine peccato*, I confesse, that I doe nothing without sinne, to thee onely belongeth the praise of all goodnes: But Dauid speaketh not of other mens sinnes here but of his owne, and not of all his, but this speciall sinne, which he had committed; neither doth he meditate of the iustice and goodnes of God in generall onely, but as he had experience of his goodnesse, in the particular remission of his sinne.

3. Some by *words* here vnderstand Gods promises, which he had made to Dauid, touching the continuance of the kingdome in his seed, and the comming of the Messiah: which promises some might think God would reuoke because of Dauids sinne, and therefore God, though men so iudged of him, that he would alter his promises, yet he would shew himselfe iust in keeping his word with Dauid: *Thomas, Lyranus, Tolet, Perer.* But Dauid maketh not mention here of any such particuler promises: but such, as other sinners also vpon their repentance might haue comfort in, as he saith, v. 13, *I will teach thy way vnto the wicked, and sinners shall be conuerted vnto thee.*

4. *Caluin* and *Parens* thus interpret: that Dauid confessing his sinne, acknowledgeth God therein to be iust, whatsoeuer he should lay vpon him for his sinne, that howsoeuer men might murmure against God, and so iudge him vniust, yet his iudgements were most vpright and so God should be pure when he was iudged of men, or to reade it actiuely, when he iudged sinners for their sinne: But in this sense it should not seeme to be much pertinent to S. Pauls purpose; who would proue by this place, that the Lord is true and iust of his promises, though men doe faile in their obedience.

5. *Theodoret* and *Euthymius* thinke, and so likewise *Iunius*, that Dauid hath speciall relation to that conference, that Nathan had with Dauid, 2. Sam. 12. and the punishment there denounced: confessing it was iustly inflicted vpon him: & so God was iustified in his words and speaches, which Nathan had in his name with Dauid.

6. Yet further, as I denie not, but that Dauid hath speciall reference vnto that iudiciall proceeding, which the Lord had with Dauid, when he sent his Prophet Nathan: it is more agreeable to the Apostles purpose, to vnderstand this of Gods promise made to Dauid, by Nathan, that his sinne was forgiuen him, then of the iudgement there inflicted: that God notwithstanding Dauids sinne, yet would keepe his promise toward the elect for the remission of their sinnes: and so *Vatablus* will haue it depend vpon the 2. verse, *Wash me from mine iniquitie, that thou mayest be iustified, &c.* or *Lyranus* immediately after these words, *Against thee onely haue I sinned*, vnderstandeth to bee supplyed, *remitte mihi*, forgiue me: Thus *Beza* also referreth it to Gods gracious promise of remission of sinnes: And so it is best agreeable to the Apostles purpose, who sheweth by this testimony, that the vnbeleefe of some maketh not the faith of Gods promises of no effect: and as before the Apostle set the truth of God, against mens lying; so here in this sentence, mans frailty appeareth on the one side, in Dauids sinne, and Gods truth and constancie in forgiuing the same, *Tolet.*

7. Now whereas the Apostle followeth the Septuagint, *and ouercome when thou art iudged*: but out of the Hebrewe it is thus interpreted, *and, mayst be pure when thou iudgest*, first the Apostle retaineth the receiued translation which was much accounted of, specially seeing it kept the sense of the originall; for he which is pure and blameleesse, ouercommeth in right iudgement, *Faius*, and God beeing pure and free from the accusations of the wicked,

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therein ouercommeth their murmurings, against his iudgements. *Parens.* Secondly, the other word ἐν τῷ κρίνεσθαι, in iudging, may as well be in the meane voice as the passiue: and so may be taken actiuely, *when thou iudgest*, as some read passiuely, *when thou art iudged*, *Beza*, *Parens.*

Quest. 10. *Whether a man may doe euill, and commit sinne to that ende to set forth Gods iustice.*

This doubt is mooued by occasion of the Prophets words: because after he had said, *I haue done euill in thy sight*, it followeth, *that thou maiest be iustified*: to the which these answers may be made. 1. Dauid when he sinned did not propound this as the ende to himselfe thereby to set forth Gods iustice, but this euent followed: this word *that*, doth not then shewe the cause, but the order rather and euent of the thing, *Perer.* where is not relation to Dauid, that he did it to this end, but vnto God, who turned this euill vnto good. 2. Or these words, *that thou mayest be iustified*, are not to be referred, to the words immediately going before, but to the 3. verse, *I knowe mine iniquities:* Dauid therefore sheweth not, *quo fine prius peccarit malum*, with what intent he did euill before, *sed quo fine nunc faciat bonum*, but with what end he now did well in confessing his sinne, namely, that God might receiue glorie thereby. 3. *Vatablus* also referreth these words vnto the 2. verse, where he saith, *wash me throughly from my sinnes*, and then these words in sense are to be annexed, that *thou mayest be iustified*, &c. this was not then *finis peccati*, *sed precationis*, not the ende of Dauids sinne, but of his prayer; that God in forgiuing his sinne might appeare to be iust and true in his promises in forgiuing the sinnes of the elect.

Quest. 11. *Of the meaning of the 5, 6, 7, 8. verses.*

1. Now followeth the third obiection, issuing out of the former: for if Gods iustice and truth in keeping his promises, doe appeare in remitting the sinnes of the faithfull; that notwithstanding their sinnes, yet he is faithfull in performing his promises: then it would follow, that our vnrighteousnes commendeth the iustice of God: and hereupon ensue three other inconueniences. 1. That God should be vnrighteous in punishing that which maketh for his glorie. 2. Nay, he should not be said to be so much as a sinner, by whom the glory of God is promoted, v. 7. *Why am I yet condemned as a sinner?* 3. And it would follow, that if by our sinnes the iustice of God were set forth, we should still commit sinne and doe euill, that good might come thereof, the setting forth of Gods glory, *Gerhan.*

2. Whereas the Apostle saith according to the Greeke text, I speake κατ' ἄνθρωπον, according to man, *Origen* seemeth to approoue and follow an other reading: as though it should bee κατ' ἀνθρώπου, against man: for the Greeke preposition κατὰ, with an accusatiue case signifieth *according*, but with a genitiue, *against*: and so hee would ioyne it to the former words, *is God vnrighteous, which inferreth, or inflicteth punishment against man.* But there is an other word λέγω, I speake, which should bee quite cut off in this sense, beside this phrase, *I speake according to man*, is vsuall with the Apostle: which he vseth vpon diuerse occasions: 1. To decline enuie, when he is forced to speake of himselfe, and his owne doings, he thus speaketh according to the wisedome of men, 1. Cor. 15. 31. 2. Cor. 11. 16. 2. Sometime he vseth this forme of speach, when he taketh somewhat from the common vse of men, for a more liuely demonstration of that, which he hath in hand, Rom. 6. 19. 1. Corin. 8. 9. 3. Sometime according to man, is as much as according to the flesh, and after the guise of carnall men: and so the Apostle here speaketh in the person of a carnall man, *Beza noteth.*

3. But whereas, v. 7. the Apostle saith, *Why am I yet condemned as a sinner*, the most interpreters agree to make it a part of the same obiection: that God should seeme vniust in punishing sinners by whom his glorie is set forth: *Tolet* maketh it rather an answere to the obiection: that S. Paul proueth by two arguments, that God is not vnrighteous, one by his office, that he is iudge of the world; the other by the execution of his iustice, that if God were not iust, *I should not be punished as a sinner:* but the former words going immediately before, *If the veritie of God, hath more abounded through my lie vnto his glorie:* sheweth that it is part of the obiection, which also is continued still in the verse following; *And, &c. why doe we not euill, &c.*

4. By veritie here, v. 7. is not vnderstood, the verity of doctrine; and by a lie, erroneous and false doctrine; as *Origen* here sheweth by diuerse particular instances, of the false positions

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sions of the Philosophers, how the veritie and truth of God, hath thereby more manifestly appeared: But by veritie rather the iustice of God and constancie in keeping his promises is vnderstood; and by a lie, the perfidiousnesse of men, whereof the Apostle spake before, v. 3.

5. Now to this obiection the Apostle maketh 4. answers. 1. He reiecteth this impious calumniation, as blasphemous, and absurd, thinking it worthy of no better answer, saying, *God forbid.* 2. He addeth a reason taken from Gods office; he is the iudge of the world both present and to come, who doth both gouerne the world in equitie, and shall as the supream Iudge giue vnto euery man according to his workes; he therefore cannot be vniust. 3. To the last part of the obiection he saith, first, that they doe blaspheme the Apostle, v. 8. in raising such a slaunder of him, as though he should teach any such doctrine, that men should doe euill, that good may come thereof. 4. Then he saith, their *damnation is iust:* which words some doe vnderstand actiuely, that the Apostle condemned such positions; referring *whose* to the obiections: but it is better vnderstood passiuely of their persons, that for this their blasphemie, they deserue to be condemned of God, *Parens.*

6. Thus the Apostle answereth pithily to these cauils and obiections, repelling them, that howsoeuer men may imagine, yet God is most iust in punishing of sinners, though thereby his glorie is set forth. So that thus much is insinuated in the Apostles answer: that it followeth not, that God should therefore forbeare the punishment of the wicked, because by their iniquitie, his iustice and goodnes is more set forth, because it is not of their sinne, that any good commeth thereof, but of Gods goodnesse: they *per se*, by themselues are no cause of the setting forth of Gods glorie, but *per accidens*, by an accident: God thereby taketh occasion to manifest his *iustice* in their condigne punishment, as he did in the destruction of *Pharaoh:* his *wisedome* as he did vse the malice and enuie of Iosephs brethren, to effect his purpose in bringing him to honour: his *clemencie*, in doing good to his Church, as by Iudas treacherie Christ was deliuered vp to death, for the redemption of the world: But therefore none of their sinnes were excused, because they had no such intent to set forth Gods glorie; but God who brought light out of darkenesse, was able by their workes of darkenesse, to manifest the light of his truth, *Parens.*

Like as when the Iudge condemneth a malefactor, his vprightnesse appeareth in his iust condemnation: and the greater the disease is, the more commendable is the skill of the Physitian in healing it: yet no thanks is either due to the malefactor for the one, or to the diseased patient for the other, *Mart.* So likewise, that mans sinne setteth forth the goodnesse of God; it is not of the nature of sinne, *sed ex infinita bonitate, sapientia, & potentia Dei*, but of the infinite goodnesse, wisedome, and power of God, who can turne mens sinnes to his further glorie, *Perer.*

And further, here we are to distinguish between *malum culpæ, & malum pœnæ*, the euill of the offence, and the euill of punishment: the first simply and by it selfe maketh not to Gods glorie; but the punishment of sinne, which is occasioned by sinne, God ordaineth for the declaration of his iustice, *Lyran.*

Quest. 12. *Whether none euill is to be done at all, that good may come thereof.*

1. This is a most true conclusion in diuinitie, that no euill must bee done, or sinne committed, that some good may bee caused thereby: for the contrarie the Apostle here condemneth, and saith their damnation is iust, that thus obiect, *Why doe wee not euill, that good may come thereof?* the reason hereof is this, no sinne is eligible, for whatsoeuer is eligible, and to be made choice of, is good, but sinne is no wayes good; for then it should not bee sinne, yet sinne may be the occasion of the further setting forth of Gods glorie: as the offences of theeues and murtherers, may be the matter for the iustice of the Iudge to worke vpon; and diseases are occasions for the skilfull Physitian to shewe his skill: yet as therefore a man will not choose to be diseased, that the Physitian may growe famous in healing him, so neither are sinnes to be of purpose committed, that Gods iustice should bee thereby set forth, *Mart.*

2. But here the former distinction taketh place, betweene *malum culpæ*, & *malum pœnæ*, the euill of sinne, and the euill of punishment; the first is no wayes to be chosen: a lesse sinne is not to be committed to auoide a greater; for if no euill is to be done for a good end, then the lesse euill or sinne is not to be committed to auoide a greater: for the auoiding of euill is also a good thing, *Caietan.* But of other things, which are not euill in their nature, but

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are counted euill in respect of temporall losse, there one may make choice of the losse, *Per rem*: as Dauid did rather chuse to haue the pestilence sent vpon the land, then famine, or captiuitie: and here that similitude of *Gregorie* may haue place, *Vt qui murorum ambitu clauditur euadit, &c.* as hee that is compassed and closed in with a wall, that he cannot escape, there taketh his flight, *vbi breuiem murum inuenit*, where the wall is the lowest: so of such temporall euils a man may make choice of that which bringeth the least inconuenience.

3. And concerning the first sort of euills, there is also a kind of choise to be made, when there is a necessitie: as when one is driuen to such a straight, as that hauing taken a rash oath to doe an vnlawfull thing, and the oath being made, he must either breake his oath, and so commit periurie, or keepe his oath, and so breake charitie: it is the lesse of the two euills, to breake a wicked oath, then fulfill it, as Herod did in putting Iohn Baptist to death: for in violating the oath, *Creatorem offendimus*, we doe but offend the Creator; but in performing a cruell and bloodie oath, we both transgresse Gods commandements, & also offer wrong vnto our brother: thus was it decreed, *Concil. Toletan. 8. vbi periculi necessitas imminet, &c.* where the necessitie of the danger compelleth: which necessitie is, when a thing is once committed, and cannot be vndone againe, as in taking a rash oath: which necessitie, or perplexitie, as *Caietan* well noteth, is not *ex parte rerum*, on the behalfe of the things: for it is not necessarie for a man, if it were in his power either to sweare falsly, or to breake charitie: but it is *ex parte hominis*, on the behalfe of man, who cannot recall that which hee hath once done, *Caietan.*

4. But against this position the example of Lot will be obiected, who to preserue the young men from the beastly rage of the Sodomites, would haue prostituted his daughters vnto them: if this fact were not good, why doth S. Peter call him iust Lot, 2. Pet. 2. if it were, then one may doe good, that euill may be occasioned thereby.

Concerning this act of Lot, there are diuerse opinions: some doe commend and iustifie it, as *Ambros. l. 1. de Abraham. c. 6. Chrysostome hom. 43.* so also *Thomas, Caietan.* Some againe blame Lot in so doing, and disallow this fact: as *Augustine qu. 42. in Genes. & Iunius, Calvin in loc. Tostatus, Lyppom. in catena.* and this seemeth to be the better opinion: for *Augustine* determineth, *Nolis facere magnum scelus tuum, dum magis horresis alienum*, doe not make thine offence great, while thou feares an others: sinfes: yet two things doe excuse Lot, his zealous care to preserue the young men from violence, and his perplexed and troubled minde, not well considering what he did: And whereas S. Peter calleth him iust Lot, that is, not absolute in respect of this particular fact, but of his vpright life, who was not touched with the vncleane conuersation of the citie, but greiued thereat.

5. Here further may be noted a certaine ouersight of *Gregorie*, who disputing this point, that of two euills the lesse is to be chosen, giueth this instance, that the Apostle saying, *To auoid fornication, let euery man haue his wife: concessit minimo, & malum declinauit*: he permitted the lesse (euill), to auoide the greater: so he thinketh it not to bee without fault to marrie, though it be lesse: and he will proue it by these words of the Apostle, *I speake this by permission, not by commandement, non vt sine vitio, quod ignoscitur, & non præcipitur*, that is not without fault which is pardoned, not commanded, *Gregor. l. 32. Moralium.*

Contra. 1. If it were an euill or sinne to marrie, then God should be the author of sinne, who was the institutor of marriage: if men doe abuse the marriage by their intemperancie, that is their fault, not any euill in the thing. 2. The Apostle doth not pardon them their marriage, but he permitteth them to marrie as a thing lawfull for all, if they will vse the remedy, but not necessarily imposed by way of commandement: for they which haue the gift of continencie are not bound to marrie. 3. The Apostle then in allowing to marry to auoid fornication, doth not preferre the lesse euill before the greater, but prescribeth the remedy, which is good to preuent the greater inconuenience of euill, which would follow, if the remedie were not vsed.

13. Quest. *Whether God doe not euill, that good may come thereof, in reprobating the vessels of wrath, to shew his power.*

Obiect. 1. The Apostle saith, Rom. 9. 22. *What and if God would to shew his wrath, and make his power knowne, suffer with long patience the vessels of wrath prepared to destruction?* here God should seeme to doe that which is euill, as to prepare the vessels of wrath to destruction, for a good end, namely, to declare his power.

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3. Likewise to permit and suffer euill to be done in the world, to exercise his iudgements, or declare his prouidence seemeth to be euill, as when hee suffered Iosephs brethren to sell him into Egypt, that Iacobs family by this meanes might be prouided for: for he which suffereth euill to be done, when he may hinder it, seemeth to consent vnto it, and so is accessarie thereunto: as a Magistrate sinneth in sufferipg adulterie, murther, and other sinnes to go vnpunished.

Ans. Concerning the first obiection, it is not euill, that some are vessels of wrath prepared to destruction. 1. Because it is Gods will, which is alwaies iust and holy: yea Gods will is a perfect rule of iustice. 2. And that which tendeth to Gods glorie, cannot be euill; as God getteth himselfe glorie in the condemnation of the wicked. 3. That which is alreadie fully done cannot be euill; but God in reiecting some, doth that which he may doe by lawfull right, to dispose of his owne as it pleaseth him; as no man can reprooue the potter in making some vessels of honour, some of dishonour of the same peice of clay. 4. But seeing in the ende God reiecting and reprobating of some, namely such as by their sinnes deserued eternall death, appeareth to be most iust, it must needs also be good, for that which is iust is good.

2. To the other obiection of Gods permission it may be likewise answered, 1. To permit euill to be done, and to consent to euill, doe not necessarily follow one the other: hee that permitteth, onely hath a will not to hinder; but hee that consenteth, approoueth that which is done. 2. And that God consenteth not to that which he permitteth is euident, because he punisheth sinne, which he suffereth to be done. 3. God in permitting euill to bee done, onely consenteth to that good which he draweth out of euill, and for the which hee suffereth the same to be done. 4. The case is not like betweene God permitting euill to bee done, and the Magistrate: for 1. God is free, and is not tied to any law, but the Magistrate sinneth in euill therein doth contrarie to Gods law, or mans. 2. Man oftentimes of some infirmitie suffereth euill, either because he is hindred by some greater power, and cannot punish it, or he is corrupted, and so winketh at sinnes: but none of these are incident to God. 3. If the Magistrate propound vnto himselfe some good ende, in vsing connivence in some sinnes, yet he is not sure to effect it as God is. 4. Beside it belongeth vnto the Creator to giue vnto his creatures freely to worke according to their nature: for otherwise he should restrain the ordinarie course of things: But this no way concerneth the Magistrate in his connivence, *&c.*

Quest. 14. *In what sense the Apostle denieth the Iewes to be more excellent then the Gentiles, v. 9.*

vers. What then, *are we more excellent?* There is a double sense of these words, some think that this is spoken in the person of the faithfull which were circumcised, as though they were more excellent then the Iewes, which abused the blessings which the Lord had bestowed vpon them: but if the Apostle had spoken here of the circumcised, he would not haue named himselfe, as one of them, *are we more excellent?* therefore the other sense is better, that the Apostle speaketh here in the person of the Iewes, least they might haue gloried too much, in their preheminence and prerogatiues which the Apostle had yeelded vnto them before the Gentiles, *viz.*

2. Now the Apostle in denying vnto the Iewes that excellencie, which hee before had yeelded vnto them, *v.* 1. is not contrarie to himselfe: for the reconciling whereof, 1. Some thinke, that S. Paul before spake of the excellencie of the Iewes beyond the Gentiles, before the comming of Christ, but here of their state in the Gospell, when they had no such preheminence, as the Apostle saith, Colos. 3. that in Christ there is neither Iewe nor Gentile: But *Thomas* refuseth this, because that euen in the state of the law, the Iewes transgressing against the law, were no better then the Gentiles, as Ezech. 5. 10. *She hath changed my iudgements into wickednes, more then the nations, &c.* 2. Some giue this solution, that their preheminence was in respect of the promises, on Gods behalfe, which he made vnto the Iewes, but in respect of their owne nature, they were sinners as well as others, *Thomas, Peterius:* they had no preheminence, by their owne merits: to this purpose, *Gualter, Hyperius, Aretius*, with others: But *Tolet* refuseth this vpon this reason, because in this sense, neither should a Christian man haue any preheminence before a Gentile, seeing the one meriteth not more at Gods hand, then the other: these things wherein they excell, *non meritis propriis acceperunt*, they haue not receiued by their owne merits. *Annot.* 6. 3. The preheminence

minence then before graunted, and now denied, is neither in reſpect of the diuers times, nor of their perſons, but of the cauſe in hand, that although the Iewes had ſome ciuill and Eccleſiaſticall prerogatiues, they had the law and circumciſion, which the Gentiles had not, yet concerning their manner of iuſtification before God, it was all one, the Iew was no more iuſtified by works then the Gentile, but both of them were iuſtified onely by faith. *Pet. Tol.*

15. Queſt. *Of the meaning of certaine phraſes, which the Apoſtle vſeth, v. 9. We haue alreadie proued, and, vnder ſinne.*

1. The Greeke word is προῃτιασάμεθα. 1. Some tranſlate, *criminati ſumus*, *we haue accuſed*: *Greeke ſchol. Beza, Pareus*: but it had beene ſufficient to haue ſaid, we haue ſhewed both Iewes and Gentiles to be vnder ſinne, this was a ſufficient accuſation it ſelfe, without any ſuch expreſſe addition, that he had accuſed them: *Tolet.* 2. *Pererius* maketh this the ſenſe, I haue alleadged this as a cauſe, that all are vnder ſinne, namely as the cauſe and occaſion, why the Iewes in the matter of iuſtification are not preferred before the Gentiles: *Per. Haymo*: but that the Apoſtles ſpeach ſhould be imperfect, ſaying thus much in effect, we haue ſhewed this as the cauſe, that all are vnder ſinne, not ſhewing whereof it ſhould be a cauſe. 3. *Tolet* deuiſeth an other ſenſe, expounding it by the paſſiue, we haue bene all accuſed that both Iewes and Gentiles are vnder ſinne: but the Greeke conſtruction will not ſuffer this ſenſe, for *Iewes and Gentiles*, is put in the accuſatiue, and ſo can not anſwer vnto the word, *accuſed*. 4. Some thus interpret, *cauſis redditis oſtendimus*, we haue ſhewed by rendring the cauſe, why all ſhould bee vnder ſinne: that the Apoſtle had not onely ſhewed this, but rendred alſo the cauſe: *Chryſoſt. Ambr. Sedul. Eraſm. Vatabl.* but *Beza* thinketh that the word is not found in that ſenſe. 5. Wherefore the beſt interpretation is, *euicimus, probauimus*, we haue prooued before, *Oecumen. Genebrard.* we haue ſufficiently ſhewed by reaſon, that all are vnder ſinne: ſo alſo the Syrian interpreter readeth, *pronuntiauimus*, we haue pronounced: and *gloſſ. interl. rationibus oſtendimus*, we haue ſhewed by reaſon.

2. *Vnder ſinne*, which ſignifieth three things, 1. That although the act of ſinne doe paſſe, yet there remaineth ſtill a blot in the ſoule and conſcience, and a guiltines of ſinne, as Ioſu. 22. 17. we are not cleanſed from the wickednes of *Peor* vnto this day: *Perer.* 2. To be vnder ſinne, is *teneri reatu*, to be held guilty of ſinne, *Pareus*: to be ſubiect vnto the curſe and malediction due vnto ſinne, *Piſcat.* and ſo guilty of euerlaſting damnation. 3. And beſide it ſignifieth the ſeruitude vnder ſinne, that they doe walke and liue in ſinne, and can not be deliuered from the tyranny thereof, *Tolet.* as to be vnder the law, is to be in ſubiection, thraldome, and vnder the curſe of it. *Pareus.*

16. Queſt. *Whence the Apoſtle alleadgeth theſe teſtimonies, v. 10. to 18.*

1. All theſe allegations according to the vulgar Latin edition, are taken out of the 13. Pſalme, where all thoſe ſentences ſtand together in this order, wherein they are cited here. And one *Lindanus* a Popiſh writer, would proue hereby the Hebrew text to haue beene corrupted by the Iewes, becauſe onely v. 10, 11, 12. are there found Pſal. 14. according to the Hebrew originall, and he affirmeth that he had ſeene an Hebrew copie thought to haue beene *Auguſtins* the Monke that was ſent into England, where theſe eight verſes doe ſtand in the Hebrew text, as they are here alleadged by S. Paul. But *Pererius* miſliketh this aſſertion: 1. He vrgeth *Hieromes* opinion who was more auncient then that *Auguſtine*, who findeth not all theſe ſentences in the Hebrew. 2. It is not like that the Iewes could all conſpire to corrupt the Greeke text, who otherwiſe are found to haue beene alwaies moſt carefull to preſerue the Scriptures vncorrupted: neither had they any reaſon to raſe out any of thoſe ſentences, ſeeing therein is contained no manifeſt prophecie of Chriſt. 3. And concerning that Hebrew copie, *Ioannes Iſaac* ſometime profeſſor of the Hebrew tongue at *Colen*, writing againſt *Lindanus*, thinketh it was patched together by ſome vnskilfull Hebritian, who might turne the Latine into Hebrew.

2. *Pererius* thinketh that the Hebrew text is not corrupted in that place, yet he would haue the vulgar Latine tranſlation to be retained, becauſe of the antiquity thereof, which inſerteth all thoſe verſes in the 14. Pſalme: But if he acknowledged the Hebrew to be perfect, and the Latine tranſlation to put in more, then is in the Hebrew, why ſhould not the Latine text be corrected according to the Hebrew?

3. Therefore the truth is, as *Hierome* thinketh, *præm. l. 16. comment. in Eſaiam*, that this whole text is not taken out of the 14. Pſalme, *ſed partim ex Iſaia, partim ex Pſalmis eſſe*

contextum, but is framed together partly out of the Prophet Isai, partly out of the Psalmes: the 10, 11, 12, verses here are alleadged out of the 14. and 53. Psalme: the first part of the 14. v. is out of the 5. Psal. v. 10. the second out of the 140. Psal. v. 3. the 14. v. out of the 10. Psal. v. 7. the 15, 16, 17. v. out of Isai. 59. 7, 8. the 18. v. out of Psal. 36. 1. *Parens*: the same is also affirmed by *Origen*, that these testimonies are cited partly out of the Psalmes, partly out of the Prophet Isai: but the 16. v. *Destruction and calamitie are in their waies*, he saith, *non recordor ubi scriptum sit, &c.* I remember not where it is written, but I thinke it may be found in some one of the Prophets, &c. this may seeme strange, that *Origen* so diligent a searcher of the Scriptures, should not finde where these words are, seeing they follow in the very same place of the Prophet Isai, as *Hierome* also obserueth.

4. But that it well obserued by *Origen*, that whereas S. Paul doth not follow the very same words which are in the Psalme, *puto dari in hoc Apostolicam authoritatem*, I thinke (saith he) that this is done by Apostolike authoritie, to teach vs, when we vse the testimony of Scripture, *sensum magis exequi, quam verba rapiamus*, that we rather take the sense, then the words, &c.

17. Qu. *Of the matter and order obserued by the Apostle in citing these testimonies.*

In these testimonies the Apostle first sheweth the sinnes of men, then their punishment: their sinnes either of *omission*, in leauing some duties vndone, to v. 13. then of *commission*, in committing such things as were euill, to v. 16. the sinnes of omission, are either concerning faith, or manners: concerning faith three waies, *non credunt per fidem*, they neither beleeue by faith, there is none iust. 2. *non intelligunt per scripturam*, neither doe they vnderstand by the Scripture, nor seeke God *per inuestigationem*, by searching after him, v. 10, 11. Concerning manners, 1. they decline out of the way, in turning away from God. 2. they are become vnprofitable, that is, to their brethren. 3. neither doe they good, that is, to themselues, v. 12.

The sinnes committed are of two sorts, *ad inducendum alios in errorem*, to bring others into errour; *ad incutiendum terrorem*, and to smite into them terror: the first is done three waies; 1. Openly in corrupting with euill words, *their mouth is an open sepulchre.* 2. Secretly in deceiuing, *they haue vsed their tongues to deceit.* 3. In cloaking their malice with fained words, *the poison of aspes is vnder their lippes.*

They doe strike terror into them, 1. *Mala imprecando*, in wishing euill, their mouth is full of cursing. 2. *Nocem inferendo*, by threatning death and destruction, there is bitternes in their mouth. 3. In shedding of blood.

Then followeth their punishment, which is of two sorts, 1. *Pœna & non culpa*, a punishment, and no fault, either eternall, *destruction*; or temporall, *calamitie*, with the meritorious cause, *in their waies.* 2. There is a punishment, which is both a punishment, and a sinne: which is first their wilfull ignorance and blindnes, v. 17. *They haue not knowne the way of peace*: then their obstinacie, *The feare of God is not before their eyes: Gorrhan.*

But this distribution may seeme to be too curious: we therefore will content our selues with this plaine enumeration of sinnes, which are here set downe by the Apostle. 1. He accuseth all men of iniustice, and vnrighteousnes, *there is none righteous*, v. 10. 2. Of ignorance and blindnes, *there is none that vnderstandeth*, v. 11. 3. Of apostasie and falling away from God to abominable idolatry, v. 12. 4. Of deceit and craft. 5. Of cursing and bitternes, v. 13. 6. Of cruelty, *their feete are swift to shedde blood.* 7. They are turbulent and enemies to peace, v. 17. 8. They are prophane, casting off all feare of God, v. 18. *Parens.*

18. Quest. *How none are said to be iust, seeing Noah and other holy men are reported to haue beene iust in their time.*

1. *Origen* thinketh, that whereas the Scripture saith, *In thy sight shall no man liuing be iustified*, it is spoken by way of comparison, that none compared to God, are iust: and so *Lyranus* thinketh, it is vnderstood *de iustitia perfecta*, of perfect righteousnes: there may be *iustitia politica*, a politike and ciuill iustice, in liuing according to the rule of nature, and *iustitia legalis*, a legall iustice, in keeping Moses ordinances, but no perfect iustice. *Contra.* If this were the meaning, then they which are iustified by faith in Christ should be here also included: for they beeing compared to Gods perfect and exact iustice, can not be said to be iust: but the Apostle speaketh not of faith, he sheweth onely, what men are by nature. 2. And by the same reason, doe we also reiect an other interpretation of *Origen*, that no man liuing here is iustified before God, that is, in this life none can be pronounced to be iust: But although in the next world our iustice shall be perfected, yet it is begun here; otherwise we

should

ſhould neuer come there.

3. *Chryſoſtome* vnderſtandeth this to be ſpoken onely of the Iewes, which are noted of three things: 1. That they all had tranſgreſſed. 2. They onely committed euill, and wroughe no good. 3. They did it with all vehemencie and endeauour: ſo alſo *Anſelme* thinketh, that Paul ſpeaketh of the Iewes. 4. Some vnderſtand contrariwiſe onely the Gentiles, and vncircumciſed, *Greeke ſchol.* and *Theodoret* thinketh, that Pſal. 14. there is a ſpeciall reference to the rayling of *Rabſacah*, which is declared Iſa. 36. But the words of the Prophet are generall; and he intendeth by the Scripture to proue, that all, both Iew and Gentile were vnder ſinne. 5. *Ambroſe* and *Auguſtine* thinke that theſe words are vttered onely of the euill and wicked ſort, not of the righteous, ſo alſo *gloſſe ordinar.* But the Apoſtle generally concludeth of all, that they are vnder ſinne, and that they had need of the grace of God.

6. *Pererius* mentioneth an other expoſition, that ſome would haue it vnderſtood of veniall, that is, the ſmaller offences, which no man liueth without, but euery one is ſubiect vnto: But the Apoſtle reckoneth vp afterwards many greiuous ſinnes, as *their throat is an open ſepulchre, their feete are ſwift to ſhed bloud, &c.* theſe were not ſmall offences, but moſt greiuous and groſſe ſinnes. 7. *Pererius* thinketh that this is ſpoken by an *hyperbole*, none are ſaid to be iuſt, that is the moſt, ſo that a few onely are excepted.

8. But the Apoſtle vnderſtandeth vniuerſally all men, that there is none iuſt; as afterward he concludeth, v. 19. *that all the world be culpable before God:* and whereas ſome men are called and counted righteous, that is *ex gratia*, by grace: but yet by nature all both Iewes and Gentiles are ſinners, that they can not by their owne works be iuſtified, but onely by grace and faith in Chriſt. *Faius. Tolet. annot.* 10.

9. *Origen* here maketh a queſtion, how it could be ſaid, that there was none neither among the Iewes, nor Gentiles, that did any good: ſeeing there were many among them, which did cloath the naked, feede the hungrie, and did other good things: he hereunto maketh this anſwer; that like as one that layeth a foundation, and buildeth vpon it a wall or two, yet can not be ſaide to haue built an houſe, till he haue finiſhed it; ſo although *thoſe* might doe ſome good things, yet they attained not vnto perfect goodnes, which was onely to be found in Chriſt. But this is not the Apoſtles meaning onely to exclude men from the perfection of iuſtice; for euen the faithfull & beleeuers were ſhort of that perfection, which is required; he therefore ſheweth what men are by nature, all vnder ſinne, and in the ſtate of damnation, without grace and faith in Chriſt: if any performe any good worke, either it is of grace, and ſo not of themſelues, or if they did it by the light of nature, they did it not as they ought, and ſo it was farre from a good worke in deede. *Perer. num.* 37. *Tolet. annot.* 10.

19. Queſt. *Of the particular explication of the ſinnes, wherewith the Apoſtle here chargeth both Iewes and Gentiles.*

v. 10. *There is none righteous:* in the Pſalme it is, there is *none that doth good*, but the ſenſe is the ſame, for he that is righteous doth that which is good and he that doth not good, is not iuſt or righteous, ſo he prooueth the *antecedent*, by the *conſequent*. *No not one:* though this be not in that place of the Pſalme, according to the Hebrew, it is added for a more full explanation, to ſhew, that none are excluded: ſome vnderſtand this of iuſtification by faith in Chriſt, there was none which beleeued in him: *gloſſ. interlin. Gorrhan.* but the Apoſtle ſheweth, what euery one was by nature: otherwiſe there were alwaies ſome in the world, to whome the Lord gaue faith and beleefe in him.

v. 11. *There is none that vnderſtandeth:* the Apoſtle omitteth here ſome words of the Pſalme; for there it is ſet downe affirmatiuely, the Lord looked downe from heauen, whether any would vnderſtand: but S. Paul keeping the ſenſe, *Beza*, expreſſeth it by a negation: *Parem.* The Apoſtle condemneth them all of ignorance, which is the mother of prophannes: *Tolet* vnderſtandeth this peculiarly of the Gentiles who were idolaters, and had not the right knowledge of God: ſome doe ſpecially referre it to their ignorance concerning Chriſt, that they did not know him to be God. *gloſſ. interlin. Gorrhan.* But it is more generall; they had no knowledge of God at all, no true and effectuall knowledge, which might bring them to the ſeruice and obedience of God. *Mart.*

There is none that ſeeketh God. This *Tolet* ſpecially vnderſtandeth of the Iewes, who though they knew God, yet they did not ſeeke him, to liue according to his commandement: but it is more generall, comprehending both Iewes and Gentiles: ſome haue particular reference to Chriſt, that they did not ſeeke to know him, whom they might haue found

out to be God by his miraculous workes: *gloss. interl.* But the Apostle comprehendeth more riches, then that onely wherein Christ liued: *Lyranus* hath here a corrupt glosse: they did not seeke God, *per opera meritoria*, by the merit of their works: but so God shall neuer be found: the prophanes then of men in generall is here set forth, that had no care to seek vnto God, and to depend vpon him, but they were addicted to themselues, and their owne lusts, conforming themselues vnto this present world, Rom. 12. 2. *Gryneus.*

v. 12. *They haue all gone out of the way.* They fell away, beeing destitute of grace from the way which leadeth vnto life, vnto the broad way, that bringeth vnto euerlasting destruction: *Gryneus:* and they *became vnprofitable*, beeing cut off from God, as the branch from the vine, they could bring forth no fruit: *Tolet.* the Hebrew word signifieth to *rot* and *corrupt*, so they became as rotten and corrupt branches, *Parens. There is none that doth good, no not one:* here none are excluded: some thus giue the sense, none sauing one, namely Christ, *gloss. interlin. Gorrhan*, and so *Augustine* before them: but the originall will not beare that sense: the words are, *none vnto one*, that is, no not one.

v. 13. *Their throat is an open sepulchre.* 1. They are *instar voraginis*, like vnto a gulph to destroy men, and therefore are compared to a sepulchre. 2. And an open sepulchre, *quod tetros spargit odores*, which sendeth forth stinking smells: so they doe vtter filthie and vaine words. 3. And they are likened to an open sepulchre, *quia visus scelerum, verecundiam sustulit*, their custome in sinne hath taken away all shamefastnes and modestie, they are impudent in their sinne: *Origen.* 4. And as an open graue can neuer be satiate, but it receiueth one body after an other: so they doe still seeke to deuoure men, and as it were eate them vp, with their filthie and slanderous tongues. *They haue vsed their tongues to deceit:* where they can not openly deuoure, they attempt to doe it by craft and deceit: *gloss. interlin.*

The poison of aspes is vnder their lips. The biting and venemous tongue is thus resembled: 1. Because this serpent doth *morsu inficere*, infect and poison by biting. *Gryneus.* 2. It is *insanabile*, a poison incurable: *gloss. interlin. Pellie.* 3. And they are incorrigible and intractable, like as the serpent stoppeth the eares, and will not heare the voice of the charmer.

v. 14. *Their mouth is full of cursing and bitternes.* 1. Their mouth is said to be *full*, because *ex pleno oris vasculo*, out of their mouth, as a full vessell doe continually flow forth bitter and cruell words. *Origen.* 2. As they haue gall and bitternes in their heart, Act. 8. 23. so they doe vtter it with their mouth. *Gryneus.* 3. Thus the Apostle sheweth how they abuse all the instruments of speaking, their throat, their tongues, their lippes, their mouth. *Tolet.* 4. And as before they were giuen to flatterie and deceit, so they sometime brake forth into open blasphemy both against God and man. *Calvin.* 5. *Haymo* specially referreth it to the bitter and blasphemous words, which the Iewes vttered against Christ: charging him to haue a deuill, and crying out against him to be crucified.

v. 15. *Their feete are swift to shed blood.* 1. The Apostle hetherto alleadgeth those testimonies out of the Psalms, now he citeth the Prophet Isay; because in the mouth of two or three witnesses euery word shall be established. *Vatab.* 2. By the feete are vnderstood their affections, as *Origen* expoundeth, *consilium quo agimus iter vitæ*, the counsell whereby we take in hand the trauell of this life: and hereby their readines is signified, vpon euery occasion to shed blood. *Tolet.* 3. As Doeg by his false tongue caused many innocent Priests to be slaine, *Gryneus.* 4. And, by this phrase, *of shedding*, is shewed, how they doe vilipend the blood of the Saints, powring it out as water. *Gorrhan.*

v. 16. *Destruction and calamitie are in their waies.* 1. Whereas the word is *σύντριμμα*, contrition, *Origen* vnderstandeth it of their sinne and disobedience, whereby they doe *attorere iugum domini*, cast off and beat in peices the Lords yoake: so also the *Greeke scholiast*: as by the *way*, he vnderstandeth life, so by *contrition*, sinne; whereby the life is worne, as the way is beaten with trampling. 2. Some vnderstand it passiuely of the destruction and calamity, which was brought vpon them by the Romanes: *gloss. interlin. Haymo, Gorrhan.* 3. But it is better taken actiuely, for the destruction and calamity, which they bring vpon others: they are the authors and deuisers of nothing but mischeise: *Gryn. Calv. Pare.* as the Romane histories doe write of *Hannibal*, who in his dreame following one, that was sent of Iupiter to be his guide into Italie, seemed to see behind him an huge serpent, deuouring and destroying all as he went: whereby was signified the horrible vastitie, which he should bring vpon Italie.

v. 17. *The way of peace they haue not knowne.* 1. *Origen* vnderstandeth Christ to be this

way

way of peace, whom they acknowledged not: ſo alſo *Haymo, Gorrhan. gloſſ.* 2. But thereby is ſignified their turbulent nature, who delighted in warre, and filled the world with tumults and troubles: *Gryneus, Pareus*: and although ſome among the heathen did ſeeke to preſerue the peace and tranquility of the common wealth, yet it did not help them any thing toward their euerlaſting peace. *Oſiand.*

v. 18. *The feare of God is not before their eies.* 1. As the feare of God is the beginning of true wiſdome and piety, ſo the want of that feare giueth way vnto all impiety: and therfore, *ſine retinaculo currunt ad malum*, they run into all kind of miſcheife without any ſtay. *Lyran.* Theſe doe not ſay, there is no God, yet they doe not feare God: *Auguſt. ex Beda*: and ſo are giuen ouer to all impiety.

20. Queſt. v. 19. *Whatſoeuer the Law ſaith: what is here vnderſtood by the law, and how diuerſly this word is taken.*

Hierome epiſt. 151. noteth this word *Law*, to haue ſix ſeuerall ſignifications in the Scripture: 1. It is taken preciſely for the Law giuen by Moſes, which contained both morall precepts, iudiciall, and ceremoniall: as Ioh. 1. 17. *The Law was giuen by Moſes.* 2. The *law* ſignifieth not the precepts onely, but the hiſtorie of the old Teſtament: as S. Paul calleth Abrahams hiſtorie concerning his two ſonnes, the law, Gal. 4. 22. 3. The booke of the Pſalmes is called the law, Ioh. 15. 25. *It is written in the law, they hated me without a cauſe.* 4. The propheſie of Iſai is called the law: 1. Cor. 14. 21. *In their law it is written, by men of other tongues, &c. will I ſpeake vnto this people*: which teſtimony is taken out of Iſa. c. 28. 21. 5. The ſpirituall ſenſe and meaning of the old Teſtament is called the law: as the Apoſtle ſaith, *The law is ſpirituall*, Rom. 7. 6. the law is taken for that naturall light which is imprinted in the mind by nature: as S. Paul ſaith, c. 2. 14. *The Gentiles which haue not the law, are a law vnto themſelues.* Here then by the Law, the Apoſtle generally vnderſtandeth the old Teſtament, as the booke of the Pſalmes, and the Prophets.

21. Queſt. *Is ſaith to them, which are vnder the law: who are here vnderſtood to be vnder the law.*

1. *Origen* taketh here the law, for the naturall law, vnder the which not onely the Iewes, but the Gentiles alſo are vnder: and this he would proue by two reaſons, 1. Becauſe it followeth afterward, *that euery mouth muſt be ſtopped*: but the mouthes of the Gentiles could not be ſtopped by the written law, which was not giuen vnto them. 2. The Apoſtle alſo ſaith afterward, that by the law commeth the knowledge of ſinne; which is not the written, but the naturall law: for both Cain, and the brethren of Ioſeph did confeſſe and acknowledge their ſinne, before yet there was any law written. *Contra.* 1. The Apoſtle inferreth not, that euery mouth is ſtopped by the written teſtimonies, but that generall word is vſed, leaſt the Iewes ſhould thinke themſelues excluded: ſo then not that writing, but the thing written, that all men are ſinners, ſerueth to ſtoppe all mens mouthes, and eſpecially the Iewes: it conuinceth both Iewes and Gentiles; the Iewes both for the manner, becauſe the written law, was giuen vnto them, and for that matter alſo, they were ſinners: the Gentiles it conuinceth, for the matter, they were guilty of all theſe ſinnes. 2. Though *law* be there taken generally both for the naturall and written law, by the which came the knowledge of ſinne (and yet both Cain and Ioſephs brethren had beſide the naturall law, inſtructions receiued from their fathers:) yet in this place it is euident, that the Apoſtle meaneth the written and ſpeaking law, *Whatſoeuer the law ſaith.*

2. *Origen* beſide hath here an other ſtrange conceit, he thinketh that not onely men, but Angels and ſpirits are here ſaide to be vnder the law, becauſe they alſo haue a law and rule giuen them to be ordered by: but ſeeing the Angels are not ſaued by faith in Chriſt, which the Apoſtle treateth of here, and he ſaith directly, *that by the works of the law no fleſh ſhalbe iuſtified in his ſight*, the Angels can not be ſaid to be vnder the law, for they are not in the fleſh.

3. *Theodoret* here hath this diſtinction, that the *law* ſaith thus to them which are vnder the law, *ſed non de ijs*, but not onely, of them: for the Prophets haue many comminations concerning the Egyptians, Babylonians, and other nations. *Pererius* alſo hath this obſeruation, that whē as any propheſie is directed againſt other nations, they are touched by name: but thoſe things, which are ſet downe in general, and abſolutely without any ſuch particular direction, doe properly appertaine vnto thoſe who are vnder the law, &c. And although the Scripture make mention of other nations, yet the ſpeciall intent thereof is to profit the Church of God: *Faius.*

4. Now the occasion of these words of the Apostle is this: the Iewes hearing these generall sentences, setting forth the iniquity of the world, might thinke, that the Gentiles were specially meant, and to shift them off from themselues: Therefore the Apostle sheweth, that these things were specially directed to the Iewes: and that by these three arguments. 1. From the relation, which the law hath to them, to whome it is giuen; it seemeth specially to concerne them: therefore, because the Scriptures wherein these things were found written, were giuen vnto the Iewes, to them they were specially directed. 2. From the end, *that euery mouth shall be stopped*: if the Gentiles should be vnderstood, and not the Iewes also, then they might haue somewhat to glory in, and to exalt themselues against God, therefore, that all occasion of boasting should be taken away, euen the Iewes are conuinced by these testimonies to be sinners. 3. An other end is, that not onely all occasion of boasting should be taken away, but that the whole world should be found ὑπόδικος, guilty and culpable before God: *Chrysostome* by this word vnderstandeth him, *qui sibi ipsi ad defensionem non sufficit*, who is not sufficient or able to defend himselfe: but it signifieth more; one that is guilty and subiect to condemnation: *Parens.*

5. *Tolet* thinketh not this to be the occasion, to meete with such a secret obiection of the Iewes; for they could not be ignorant (saith he) but that whatsoeuer was written in the Scriptures, was spoken to them: but rather to shew the reason, why they could not be iustified by the law, because the law, which was giuen vnto them, condemned them: *annot. 11. Contra.* The Iewes did knowe that the Scriptures did speake vnto them, but not of them, they might flatter themselues, as though such things were vttered against the Gentiles: and therefore as *Augustine* saith, *in Iudais confringenda erat superbia, &c.* the Iewes pride was to be taken downe: *exposit. epist. ad Galat.* and both these may very well stand together, that an obiection of the Iewes is met withall, and a reason also shewed, that the law which condemned them, could not iustifie them.

6. But the Psalme, whence the Apostle alleadgeth his first words, toucheth those which said, *there is no God*, Psal. 14. 1. but so did not the Iewes: *Hierome* answereth, they did confesse God with their mouth, *sed factis negabant*, but denied him in their workes.

23. Quest. *How no flesh is iustified by the workes of the law*, v. 20.

1. *By the workes of the law*: in that he decreeth iustification to the very workes, not to the persons or workers onely, it is euident, that the places before alleadged, as v. 10. *there is none righteous, no not one*, are to be vnderstood generally of all, and not of the most, as though some should be excluded, that did some good workes either among the Iewes or Gentiles: for euen the workes of the law, which they did, were not able to iustifie them: *Melanthon.*

2. By the workes, are not here vnderstood, those *quæ præcipiuntur*, which are commanded and required by the law: for if a man could performe those works, he should finde life thereby: but such, *quæ præstantur*, which are performed of men, *Beza*: either before grace, which can not iustifie, because they can not be good, or acceptable to God without faith: or in the state of grace, which can not iustifie neither, because they are imperfect: *Parens.*

3. By the law, here he vnderstandeth, both the naturall, whereby the Gentiles were conuinced and the written law, giuen to the Hebrewes: for the Apostle disputeth generally against both the Gentiles and Hebrewes, prooving them both to be transgressors of the law, and so not able to be iustified thereby: *Parens:* and by the works of the law, are vnderstood not onely the ceremoniall, and iudiciall, as the *ordinarie gloss.* but the morall workes, which the Gentiles did by the light of nature: for otherwise the Iewes onely should be excluded, whereas the disputation of the Apostle is generall both against Iewes and Gentiles: *Parens. Tolet.*

4. The word *flesh* is diuersly taken in Scripture: it signifieth the humane nature of man, as Ioh. 1. 6. the word was made flesh: or the corruptible and mortall state of man, as when the Apostle saith, *Flesh and blood can not inherit the kingdome of God*: or the sinnefull state and condition of man, in which sense it is saide, *They that are in the flesh cannot please God*: in which sense *Origen* would haue it taken here: that they which are carnall, not spirituall, are denied iustification by works: but in this sense the meaning of the Apostle should be much peruerted, who generally affirmeth, that there is no iustification for any by the works of the law, but by faith: but yet the Apostle vseth this word *flesh*, to put man in minde of his fraile con-

condition and ſtate, beeing not apt of it ſelfe to bring forth any thing that is good: *Beza.*

5. To iuſtifie is taken three wayes: firſt, to make one actually and verily iuſt: ſo if any man could perfectly keepe the Law, he ſhould thereby get an habituall and inherent iuſtice: ſecondly, it ſignifieth to be counted and declared iuſt, as wiſedome is ſaid to bee iuſtified of her children: and thirdly, it ſignifieth, to forgiue, diſcharge, and acquite ſinnes: and ſo it is taken here, that no man is iuſtified by the workes of the law: that is, thereby findeth forgiueneſſe of his ſinnes, and ſo is taken for iuſt before God: but this iuſtification is by faith in Chriſt, by whom we are acquited of our ſinnes, and cloathed with his righteouſneſſe: *Martyr.*

6. The Apoſtle addeth, *in his ſight:* to ſhew a difference between iuſtification and righteouſneſſe before men, which may be attained vnto by workes, and the perfect righteouſnes, which God requireth: ſometime this phraſe, *in Gods ſight*, is vſed to ſhew a difference betweene that righteouſneſſe which is but in ſhew, and hypocriſie, and that which is in truth: as in this ſenſe, *Zacharie* and *Elizabeth*, are ſaid to haue been iuſt before God, Luk. 1.6. ſometime it diſtinguiſheth betweene the righteouſneſſe, euen of good men, and the righteouſnes before God: as the Apoſtle graunteth that Abraham had wherein to glorie before men in reſpect of his workes, but not before God, Rom. 4.1. and ſo the Apoſtle taketh it here: It is Chriſt onely that maketh vs holy and vnblameable, in the ſight of God, Coloſſ. 22. *Beza.* And further, theſe reaſons may be yeelded hereof, why none can be iuſtified by workes in Gods ſight, though before men they may: 1. In reſpect of the Maieſtie of God, and moſt perfect puritie of his nature, before whom the very Angels doe couer their faces, and feete, Iſa. 6. and the heauens are not cleane in his eyes, how *much more is man abhominable*, Iob 15. 15. 2. God looketh not vnto the outward ſhew, but to the inward diſpoſition of the heart, which is perfect in none. 3. The law of God is ſpirituall, and requireth exact obedience of Gods commandements; ſo that he which offendeth in one is guilty of all, Iam. 2. 10. this perfection none can attaine vnto: *Pareus.*

Queſt. 24. *How the Apoſtle here denieth iuſtification by workes, ſeeing he ſaid before, c. 2. v. 13. that the doers of the Law are iuſtified.*

1. The *ordinar. gloſſ.* giueth this ſolution, *ſecundum ceremonialia intellige*, vnderſtand this according to the ceremonialls: he thinketh that the Apoſtle ſpeaketh here of the ceremoniall workes of the Law, whereby none are iuſtified: but in the other place of the morall workes, which doe iuſtifie: But the Apoſtle here euen excludeth morall workes, for of the morall law the words following are ſpecially vnderſtood, *By the Law commeth the knowledge of ſinne.*

2. *Caietan* thinketh that the Apoſtle ſpeaketh here of iuſtification before God, there of the iuſtice of works before men: but the very words of the text doe ouerthrow this interpretion: for euen in that place the Apoſtle ſpeaketh of thoſe which are righteous before God, which are not the hearers, but the doers of the lawe.

3. *Ambroſe* to this purpoſe, *Lex temporalem habet iuſtitiam, fides æternam*, the Lawe may giue a temporall kind of iuſtice, but faith an euerlaſting: he thinketh that men are ſaid here not to be iuſtified by workes, that is, without faith: but yet a temporall kind of iuſtice they might haue by the Law without faith: But the Apoſtle in both places, as hath been ſaid, ſpeaketh of true iuſtice and righteouſnes before God.

4. The moderne Papiſts tell vs here of two iuſtifications, the firſt which is by faith onely without workes; the ſecond, which is by workes which proceed of faith and grace: of the firſt ſpeaketh the Apoſtle here, as they thinke; and of the other in the former place, Rom. 2. 13. *Perer. diſput.* 8. to the ſame purpoſe *Tolet*, that the Apoſtle ſpeaketh here of works going before faith, which doe not iuſtifie, there of works which follow faith: the other do iuſtifie in increaſing iuſtification which was begunne before by faith, *annot.* 13.

Contra. 1. This is but a Popiſh fiction of the firſt and ſecond iuſtification: the Apoſtle in ſaying, Rom. 8. 30. *Whom hee iuſtified, hee glorified*, maketh but one iuſtification, after the which followeth glorification. 2. Euen the Apoſtle excludeth here the workes of the regenerate, which may appeare by theſe reaſons. 1. Becauſe there needs no queſtion to be made of the works of carnall men, which are euill, becauſe they are without faith: there can bee no ſhewe at all, that ſuch workes ſhould iuſtifie. 2. The workes of Abraham were the workes of grace, which the Apoſtle excludeth from iuſtification, c. 4. 2. 3. This is the

reaſon, why workes cannot iuſtifie, that all occaſion of reioycing may be taken away from men, and euery mouth may bee ſtopped: but now, if men might be iuſtified by their workes after they are called, and haue faith, they might glorie in ſuch workes, by the which (they ſay) they doe merit, and which (in their opinion) proceede in part from mans owne free will.

5. Some thinke that the Apoſtle, Rom. 2. 13. ſpeaketh *ex hypotheſi*, by way of ſuppoſition, *That the doers of the Lawe ſhall be iuſtified*, that is, if any could keep and performe the law, they ſhould thereby be iuſtified: But here he ſimply denieth iuſtification to workes, becauſe no man is able to keepe the Law, *Parens.* This is a good diſtinction, and in other places it may well be receiued, where the Scriptures ſeeme to attribute much vnto the law, as *he that doth theſe things ſhall liue thereby*: But here it is not fit, for in that place, Rom. 2. 13. the Apoſtle entreateth not of the cauſes of iuſtification, but onely ſheweth who they are which ſhall be iuſtified, not hearers and profeſſors, but doers and followers.

6. *Peter Martyr* ſaith, that when iuſtification ſeemeth to bee aſcribed vnto workes, it muſt be vnderſtood in reſpect of faith and grace, wherewith they are ioyned: as a man is ſaid to be a reaſonable creature, yet in reſpect of his ſoule onely, though he conſiſt both of ſoule and bodie: yet it is faith properly that iuſtifieth, and not workes, which follow faith. But the Apoſtle doth not at all in that place, or any other, aſcribe iuſtification before God vnto workes.

7. Wherefore the beſt ſolution is this, that here S. Paul diſputeth indeed of the proper and true cauſes of iuſtification, which he ſimply denieth vnto works, and giueth vnto faith: but therein hee ſheweth who, and vpon what condition men are iuſtified, and who are not iuſtified, namely, ſuch as hauing a liuely faith, doe bring forth the fruits thereof, and doe their endeauour to keepe the lawe are iuſtified: as the Apoſtle in the ſame ſenſe had ſaid before, c. 2. 6. that *God will reward euery man according to his workes*. And in the like ſenſe Chriſt ſhall ſay vnto the righteous in the day of iudgement, Matth. 25. 34 *Come yee bleſſed of my Father, inherite the kingdome prepared for you: for when I was hungred, yee gaue me meate*: he ſheweth not the cauſe of their ſaluation, but the condition, ſtate, qualitie of thoſe which ſhould be ſaued: to this purpoſe, *Faius*: See further before, c. 1. queſt. 26. and contro. 7.

Queſt. 25. *How by the law came the knowledge of ſinne.*

1. The Apoſtle here confirmeth that which he ſaid before, that none are iuſtified by the works of the law, by the contrarie vſe of the law, becauſe thereby commeth the knowledge of ſinne: therefore iuſtice and righteouſnes is not attained thereby.

2. The law, *Origen* vnderſtandeth of the law of nature: *Auguſtine* only of the moral law, *lib. de ſpirit. & liter. c. 8.* but indeed the law is vnderſtood here in generall; both the naturall, for euen before the law written, by the law of nature, *Abimelech* knewe that adultery was ſinne, Gen. 20. but the morall more, by the which came a more full knowledge of ſin: likewiſe by the ceremoniall and iudiciall law ſinne was manifeſted, but after a diuerſe manner, *ex accidente*, accidentally, becauſe the one was appointed *in expiationem*, for the expiation, the other *in pœnam*, for the puniſhment of ſinne, *Tolet. annot. 14.*

3. Now diuerſe wayes doth the written law, whereof the Apoſtle ſpecially ſpeaketh, reueale ſinne. 1. *Ambroſe* ſheweth that before the law written, there was ſome knowledge of ſinne, as he giueth inſtance in Ioſeph, who deteſted the ſinne of adulterie, to the which his miſtreſſe inticed him: but it is ſo ſaid, *quia lex oſtendit peccata non impune futura*, becauſe the law ſheweth, that ſinnes ſhall not goe vnpuniſhed: ſo alſo *Theodulus*. 2. And by the written law, *peccata clarius fuerunt cognita*, ſinnes were more euidently knowne: and ſome were knowne to be ſinnes, that were not ſo taken before, *leuiora quæ, non cognoſcebantur eſſe peccata*, the ſmaller ſinnes were not knowne, as concupiſcence, *Hierome*: as the Apoſtle ſaith, *Hee had not knowne luſt, vnleſſe the law had ſaid, Thou ſhalt not luſt: quædam etiam grauiora, &c.* and ſome things by the law were knowne to be greater, then before, *gloſſ. ordinar.* 3. *Oecumenius* thus expoundeth, becauſe ſinne was encreaſed by the knowledge of the lawe: for he that ſinneth wittingly is ſo much the more a grieuous offender. 4. And before the lawe written, ſinne was knowne as beeing againſt reaſon; but by the law it is diſcerned, as beeing againſt the will of God: and ſo the nature and qualitie of ſinne, is more fully and perfectly knowne by the lawe, *Perer.* 5. And euen the knowledge of ſinne before the lawe writ-

written, did iſſue out of the grounds and principles of the morall law which were imprinted by nature in the mind, *Faius.*

4. But whereas the law ſheweth as well, what things are honeſt, and vertuous, as it diſcouereth ſinne: the Apoſtle onely toucheth that vſe of the law, which is to reueale ſinne: both becauſe it was more pertinent to his purpoſe, which was to ſhewe, that there is no iuſtification by the law, becauſe thereby we haue the knowledge of ſinne: and for that men are more prone vnto the things forbidden in the law, then to the duties commanded: ſo that the law doth not ſo much teach our dutie to God and our neighbour, as that we do not performe that which is our dutie, *Beza.*

5. Now further, whereas the Apoſtle ſaith, *By the Law commeth the knowledge of ſinne*, we muſt ſupply the word *onely*: not that the law doth nothing elſe but reueale ſinne; for it iudgeth and condemneth ſinne likewiſe: but here the oppoſition is betweene the knowledge of ſinne, and the remiſſion thereof: the law onely giueth the one, the agnition or knowledge of ſinne, not the remiſſion, *Perer.* by the law is *cognitio peccati, non conſumptio*, the knowledge of ſinne, not the conſumption of ſinne, *gloſſ.*

6. But it will be obiected, that in Leuiticus there are oblations preſcribed for ſinne, and the Prieſt was to pray for ſuch as had ſinned, and it ſhould be forgiuen them: *Gorrhan* anſwereth, that it was onely a legall remiſſion, *quoad pœnam, non quoad culpam*: onely concerning the puniſhment of the lawe, not of the faule: But *Lyranus* anſwereth better, that ſuch ſacrifice for ſinne, was *proteſtatio Chriſti paſſuri*, a proteſtation or profeſſion of Chriſt which was to ſuffer: ſo that ſuch remiſſion of ſinnes, though it were vnder the lawe, yet was not by vertue and force of the lawe, but by faith in Chriſt: for the ſinnes of the offenders were forgiuen at the prayers of the Prieſts, which could not be heard, if they were not of faith.

7. It will here be further obiected, that the politike and ciuill lawes of Princes intend more then the ſhewing of ſinne, they alſo do helpe to reforme ſinne, and reclaime men from it: therefore Gods law ſhould doe more then manifeſt ſinne. *Anſw.* 1. Humane lawes do onely require an externall ciuill iuſtice, but the law of God diſcouereth the corruption of the heart, ſo that herein there is great difference betweene them, *Melanct.* 2. Humane lawes may by propoſing of rewards and puniſhments helpe to perſwade and induce men, but they cannot inſtill or infuſe obedience into the heart. 3. God alſo intendeth more then the reuealing of ſinne by his Law: for if any could keepe it, they ſhould liue thereby: which while none is able to doe, yet the law beſide the diſcouering of ſinne, ſerueth as a Schoolemaſter to bring vs to Chriſt; ſo that it is through mans owne infirmitie, that the law giueth not life: and it ſheweth Gods power and wiſedome, that turneth the law vnto our good, namely, to bring vs vnto Chriſt, which by our infirmity is become vnto vs the miniſter of death.

8. So then there are two other ſpeciall vſes and benefits of the law, beſide the reuealing of ſinne; the one that concerning faith, it is a Schoolemaſter to bring vs to Chriſt; and touching manners and life, it ſheweth vs the way wherein we ſhould walke, *Mart.*

9. There is a double knowledge of ſinne by the law: there is one which is weake and vnprofitable, which neither throughly terrifieth the conſcience, nor reformeth the life: ſuch was the knowledge, which the heathen had of ſinne: as the Poets in their ſatyricall verſes did ſet forth the ſinnes of their times, but themſelues followed them: there is an other effectuall knowledge of the lawe, whereby the ſoule is humbled: and this is of two ſorts: either ſuch as is ioyned onely with terrour of conſcience, without any hope, ſuch was the knowledge of ſinne which Cain and Iudas had, that betrayed Chriſt: or it hath beſide ſome liuely hope and comfort, ſuch was Dauids agnition and confeſſion of his ſinne: But this comfort is no worke of the law, it is wrought in vs by the ſpirit of grace, *Martyr.*

Queſt. 26. Of the meaning of theſe words, *The righteouſneſſe of God is made manifeſt without the lawe.*

1. *Ambr.* by the iuſtice of God vnderſtandeth that iuſtice, wherewith God is iuſt *præſtans promiſſa ſua*, in keeping his promiſes: *Origen* taketh this iuſtice, to be Chriſt: rather it ſignifieth the iuſtice or righteouſneſſe which is by faith in Chriſt, ſo called, both becauſe of the efficient cauſe thereof, namely God, who worketh it in vs: and in regard of the effect, becauſe it onely is able to ſtand before God, *Caluin.*

2. *Without the Law.* 1. *Origen* here vnderſtandeth the lawe of nature, and giueth this expoſi-

expositione: *Ad iustitiam Dei cognoscendam nihil opitulabatur lex naturæ*, the law of nature did help nothing at all to the knowledge of the iustice of God: but it was manifested by the written law of Moses: but the Apostle excludeth not here the written law: for then it were no consequent speach vnto the former, where the Apostle denied iustification vnto all works of the Law in generall: the same law then must be here vnderstood, which he treated of before, that is, generally both the naturall and written law. 2. *Augustine* ioyneth this word *without the law*, not vnto *manifested*, but vnto *righteousnesse*, so the righteousnesse without the lawe, he expoundeth, *sine adminiculo legis*, without the helpe of the lawe, *lib. de spirit. & liter. c. 9.* but this sense first *Beza* confuteth by the order and placing of the words, which stand thus, *Without the law is righteousnesse made manifest*, not *righteousnesse without the lawe*: as Saint *Iames* saith, *Faith without works is dead*, not *without workes faith is dead*: for in this transposing of the words, the sense is much altered: *Tolet* addeth this reason, that *righteousnesse without the law*, that is, the workes of the law, was knowne euen vnto the faithfull vnder the lawe, therefore the words *without the law*, must be ioyned rather vnto *manifested*, then to righteousnesse. 3. But yet *Tolet* is here deceiued, for he thus interpreteth, *absq; lege*, without the law, that is, *cessante lege*, the law ceasing and being abrogate, the Euangelicall faith was manifested: for although the workes of the morall law are commanded in the Gospel, yet they bind not by reason of the legall bond or obligation, but by vertue and force of new institution thereof by Christ: But our Sauiour saith directly, that he came not to destroy the Law and the Prophets, Matth. 5. 17. but if the morall law were first abrogated, though it were againe reuiued by Christ, it must first be dissolued. 4. *Ambrose* well referreth *without the law*, to *manifested*: but he seemeth to restraine it to the law of ceremonies: *sine lege apparuit, sed sine lege sabbati, & circumcisionis*, it appeared without the law, but without the law of the Sabbath & circumcision, and new Moone, &c. But in all this disputation the Apostle chiefly entreateth of the morall law, by the which specially came the knowledge of sinne. 5. Some referre this to the manifestation of the Gospel by the preaching of the Apostles, when the Gentiles were called, which had no knowledge of the law, *Mart.* and many also among the Iewes, which though they had not the law, yet cared not for it, as they say, Ioh. 7. 48. *Doth any of the rulers or Pharisies beleeue in him, but this people which knoweth not the Law, Gerh.* so they vnderstand, *without the lawe*, that is, without the knowledge of the law: But the Apostle speaketh of that iustice, which was manifested both to the Gentiles and the Iewes, which had yet the knowledge of the law.

6. *Grynæus*, whereas the Apostle saith, first, that righteousnesse is reuealed without the lawe, and yet immediately after he saith, hauing *witnesse of the Lawe and the Prophets*, would reconcile them thus: vnderstanding *lawe* in the first place of the letter of the lawe, which doth not set forth the iustice of God by faith, and in the other place the spirituall sense of the law.

7. But the meaning rather of the Apostle is this: that it is not the office of the lawe to teach faith: and that beside the law, there is an other doctrine in the Church concerning faith: which doctrine of saluation and iustice by faith, neither the natural nor morall law can teach: and though in the time of the law, this doctrine of faith was taught the faithfull, yet the knowledge thereof came not by the law: And for the full reconciling here of the Apostle to himselfe, three things are to be considered: 1. That in the first place the law is vnderstood strictly, for the doctrine of the morall law, whether written or naturall, which doth not properly teach faith in Christ: afterward the law is taken for the bookes of Moses, wherein many Euangelicall promises are contained beside the legall precepts, *Beza annot.* 2. The law doth properly vrge workes, it doth not professedly teach faith, and yet it excludeth it not, *Pareus*: but accidentally it bringeth vs to Christ, as forcing vs when we see our disease to seeke for a remedie. 3. This doctrine of faith was *manifested without the Law*, that is, more clearely taught and preached at the comming of Christ, yet it was knowne vnto Moses and the Prophets, though more obscurely: for in that it is said, to be manifested, not *made* or created, it sheweth that it was before, though not so manifest, *Perer. disput. 20. Paius.* So then these words *but now*, doe both note the diuersitie of time, and they are *adnotatiue* particulars, shewing, that our iustice is not reuealed in the law, but otherwise, and elsewhere.

Quest. 27.

Queſt. 27. *How the righteouſneſſe of faith had witneſſe of the Lawe and the Prophets.*

Fowre wayes are the Law and Prophets found to beare witneſſe and teſtimonie vnto the Goſpel of faith. 1. By the euident propheſies of Chriſt: as our bleſſed Sauiour ſaith, Ioh. 5. 46. *Moſes wrote of me:* and S. Paul ſaid before, c. 2. *Which he had promiſed before by his Prophets in the holy Scriptures:* and S. Peter ſaith, Act. 10. 43. *To him alſo giue all the Prophets witneſſe:* ſuch euident teſtimonies out of the law and Prophets are theſe, which are cited by the Apoſtles, as that Rom. 10. 6. *The righteouſneſſe of faith ſpeaketh on this wiſe, Say not in thy heart, who ſhall aſcend into heauen? that is, to bring Chriſt from aboue, &c.* ſo the Apoſtle citeth an euident teſtimonie out of the 31. of Ieremie, Heb. 8. 8. how the Lord would make a newe teſtament with the houſe of Iuda: and many ſuch teſtimonies in the new Teſtament, are taken out of the old.

2. A ſecond kind of Teſtimonie, were the types and figures which went before in the old Teſtament: as the Paſchall lambe, the Manna, the rocke, the cloud, did ſhadow forth Chriſt: likewiſe ſome acts of the Patriarkes and Prophets did prefigure out Chriſt, as Abrahams ſacrificing of Iſaac: Salomons building of the Temple: Ionas beeing in the bellie of the whale, with ſuch like.

3. The ſacrifices and oblations, and the blood of rammes and goats, did ſignifie the vnſpotted lambe of God, that ſhould be ſlaine for the ſinnes of the world, *Martyr.*

4. The lawe alſo by the effect thereof did beare witneſſe vnto Chriſt: as *Auguſtine* ſaith, *Lex hoc ipſo, quod inbendo, & minando nemini ne iuſtificabat, ſatis indicabat, &c.* the law in this ſelfeſame thing, that it iuſtified none in bidding and threatning, did ſufficiently ſhewe, that man is iuſtified by the gift of God, &c.

Queſt. 28. *Of theſe words, v. 22. The righteouſneſſe of God by the faith of Ieſus Chriſt, vnto all, and vpon all.*

1. Here the Apoſtle toucheth firſt the efficient and principall cauſe of this righteouſnes, which is God, then the materiall cauſe Chriſt with his obedience both actiue and paſſiue, in performing the law, and bearing the puniſhment thereof for vs: then the inſtrumental cauſe, which is faith: and the ſubiect, wherein this faith is ſeene, and vnto whom it belongeth, *euen vnto all, and vpon all.*

2. The faith of Chriſt is not here taken actiuely, for the faith which Chriſt had, but paſſiuely for the faith, whereby Chriſt is had and poſſeſſed: And by faith here is not vnderſtood a generall aſſent onely, or naked knowledge, but a firme perſwaſion of the heart, ioyned with a ſure and certaine knowledge of things hoped for: as the Apoſtle ioyneth both togeather, Heb. 11. 1. defining faith *to be the ground of things hoped for*, there is the aſſurance & confidence: and *the euidence of things which are not ſeene*, there is the knowledge.

3. This faith doth not iuſtifie, *effectiuè*, as working an habituall iuſtice in vs, nor *materialiter*, materially, as though faith it ſelfe were that, whereby we are iuſtified: but it iuſtifieth *obiectiuè*, as it apprehendeth Chriſt, and *organicè*, inſtrumentally, as it applyeth the righteouſneſſe of Chriſt, to them which beleeue, *Pareus.*

4. Further, concerning faith, it differeth much from *opinion, ſuſpition, ſcience*, or *knowledge: opinion* though it incline vnto the truth, yet it is vncertaine and doubtfull, ſo is not faith: *ſuſpition* giueth but a weake aſſent, but faith is a firme and ſure perſwaſion: as *opinion* is an vncertaintie of the iudgement, ſo is *ſuſpition* in the will and aſſent, neither are in faith: knowledge bringeth a firme aſſent, but it is by demonſtration of reaſon; now faith beleeueth beyond reaſon: And of faith there are two kinds; one is a vaine and temporarie faith, which is fruitleſſe, and without charitie; as in the parable of the ſower, ſome ſeed fell in ſtony and thorny ground; ſuch faith iuſtifieth not: there is a liuely and effectuall faith, which is onely in the Saints; and this is the true iuſtifying faith; which yet admitteth diuerſe degrees, in ſome it bringeth forth thirtie, in ſome ſixtie, in ſome an hundred fold: there are two impediments of faith, the one is curioſitie, to ſeeke fully to comprehend the things which we beleeue; the other is doubtfulnes to be vncertaine of them: Both theſe *Baſil* toucheth writing of faith, *Ne contendas videre ea, quæ procul repoſita, neq; ea quæ ſperantur, ambigua ſtatuas*; ſtriue not to gaze vpon thoſe things, which are ſet farre off, neither hold vncertaine the things hoped for, *Mart.*

5. Here it ſhall not be amiſſe to note the diuerſitie of phraſes which the Apoſtle vſeth, when

when he speaketh of faith: it is called the *righteousnesse of God*, c.1.17. and *of or from God*, *Philip.*3.10. *righteousnesse by faith*, c.3.22. and *of faith*, c.5.1. *righteousnesse without works*, c.3.28. *the righteousnesse of faith*, c.4.11.13. *righteousnesse in the blood of Christ*, c.5.9. *righteousnesse by the obedience of Christ*, c.5.19. *righteousnesse not our owne*: *Philip.*3.9. *righteousnesse imputed of God*, c.4.11.6.10.

6. And whereas it is added, *toward all, and vpon all*. 1. Some do thus distinguish, that the first (*all*) noteth the Iewes, the second the Gentiles, *Oecumen.* some by the first vnderstand the Apostles, by the second those which were afterward called: *Anselm. super omnes*, vpon or aboue all, interpreteth, *supra captum omnium*, aboue the reach or capacitie of all: But this is rather doubted to shew, *neminem excludi*, that none of the faithfull are excluded, *Parem.* and in that he saith *aboue* or vpon all, Gods ouerflowing iustice is signified, which ouerfloweth as waters, *Faius.* 2. But this vniuersall particle (*all*) must be restrained onely vnto those which beleeue: for as *Ambrose* saith, *habet populus Dei plenitudinem suam, &c.* the people of God haue a certaine fulnesse, *& specialis quadam censetur vniuersitas*, and there is a speciall kind of vniuersalitie, when the whole world (of the elect) seemeth to be deliuered out of the whole world, &c. *de vocat. gent. lib.*1.c.3.

Quest. 29. *What it is to be deprived of the glorie of God, v.*23.

1. *Origen* vnderstandeth these words, *effectiue*, by way of the effect: *quomodo auderet peccator gloriam Deo dare*, how should the sinner presume to giue glorie vnto God: the praise of God is not seemely in a sinners mouth. 2. *Oecumenius* taketh the word ὑστεροῦνται, litterally, thus interpreting, they are left behind, *post tergum est gloria & beneficentia Dei*, the glory & beneficence of God, is behind thy backe: that is, Gods grace doth preuent thee: because a man is iustified freely without his owne works. 3. Some by the glorie of God vnderstand iustification, whereby Gods glorie appeareth, *Lyran. per quam gloriosus apparet*, by the which the Lord appeareth glorious: so also *gloss. ordinar. Hugo, Gorrhan.* 4. *Faius* by this glory vnderstandeth that image of God in righteousnesse and holinesse, after the which man was created: which man had blotted out by his fall: so also *Martyr* applyeth it to the corruption of mans nature. 5. *Theodoret* taketh this glorie for the presence of the grace of God: in which sense the arke of the couenant was called the glorie of God, because there he shewed himselfe visibly present: as when the Philistims had taken the Arke, it is said, *The glory is departed from Israel*, 2.Sam.4.22. 6. *Melancthon* by glorie would haue vnderstood, that grace, acceptance, and approbation, which men haue with God, beeing iustified by faith: so also *Osiander, Tolet, Caietan*, vnderstand *gloriam hominis apud Deum*, the glorie of man, that is his acceptance with God: and there is here a secret opposition betweene glorie with men, which we may attaine vnto by works, as the Apostle sheweth, c.4.2. and glorie with God: to this purpose also *Caluin* and *Piscator*.

7. Wherefore with *Chrysostome* we here vnderstand rather the glorie of eternall life: hee that offendeth God, *non ad eos pertinet, quibus ascribenda est gloria*, doth not appertaine vnto those, to whom eternall glorie shall be ascribed: and so *Beza* also well giueth the sense of the word ὑστεροῦνται, which is vsed of those which came short in the race, and cannot attaine vnto the marke or price, that is set before them: so also *Grynæus*, they cannot attaine *ad metam vitæ illius gloriosæ*, to the marke of that glorious life, which is set before vs in heauen: of this glorie the Apostle spake before, c.2.10. *To euerie one that doth good, shall be glorie, and honour*: the meaning then is, that all men by their sinne, are strangers, and as banished men from God, and his kingdome, which is not recouerable by mans workes, neither is there any way to come vnto God, and euerlasting saluation, but onely by faith in Christ: So that all religions what soeuer are condemned beside the Christian faith, as not beeing able to bring vs vnto God, *Parem.*

Quest. 30. *Of iustification freely by grace, v.*24.

1. Here the Apostle expresseth all the causes of our iustification. 1. The efficient, which is the grace of God, that is, not the doctrine of the Gospel freely reuealed, as the Pelagians vnderstand it, nor the graces of the spirit infused, as the Romanists; but by the grace of God wee vnderstand, the free mercie and goodnesse of God toward mankind. 2. The formall cause and manner, is in that we are freely iustified without any merit of our owne: the word δωρεὰν, freely, is sometime taken in an other sense, as Galat.2.22. *If righteousnesse were by*

the

the law, then Christ died δωρεὰν, without cause: but here it signifieth freely. 3. The meritorious and working cause is Christ Iesus, who hath redeemed vs, and the instrumentall cause, is faith. 4. The end in respect of vs, is our saluation and iustification: in respect of God, the manifestation of his righteousnes to his glory.

2. *Thorough the redemption.* 1. This word is taken improperly for any deliuerance out of daunger, as God is said to haue redeemed his people out of the thraldome and captiuity of Egypt: but properly it signifieth such deliuerance, as when any thing beeing in an others occupying, is freed and exempted, by paying the price: and such redemption is either corporall, as when men are deliuered from externall and corporall bondage; or spirituall: such is our redemption by Christ: whose death, the price of our redemption, was in respect of the deed corporall, beeing historically done, but in regard of the effect and fruit it was spirituall, in redeeming vs from the spirituall bondage of sinne, the deuill, and hell. 2. This redemption is taken two waies, either properly for the very worke of our redemption purchased by the death of Christ: or for the effect thereof, the consummation of that worke of our redemption in euerlasting life: as it is taken, Rom.8.23. *Parens.*

3. But it will be obiected, that we are not freely iustified, seeing that Christ hath paied the ransome for vs: how then is that said to be freely done, where a price is paied? *Answ.* It is free *ex parte hominum*, on mans behalfe, because no price for their redemption is exacted of them: but *ex parte Christi*, on Christs part it was not free, because he paied a most sufficient, and exact price for our redemption: So the Prophet saith, *Come buie without money*, Isa.55.1. they are said to buie saluation, because it is bought for them by Christ, and yet without money; because Christ hath paid the debt for them: *Tolet.* So in the worke of our redemption are seene both the iustice, and free mercy of God: the first, in that Gods wrath was satisfied by the death of Christ: the other toward vs, in that God hath giuen his sonne freely to die for vs.

31. Quest. *How God is said to haue purposed or set forth Christ to be our reconciliation.*

1. *Whome God hath set forth or proposed.* *Ambrose* readeth, *disposed*, and some vnderstand it of the publike exhibiting and proposing of Christ in the preaching of the Gospel, *Tolet.* but this word rather sheweth the euerlasting purpose and decree of God from the beginning of the world, to giue his sonne for our redemption: so is the word προθέσεως taken Rom.8.28. euen to them, that are called of his purpose, *Faius.* And hence may two obiections be answered: 1. How it might stand with the iustice of God, that his most innocent Sonne should die for others. *Answ.* This was Gods purpose from the beginning of the world: it was the decree of the whole Trinitie, that the Sonne of God should be the Redeemer of the world: yea and Christ also offered himselfe, 1.Tim.2.8. *Faius.* 2. Some obiect, how the death of Christ, and whence it should haue vertue to reconcile vs vnto God: what proportion is there betweene the infinite sea of mens sinnes, and the short death of Christ, that was not extended beyond three daies. *Answ.* The vertue of Christs death dependeth of the purpose of God: he so appointed, decreed, and purposed, that by this meanes the world should be redeemed: the Lord in his infinite power, could haue appointed other meanes, but he thought none fitter for the recouering of our decaied estate: *Parens.*

2. Christ is called ἱλαστήριον, the reconciliation: which some thinke may be taken in the masculine gender, that he is our reconciliator; *Tolet. annot.* 21. where there is a manifest alusion vnto the propitiation of the Arke, which was called *cappareth*, the propitiatorie: Christ was then signified by that golden propitiatory, which couered the Arke, from whence the Lord deliuered his oracles. *Origen* is here somewhat curious in his typicall applications: by the gold vnderstanding the purity of Christ, by the length & breadth, his diuinity and humanity: but I omit them as too curious obseruations: *Beza* thinketh, that the Apostle in saying whome God προέθετο, hath proposed, *alludeth vnto the propitiatory, which was then kept within the vaile, but now is publikely proposed, and exhibited, that vaile beeing remooued:* but the Apostle, in this word *proposed*, hath reference rather to the purpose and counsell of God, as is before shewed.

3. *Through faith in his blood:* 1. By blood is vnderstood by a *synechdoche*, the whole sacrifice of Christ, which was the consummation of his obedience: And hee saith *in his blood*, that is, by his blood, as the instrument of our redemption; for there are two instruments of our redemption; one on Christs part, his death and shedding of his blood; the other on ours, which is our faith, *Mart.* these words in his blood, some doe referre vnto the word *reconciliation*, *Theodoret*, *Anselme*, *Tolet:* some vnto the next words before, (*through faith,*) as the Syrian interpreter: But it may very well be ioyned with both, that our reconciliation was purchased by Christs blood, and Christs blood cannot profit vs, vnlesse we beleeue it to haue beene shed for vs, *Parem.*

32. Quest. *How we are said to be iustified freely, seeing faith is required, which is an act in the beleeuer.*

1. This obiection may further be vrged thus: that is freely bestowed, which is conferred without any help or worke in the receiver: seeing then a man must bring faith, which is a worke of the will, how is he said to be iustified freely?

Ans. 1. *Tolet* first hath this answer, that we are said to be iustified freely through faith, because faith is the free gift of God: and it is *given vs freely to merit our saluation* by faith: But he himselfe misliketh this answer: for to be iustified freely, and by the merit of faith in any other gift, it can not stand together: for where merit and worke is, the wages is not counted by fauour, and so freely, but by debt, Rom. 4.4.

2. The better answer then is, that we are iustified freely, although the condition of faith be required; because faith doth not iustifie, *vt actus quidem noster est*, as it is an act of ours: but all the vertue thereof proceedeth from the obiect: as the Israelites beeing healed by looking vpon the brasen serpent, obtained not their health, by the very act of opening their eyes, but by the obiect, which they beheld, which was the serpent: And like as when a rich man giueth his almes vnto the poore, though he stretch out his hand to receiue it, yet is it said notwithstanding to be a free gift. *Tolet. annot.* 20. 3. But adde here further, that as when a blind man putteth forth his hand, but he that giueth it is faine to direct it, to receiue the almes: or if a man haue a weake and withered hand, which he is not able to stretch out, vnlesse the other that giueth doe lift it vp: in this case euery way the gift is free: So our will is not of it selfe apt to beleeue, or will any thing aright, vnlesse the Lord direct it: faith then beeing both the worke of God in framing our will, and faith receiuing all the vertue from the obiect which it apprehendeth, namely Christs: it remaineth, that faith notwithstanding, we are iustified freely. *Faius.*

33. Quest. v. 25. *To declare his iustice or righteousnes, what iustice the Apostle vnderstandeth here.*

1. *Chrysostome* vnderstandeth the declaration of Gods iustice by the effect thereof: like as God declareth his riches, not that he is rich in himselfe, but in making others rich: and his power, not in that he euer liueth himselfe, but in raising others to life: so his iustice is declared, not in beeing iust in himselfe, but in making others iust. But this iustifying of sinners is a worke of Gods mercy, not of his iustice.

2. *Theodoret* herein will haue Gods iustice to be manifested, because he did sustaine the sinnes of the world, with patience, forbearing to punish them: but this likewise was an effect of his goodnes and mercie, not of his iustice.

3. *Ambrose* vnderstandeth this iustice of God in keeping and performing his promise: but the iustice of God is not here to be taken in a diuers sense, then before v. 22. *the righteousnes of God by the faith of Iesus Christ.*

4. Some doe take the iustice of God here, for his goodnes, mercy, and clemencie: as the Prophet Dauid vseth to pray, *Iudge me according to thy righteousnes*, that is, thy goodnes, *Paræus:* but this seemeth not to be so proper here.

5. Some vnderstand the iustice of God, in not leauing sinne vnpunished, *Lyran.* it was the iustice of God, that the price of our redemption should not be paid otherwise, then by the blood of Christ: but this is not the iustice of faith, which the Apostle spake of before.

6. Therefore this iustice, which the Lord manifested and declared, is none other but the righteousnes of faith, before touched: and as the words here following doe shew, *by the forgiuenes of sinnes:* God reuealed and manifested this to be the true iustice, whereby men are iustified before him, euen the righteousnes of faith: so *August. lib. de spir. & lit. cap.* 13. *Anselme*, *Tolet*, *Osiander.*

34. Quest.

34. Queſt. *What is meant by ſinnes that are paſt, v.25.*

1. Some think that this is vnderſtood of the fathers in the law, which were kept in *Limbus*, who though thorough remiſſion of their ſinnes, they were freed from puniſhment, yet they were not receiued vnto glory: *gloſſ. ordin. Gorrhan.* But *Toler* confuteth this interpretation, (though he allow the opinion) as not agreeable to the Apoſtles mind, for the words are not to be ſo limited and reſtrained: but generally the Apoſtle vnderſtandeth ſuch ſinnes as he ſpake of before, v.23. *All haue ſinned, and are deprined of the glorie of God.* And if the ſinnes were not yet remitted vntill Chriſts comming vnto the Patriarks, they could not be freed, no not from the puniſhment. 2. The *Nouatians* vnderſtand thoſe former ſinnes, which were paſſed, of ſinnes going before vocation and iuſtification, denying all remedie vnto ſinnes committed afterward: But this were to make the death of Chriſt of ſmall force, if there were no place for forgiuenes, euen after one is iuſtified: Dauid fell into thoſe two greiuous ſinnes of murther and adultery after he was called, and yet was reſtored againe. 3. *Catharinus* with other Romaniſts, vnderſtand likewiſe ſinnes going before iuſtification and baptiſme: the reſt that follow after, they ſay muſt be purged by other meanes, as by repentance and ſatisfaction: But the Apoſtle ſpeaketh generally of all ſinnes, *If any man ſinne, wee haue an aduocate with the Father, Ieſus Chriſt the iuſt*, 1. Ioh.2.2. Chriſt is our aduocate as well for ſinnes before baptiſme, as after: but ſee more for the confutation of *their error among the Controuerſies.* 4. *The Apoſtle then compareth* not the perſons, but the ſinnes and the times, and ſheweth, that euen the ſinnes committed vnder the law, and from the beginning of the world, were redeemed by no other way, then by faith in Chriſt: God by his patience did forbeare to puniſh thoſe ſinnes, as not imputing them, becauſe of the Redeemer which was to come. Agreeable hereunto is that place, Heb.9.15. *For this cauſe is he the Mediator of the new Teſtament, that through death, which was for the tranſgreſſion in the former Teſtament, they which were called might receiue the promiſe of euerlaſting inheritance*: By conference of theſe places together, it is euident, that by ſinnes that are paſt are meant, not the ſinnes going before baptiſme, or iuſtification, but the ſinnes committed vnder the old Teſtament, to ſhew that there was no remiſſion of ſinnes from the beginning of the world, but by faith in Chriſt. And this further appeareth, becauſe the Apoſtle ſaith, v.26. *to ſhew at this time his righteouſneſſe, &c.* he ſetteth the preſent time of the Goſpel, and the reuelation of grace againſt the former times.

35. Queſt. *Why the Apoſtle maketh mention of ſinnes paſt.*

Now the Apoſtle ſo extendeth the effect and fruit of our redemption by Chriſt, vnto the ſinnes paſſed, as that the ſinnes preſent, and to come alſo, ſhall be by vertue thereof remitted: but he maketh mention onely of the ſinnes paſt and before committed by theſe reaſons.

1. Hereby the Apoſtle ſheweth the imbecillity of the law of Moſes, and the ceremonies thereof, that they were *expiationes non veræ, ſed vmbratiles*, not true expiations, but onely in ſhadow, *Pareus:* as the Apoſtle ſaith, Heb. 9.9. *That thoſe gifts and ſacrifices could not make holy concerning the conſcience:* and ſo *Thomas* yeeldeth this reaſon vpon this place, *God remitted the ſinnes before paſſed, quæ lex remittere non potuit*, which the law could not remit.

2. *Adamus Saſbout* addeth, that the Apoſtle maketh mention onely of former ſinnes, to ſignifie, *non deinceps viuendum eſſe peccatis, ſed iuſtitiæ:* that we ſhould not liue afterward vnto ſinne, but vnto righteouſnes: for it were a ſigne of great vnthankfulnes, hauing receiued ſo great a benefit in the forgiuenes of ſins paſt, if we ſhould eftſoone fall into the ſame againe.

3. *Pererius* giueth two other reaſons, firſt, that becauſe it ſeemed an hard and impoſſible thing, that ſinnes before done ſhould be remitted by the Redemption of Chriſt following many yeares after: for the cauſe muſt be *ſecundum exiſtentiam*, hauing a beeing before the effect: therefore the Apoſtle to take away this ſcruple and difficulty, maketh expreſſe mention of precedent ſinnes, to the which the vertue of Chriſts death was applied by faith.

4. But *Pererius* other reaſon is falſe and friuolous: that thoſe former ſinnes are mentioned to ſhew, that there was no full remiſſion of them: for though they were remitted *quantum ad culpam & pœnam æternam*, in reſpect of the fault and euerlaſting puniſhment: yet the fathers vntill Chriſt comming were kept in *Limbo*, and had no entrance into heauen. But ſeeing by the blood of Ieſus their ſinnes were remitted, they alſo by the vertue of the ſame blood had power to enter into heauen: as the Apoſtle ſaith, Heb.10.19. *By the blood* Perer. diſput.15. numer.73.

of Iesus we may be bold to enter into the holy place. And againe, v.14. he saith, *With one offering hath he consecrated for euer them that are sanctified:* if then the beleeuing fathers of the old Testament were sanctified by Christs blood, they were consecrated for euer, that is perfectly: but more followeth afterward of this matter among the Controuersies.

5. The true reason therefore, why the Apostle giueth instance in sinnes, which were past, is to shew, that from the beginning of the world, there was no remission of sinnes, from Adam vnto Moses, and from Moses vnto Christ, but onely by faith in his blood: And therfore Iohn Baptist pointeth at Christ, and saith, *Behold the Lamb of God, that taketh away the sinne of the world:* Some doe alleadge that place, Apoc.13.4 *Whose names are not written in the booke of life of the Lamb, which was slaine from the beginning of the world: Parens, Faius:* but this place seemeth not to be so fitly alleadged to that purpose: for these words, *from the beginning of the world*, are rather to be ioyned with the former words, *whose names are not written in the booke of life, &c. from the beginning of the world:* so *Aretius* distinguisheth, whom *Beza* and *Pererius* follow: And so ye the words ioyned, c.17.8.

6. And further, as hereby is expressed, that all the sinnes of such as beleeued were remitted in Christ which were done before, so much more the sinnes of the age then present, and which should be committed afterward, are giuen by no other way: as the Apostle saith, Heb.13.8. *Iesus Christ yesterday, and to day, and the same also is for euer. Parens.*

36. Quest. *How God is said to be iust, and a iustifier of him which is of the faith, &c.* v.26.

1. Some vnderstand this iustice of God generally of his holines, vprightnes, integritie, which appeared in the worke of our redemption throughout, *Parens:* wherein most of all shined forth the power of God, his wisdome, and benignity vnto man: his power in iustifying the wicked, which was no lesse worke, then in first creating him: his wisdome in iustifying him by the death of Christ: so fit and conuenient a meane for the reparation of man: his benignity appeared, in being so mindfull of man, as to appoint a way for his redemption: *Hugo.*

2. *Ambrose* doth vnderstand God to be iust, that is, faithfull in keeping his promises: so also *Beza.*

3. Some thus interpret: iust, that is, *benignus & bonus*, good and gracious: *Osiand.* but Gods iustice is one thing, his clemency an other.

4. *Tolet* vnderstandeth God to be iust, in that he would not be satisfied for the sinne of man, *non accepto pretio sanguinis*, vnles he had first receiued the price of Christs blood: so also *Parens.*

5. *Oecumenius* applieth it to Gods iustice, which should be shewed in the iust punishmẽt of those, which should refuse grace offered: but the Apostle speaketh of the time present, not to come.

6. The meaning then is this: *that he might be iust*, that is, appeare and be acknowledged onely to be iust, and all men lyars, that is, sinners and vniust, as he saide before: and as he is iust in himselfe, so this iustice is communicated vnto vs by faith in Christ: to this purpose *Caluin, Bucer, Pellican.* so also the *interlin. glosse*, that *he might be iust, aliter non posse ipsum iuuare*, otherwise he could not help to iustifie others, if he were not most iust in himselfe: God then is onely iust in himselfe, and as he is the fountaine of all iustice, so he doth iustifie others, by that way, which he hath appointed, namely by faith in Christ.

37. Qu. *How reioycing is excluded not by the law of works, but by the law of faith.*

1. There are two kinds of reioycing, one is in our redemption purchased by Christ, whereof the Apostle speaketh, 1.Cor.1.31. *He that reioyceth, let him reioyce in the Lord:* there is an other reioycing in man: as the Apostle saith in the same place, v.29. that no flesh should reioyce in his presence: of the latter kind of reioycing, which is in mens works, speaketh the Apostle here.

2. But the *ordin. glosse* vnderstandeth this *de laudabili gloriatione*, of the commendable reioycing, and by *excluded*, he vnderstandeth, manifested or expressed, as goldsmiths doe exclude and set out the stones set in siluer: but this is a very vnfit interpretation: the reioycing, which the Apostle will haue here excluded, is the reioycing before men, as he sheweth afterward, c.4.2.

3. By the law of works, he vnderstandeth not onely the ceremonials, and iudicials of the law, which are abolished vnder the Gospel, as *Lyranus*, but the morall also: for the Apostle

ſhewes, c.4.2. that Abraham might reioyce in works before men, but not with God: where he meaneth works of the morall law: for the ceremonies were not yet inſtituted.

4. Neither by the law of works, doth the Apoſtle vnderſtand ſuch workes as are done without faith, and by the law of faith, the law of workes with faith: but he excludeth all workes whatſoeuer: for ſeeing that ſuch workes (they ſay) proceed partly of freewill, ther this reioycing ſhould not be taken away: for where the freewil of man worketh, there is merit, and where there is merit, there is reioycing. *Parens.*

5. By the law of workes, and the law of faith, is vnderſtood the rule and doctrine of works, and the rule and doctrine of faith: for in the Hebrew phraſe, the law is taken for the ſtrength of a thing, for doctrine or direction, as afterward c.7. he ſaith, the law of the ſpirit, the law of the members, the law of the minde. *Mart. Faius.*

6. And Moſes law is called the law of works, not becauſe it onely contained the precept of works, but gaue no power or grace to doe them: as *Tolet. annot.* 27. for neither doth the Goſpel giue power by fulfilling of the law to attaine vnto ſaluation: but it is called the law of works, becauſe it required works and keeping of the law vnto ſaluation: for the Goſpel alſo commandeth works, but not with condition thereby to be ſaued: it is called the law of faith, becauſe it requireth onely the condition of faith vnto ſaluation, it ſaith, beleeue, and thou ſhalt be ſaued. *Faius.* And whereas it will be obiected, that diuers had faith vnder the law, the anſwer is, that they had it not by the law, but by the ſpirit of grace giuen vnto them. *Faius.*

7. And whereas the Apoſtle had ſaid before, v.20. by the law commeth the knowledge of ſinne: it ſeemeth that euen reioycing is excluded by the law of works alſo, which the Apoſtle denieth, ſeeing the law doth not helpe to iuſtifie, but condemneth: But we muſt conſider, that here the Apoſtle ſpeaketh of the law of works, not in reſpect of our weaknes, that are not able to keep it, but in regard of the inſtitution thereof, which promiſeth life and ſaluation to thoſe, that keep and obſerue it: *Caluin.* The next verſe being the 28. ſee handled at large, with the queſtions thereout ariſing, among the controu. *contr.* 14. to *contr.* 22.

38. Queſt. *Of the difference betweene theſe two phraſes, of faith, through faith,* v.30.

Whereas the Apoſtle ſaith, it is one God, which ſhall iuſtifie the circumciſion of faith, ἐκ πίστεως, and the vncircumciſion, διὰ τῆς πίστεως, through faith: this difference of phraſe is diuerſly ſcanned. 1. *Origen* thinketh the Iewes here called the *circumciſion*, to be ſaid to be iuſtified *of faith*, becauſe *initio ex fide ſumpto, &c.* they beginning of faith, are perfected by the fulfilling of workes: and the vncircumciſed Gentiles are ſaid to be iuſtified through faith, *quia a bonis operibus exorſi*, becauſe beginning with good workes they are perfected by faith: But *Origen* is herein both contrary to the Apoſtle, who concluded, that a man is iuſtified by faith (onely) without the works of the law; and to himſelfe, who had ſaid a little before, *fidem ſolam ſufficere ad ſalutem*, that faith onely ſufficeth to ſaluation.

2. *Gorrhan* ſheweth a more reaſonable difference, that the Iewes are ſaid to be iuſtified *of faith*, the Gentiles *through faith*; becauſe vnto the Iewes, faith is both *terminus a quo*, & *ad quem*, the terme, where they begun their iuſtification, and where they ende: but in the Gentiles it is onely *terminus ad quem*, the terme, vnto the which they tend, and where they ende: and *Caluin* ſeemeth to ſay as much in effect, that the Iewes *naſcuntur gratiæ hæredes*, are borne as it were the heires of grace; but to the Gentiles it is *aduentitium fœdus*, a couenant happening vnto them otherwiſe: But in this ſenſe (*of faith*) ſhould be ioyned to *circumciſion* not to *iuſtified*: and if the Iewes were of faith, then they needed not to be iuſtified againe through faith.

3. *Faius* hath the like conceit, that by the circumciſed of faith, the Apoſtle meaneth the beleeuing Iewes, which are ſaid to be of the faith, and ſo he would haue this particle againe repeated, that the vncircumciſion (*of faith*) are both iuſtified through faith: but then the ſentence ſhould be very imperfect: and *of faith* muſt be ioyned *to iuſtifie*, as appeareth, v.28.

4. *Tolet* thinketh, that although ſometime theſe prepoſitions, ἐκ, and διὰ, *of*, and *through*, ſignifie the ſame thing, yet here the Apoſtle giuing the one to the Iewes, and the other to the Gentiles, ſeemeth to make ſome difference betweene them, leaſt he ſhould ſeeme to confound the Iewes and Gentiles together: *Tol. annot.* 28. But the Apoſtle in this matter of iuſtification maketh both Iewes and Gentiles equall, howſoeuer he otherwiſe denieth not vnto the Iewes their prerogatiues.

5. Wherefore, in this place it seemeth rather that the Apostle meaneth the same thing to *iustifie of faith* and *through faith*, and *by faith*, v.28. as the Apostle saith, c.11.36. *of him, and through him are all things*; not insinuating by this diuersity of phraise, any different thing in God: and further, as the circumcised Iewes are here said to be *ex fide*, of the faith, so are the Gentiles, Gal.4.7. Thus much therefore the Apostle signifieth, that as there is no difference between these two, to be iustified *of faith*, and *through faith*; so neither in this behalfe is there any difference betweene the iustification of the Iew and Gentiles. *Caluin.*

6. *Peter Martyr* noteth here how the Grecians standing vpon the curious and nice distinction of these two prepositions, *ex*, *of*, and *per*, *through*, dissented from the Latine Church about the proceeding of the holy Ghost: they would haue the spirit to proceed *ex patre per filium*, of the Father by and through the Sonne: but the other to take away this difference, affirmed, that he proceeded, *ex patre & ex filio*, both of the Father, and of the Sonne.

39. Quest. *How the law is established by the doctrine of faith.*

1. *Origen* and *Theodoret* thinke that the law is established by faith, because the law did write of Christ, and commanded to beleeue in him; as Deut.18. *A Prophet shall the Lord God raise from among your brethren like vnto me, &c.* But the Euangelical promises contained in the old Testament, belong rather vnto the Gospel, then the Law.

2. *Ambrose* vnderstandeth it of the performing and fulfilling of the ceremonies: *mystica & ceremonialia spiritualiter implentur*, the mysticall ceremonies of the law, are spiritually fulfilled: *gloss ordinar.* to the same purpose *Hierome*: the law is established, when it appeareth, that one Testament succeeded an other, one circumcision an other, and spirituall things succeed carnall, &c. But it is euident that the Apostle speciallie meaneth the morall law, by the which commeth the knowledge of sinne, v.20.

3. *Chrysostome* giueth this sense, *quia fides voluntatem legis statuit*, because faith establisheth the will and intent of the law: for the intendment of the law, was to iustfie men by the works thereof: now that which the law could not doe, faith effecteth. But in this point of iustification, faith rather is contrary to the law, for one requireth the condition of workes, the other onely of beleeuing.

4. *Beza* and *Parens* in these two points will haue the law established, first because Christ satisfied the punishment of the law in dying for our sinnes, according to the sentence of the law, *thou shalt die the death*: and in that Christ by his perfect obedience hath fulfilled the law: But it seemeth that the Apostle speaketh in generall of the establishing of the law in all the members of Christ, and not in Christ their head onely.

5. Therefore in these two things rather is the law established; because by it commeth the knowledge of sinne, and the law is a schoolemaster to bring vs vnto Christ, it sheweth vs our disease, and sendeth vs to the Physitian; *Fains, Sasbout*: but because this is not the proper effect of the law, otherwise then by reason of our infirmity; the Apostle is to be vnderstood to speake of the practise and obedience of the law, which Christ requireth of the faithfull, who though they doe not looke thereby to be iustified, yet by the spirit of sanctification are enabled to walke according to the same: as the law commandeth that we should loue the Lord with all our heart, and our neighbour as our selfe: these precepts euery Christian is bound to keep. And in this sense our Sauiour specially saith, Matth.5. I came not to dissolue the Law, but to fulfill it: so *Origen, omnis qui credens Christo bene agit, & e. viuendo legem confirmat, &c.* euery one which beleeueth in Christ, and doth well, doth confirme the law by his life: to the same purpose *Augustine*; *fides impetrat gratiam, qua lex impletur, &c.* faith obtaineth grace, whereby the law is fulfilled, &c. the Gospel giueth grace, whereby men are directed to liue and walke according to the law.

Adde hereunto, that without faith it is impossible to keepe the law, or any part thereof: as the law commandeth vs to loue God with all our heart, but no man can loue God, vnles he first know him and beleeue him. Againe, the law commaundeth the worship of God, whereof inuocation is a part: but none can call vpon him, vpon whome they haue not beleeued, Rom.10. *Mart.*

6. Other expositions there be of this place: *Caietane* saith, that faith doth establish the law, because by faith we beleeue, that God is the author of the law, without which faith it would be of no greater authority with men, then the laws of *Lycurgus* and *Solon*.

7. *Catharinus* a Popish writer, herein would haue the law holpen by the Gospell, be-

cause those things, which were handled obscurely in the law, are manifested openly in the Gospel: the lawe was kept then through a seruile feare, but now vnder the Gospell for the loue of iustice: But leauing those and other expositions, I insist vpon the first before alleadged, as most agreeable vnto S. Paul.

8. Now then whereas the Apostle in some places speaketh of the abrogating of the law: as Heb. 7. 12. *If the Priesthood be changed, there must of necessitie be a change of the lawe:* and v. 8. *The commandement that was afore is disanulled, because of the weakenesse thereof, and vnprofitablenesse, &c.* he is not herein contrarie to himselfe; for either the Apostle speaketh of the ceremoniall law, as in the first place, but it is the morall law which is established by faith: or hee meaneth that the vnprofitable end of the morall law, which was to iustifie men, is abrogated: but here he speaketh of an other end, and vse of the law, which is to be a direction vnto good life: in which sense the law is established.

9. Thus the Apostle hath answered this obiection, least hee might haue seemed to abrogate the law, because he denieth vnto it power to iustifie, vnto this obiection he maketh a double answer; first in denying that he doth not take away the effect of the lawe: for where one end of a thing is denied, all are not taken away: secondly, he answereth by the contrary, he is so farre from abrogating or disanulling the law, that contrariwise he doth establish and confirme it, as is shewed before.

4. *Places of doctrine.*

Doct. 1. *Of the preheminence or prerogatiue of the Church.*

v. 1. *What is the preferment of the Iew, &c.* Here occasion is offered to consider of the preheminence and excellencie of the Church, which consisteth in the consideration of the dignitie, state, and blessings, wherein it excelleth other humane condions and states: This excellencie and preheminence of the Church, is either of nature or grace: but by nature all men are the children of wrath, one as well as an other, Ephes. 2. 3. therefore all the prerogatiue of the Church is of grace.

This prerogatiue is either common to the old Church of the Iewes, and the newe of the Christians, or proper and peculiar: the common is either internall, in their vocation, iustification, sanctification by the spirit; or externall, in their publike profession of religion, and adoption to be the people of God, with their externall directions, by the word and sacraments vnto saluation.

The peculiar and proper prerogatiue of the old Church is considered, 1. In their state, that they were a people seuered from the rest of the world, and ioyned vnto God by a solemne couenant. 2. In the blessings, wherewith they were endued, which were partly spirituall, as the Scriptures of the Prophets were committed vnto them, they had the legall sacraments of circumcision, and the Paschal lambe, the Priesthood of Leui: partly temporal, as the inheritance of Canaan, which was tied vnto Abrahams posteritie.

The prerogatiue peculiar vnto the Church of the newe Testamene, consisteth 1. In their state, in being an holy people, taken out of the rest of the world, and consecrated to the worship of God. 2. In their blessings, partly perpetuall, as the doctrine of the new Testament, the Sacraments, baptisme, & the supper of the Lord: partly temporal, as the gift of tongues, and miracles, which the Church had for a time, for the necessarie propagation of the faith, but are now ceased, *ex Parer.*

Doct. 2. *Of the vtilitie and profit of the diuine oracles.*

v. 2. *Vnto them were committed the oracles of God:* The Scriptures called here the diuine oracles are profitable to diuerse ends. 1. *Illuminant intellectum,* they doe lighten the vnderstanding: Psal. 19. 8. *It giueth light vnto the eyes.* 2. *Inflammant affectum,* they inflame the affection: as Luk. 24. 32. the two disciples said betweene themselues, *Did not our hearts burn within vs, while he talked with vs by the way.* 3. *Mundant culpam,* they doe cleanse the faults: as Ioh. 15. 3. *Now are yee cleane thorough the word, which I haue spoken vnto you.* 4. *Confirmant contra tristitiam,* they doe comfort against heauinesse. 5. *Roborant ad patientiam,* they do strengthen vnto patience: both these the Apostle sheweth saying, Rom. 15. 4. *That wee thorough patience and consolation of the Scriptures might haue hope.* 6. *Frangunt cordis duritiam,* they break the hardnesse of heart, Ierem. 23. 29. *Is not my word like an hammer, that breaketh the stone?*

7. *Protegunt contra tentationes*, they defend and protect against the tentations of the deuill, Prou. 30.5. *Euery word of God is pure, it is a sheild, &c.* Ephes. 6.17. *The sword of the spirit is the word of God, Gorrhan.*

Doct. 3. *Of the combination betweene God and his Church.*

v. 3. *Shall their vnbeleefe make the faith of God without effect?* Here are to be considered *tria iugorum paria*, three paire of yoakes and bands as it were, betweene God and vs. 1. The couenant and entercourse is betweene God onely and his elect, as Act. 13.48. *They beleeued as many as were ordained to eternall life*: God hath a speciall care of their saluation, that are ordained vnto life. 2. There is a mutuall relation betweene the faith of God, and the elect: the elect are by faith perswaded of the faith of God, and the truth of his promises. 3. On Gods behalfe there is offered his word; on our part it is required, that we *should keepe that worthie thing which is committed vnto vs*, 2. Tim. 1.14. *Grynæus.*

Doct. 4. *That the Sacraments depend not of the worthinesse of the Minister.*

As the Apostle here saith, *Shall their vnbeleefe make the faith of God without effect?* howsoeuer the Minister be disposed, the Sacraments want not their force and efficacie: because they depend vpon the truth of God, which the incredulitie or misbeleefe of man cannot make voide, *Martyr.*

Doct. 5. *There are alwaies some vnbeleeuers and incredulous persons in the Church.*

Shall their vnbeleefe, &c. Then it followeth, that as there were some vnbeleeuers euen among the Iewes, so there are still such carnall men and hypocrites in the Church: and yet it ceaseth not to be a Church: we should not therefore be afraid, when wee see carnall men, and euill liuers to remaine within the Church: but consider, that such there must be, as the Apostle saith, *That they which are approoued may be knowne*, 1. Cor. 11.19. *Parem.*

Doct. 6. *Who shall iudge the world, and how?*

v. 6. *Els how shall God iudge the world?* 1. Here we learne that God is the iudge of the world, and he shall iudge the world by Iesus Christ, Act. 17.31. 2. And this iudgement of God consisteth both in his knowledge, that nothing is hid from him, Eccles. 12.14. *God will bring euery worke vnto iudgement, and euery secret thing*: and in his power, whereby he now present both directeth, ordereth, and disposeth euery thing, and afterward shall giue vnto euery one according to his workes. 3. God iudgeth two wayes, or. by his word reuealed; which teacheth the true faith and worship of God, and discerneth the true faith and doctrine from false: so our Sauiour saith, Ioh. 12.48. *The word which I haue spoken shall iudge him*: This word then ought to be iudge of all controuersies: the Church cannot iudge because it is a party, & when the question is, which is the true, which the false Church, here the Church is a party, therefore the word, and not the Church must be iudge: as the Law is the Iudge of ciuill controuersies; the Church notwithstanding is said to iudge, but improperly, when it searcheth out, and pronounceth the sentence of the word. 2. God iudgeth by his deede and worke, both present, in disposing euery thing to that end, which he thinketh best, and in proposing examples of his iudgements euen in this life, and therefore Dauid saith, Psal. 9.5. *Thou sittest in the throne, that iudgest right*: and by his iudgement to come, in the finall execution of his sentence vpon all both good and bad, wherein he shall reward euery one according to his worke, *ex Parco.*

Doct. 7. *Our doctrine must be grounded vpon the Scriptures.*

v. 10. *As it is written*: hereupon *Origen* giueth this good note, *Non nostras cum docemus, sed spiritus sancti proferamus sententias*, let vs not bring forth our owne, but the sentences of the spirit when we teach, &c. the Preacher of the truth must confirme his doctrine by the word of truth: for faith must not be grounded vpon any mans word; yea the *Bereans* searched and examined the sermons of the Apostles by the Scriptures, Act. 17.11. Therefore neither are such Preachers to be commended, which are very rare in citing of Scriptures in their sermons, but they are much more worthy of blame which are more frequent in the citing of prophane testimonies of Philosophers and Poets, and such like, then of the Prophets and Apostles.

Doct. 8. *Of the corruption of mans nature.*

v. 10. *There is none righteous, no not one.* 1. It is euident, that mans nature is wholly cor-

corrupt, as both the Scripture teſtifieth, and daily experience ſheweth. 2. This corruption of nature is a generall depravation and prauitie of nature, beeing inclined vnto all euill, and by this prauitie and euilnes, it is made guiltie of death. 3. This corruption of mankind is not of God, who created man good, but of man himſelfe, through the inſtigation of the deuill. 4. It is generall and vniuerſall, *none* are exempted from it, *there is none righteous*, v. 10. *all haue ſinned*, v. 23. 5. The knowledge thereof commeth by the law, v. 20. 6. It muſt bee knowne, confeſſed, and acknowledged of all, that euery *mouth may be ſtopped*, v. 19. and God onely may haue the glorie. 7. The remedie againſt this naturall prauitie and corruption is by the Redemption thorough Chriſt, v. 14. *Parens.*

Doct. 9. *Of the difference of true and falſe religion.*

v. 19. *That euerie mouth may be ſtopped:* This is a true marke and touchſtone whereby to diſcerne true religion from falſe: for that religion, which onely giueth honour vnto God, and denieth all power vnto man, to helpe toward ſaluation, and ſo ſtoppeth mans mouth, and taketh from him all oſtentation and vaine glorie, that is the true religion: whereas on the contrarie, that which giueth vnto man matter of oſtentation and reioycing, is to be ſuſpected of falſhood, and hypocriſie: ſuch is the doctrine of Poperie, which aſcribeth much vnto mans freewill and merits.

Doct. 10. *Of true iuſtification by faith, the manner, property, vſe, and end thereof.*

v. 21. *Now is the righteouſneſſe of God made manifeſt without the lawe, &c.* from this place to the ende of the chapter S. Paul ſetteth forth the doctrine of iuſtification: 1. How there is a right and true iuſtification, which is by faith in Chriſt, and a falſe iuſtification, by the workes of the law. 2. From the true iuſtification are excluded not onely the workes of the ceremoniall law, and of freewill, but all workes whatſoeuer, for the law of faith is ſet againſt the law of workes in generall, v. 27. 3. The firſt cauſe efficient of this iuſtification is the grace of God, the next is redemption purchaſed by Chriſt, v. 24. 4. The matter or obiect of iuſtification are all beleeuers, v. 22. 5. The *forme* is the imputation and application of Chriſts righteouſneſſe, obtained by his obedience and blood. 6. The *manner* is, through faith in his blood, ver. 25. 7. The *ende* is the *declaration* of the righteouſneſſe of God by the *forgiueneſſe of ſinnes*, ver. 25. 8. The effect thereof is our reconciliation with God, verſ. 25. 9. It is reuealed in the Goſpel, verſ. 21. 10. And this iuſtification was not vnknowne vnto the faithfull vnder the Law, hauing teſtimonie of the Law and the Prophets, verſ. 21.

Doct. 11. *How God ſet forth Chriſt, and to what ende.*

v. 25. *Whom God hath ſet forth to bee a reconciliation:* 1. God hath ſet forth Chriſt to bee our propitiator and reconciler, 1. Ioh. 2. 2. *Hee is the reconciliation for our ſinnes.* 2. To bee our Redeemer, v. 24. *Through the redemption that is in Chriſt.* 3. To be our Mediator, 1. Tim. 2. 6. *Our Mediator betweene God and man, &c.* 4. To be our doctor and teacher, Matth. 23. 8. *One is your Doctor*, to wit, *Chriſt.* 5. To be our aduocate and interceſſor, 1. Ioh. 2. 1. *We haue an Aduocate with the Father, Chriſt Ieſus the Iuſt.* 6. To be our defender and deliuerer, Iſa. 19. 20. *He ſhall ſend them a Sauiour, and a great man that ſhall deliuer them.* 7. To bee our Law-giuer, Iam. 4. 12. *There is one Lawgiuer, which is able to ſaue and deſtroy.* 8. To be a faithfull and true witneſſe, Apocal. 3. 14. *Theſe things ſaith Amen, the faithfull and true witneſſe.* 9. To be our Iudge, Act. 10. 42. *It is hee that is ordained of God, Iudge of the quicke and dead.* 10. To bee our Sauiour, Philip. 3. 20. *From whence we looke for our Sauiour, euen the Lord Ieſus:* ſo Chriſt is all things vnto his ſeruants, *reis propitiatore captiuis redemptor, &c.* a reconciliation to the guilty, a redeemer to the captiues: a Mediator vnto them at variance with God, a teacher to the ignorant, a lawgiuer to the diſſolute, an interceſſor to them accuſed, a defender of the aſſaulted, a witneſſe to the defamed, a iudge to the oppreſſed, and to the elect a Sauiour, *Gerhan.*

Doct. 12. *The ſame faith both vnder the lawe and Goſpel, v. 25.*

Thomas well obſerueth vpon this place, that ſeeing the ſinnes which were paſſed and committed vnder the lawe were forgiuen by no other way then in Chriſt, that the righteouſneſſe of faith was at all times neceſſarie: as S. Peter ſaith, Act. 4. 12. *Among men*

there

there is giuen no other name vnder heauen, whereby we must be saued: and S. Paul saith, 2. Cor. 14. 13. *That we haue the same spirit of faith.*

Doct. 13. *Of our redemption by Christ, and the manner thereof.*

v. 24. *Through the redemption, that is in Christ, &c.* 1. This our redemption consisteth in our deliuerance from the power of Sathan, sinne, and death, and in reconciling of vs vnto God. 2. There is a double redemption, the first in the forgiuenes of our sinnes now present, the second when we shall be redeemed from corruption and mortalitie in the resurrection. 3. This our redemption, is not metaphorically so called; but it is a very true redemption: there beeing all things concurring in redemption: the captiues, which are men, the redeemer Christ, the price his blood, and from whom we are redeemed, from Sathan, hell, and damnation. See controu. 2. following. 4. They which detaine the captiues are first God as a iust Iudge, whom they had offended: then Sathan as Gods ministet, sinne is as the bands, death as the tormenter, hell as the prison, *Pareus loc.* 5.

5. Places of controuersie.

Controu. 1. *That the Sacraments of the olde Testament did not iustifie ex opere operato, by the worke wrought, and so consequently neither the newe.*

There are diuerse opinions among the Romanists concerning this point in question: 1. Some of them think, that the Sacraments of the old Testament did not iustifie at all, though they were receiued in faith: because they were not giuen to that end to iustifie, *sed vt oneri essent*, but to be a burthen: so *Magist. sentent. 4. distinct. 1.* 2. Some are of the contrarie opinion, that circumcision did iustifie *ex opere operato*, by the worke wrought, though there were no faith in the receiuer, as *Alexander, Bonauenture, Scotus, Gabriel*, as *Bellarmine* citeth them. 3. But the common opinion on that side is, that the Sacraments of the old Testament did onely iustifie and conferre grace, *ex opere operantis*, by the worke or disposition of the receiuer; and this they hold to be the difference between the old sacraments and the newe, *nostra conferunt gratiam, illa sola significabant*, ours doe conferre grace, theirs onely signified grace, *Bellar.* and that those Sacraments did not conferre grace, *Bellarmine* would proue it out of this place, v. 1. *What is the profit of circumcision, &c.* to the which the Apostle maketh answer, *Much euerie way, for chiefly, because vnto them were committed the oracles of God:* herein was the preheminence of the Iew before the Gentiles, not that he was iustified by his circumcision, but because the Lord gaue his oracles to the circumcised. *Bellar. lib. 2. de sacram. c. 14.* Now vpon this conclusion of *Bellarmine*, thus it may bee further inferred: the Sacraments of the old Testament did not iustifie by the worke wrought, or conferre grace: this *Bellarmine* graunteth; but there was the same substance and efficacie of the old and new sacraments: for the Apostle saith, that circumcision was the seale of the righteousnesse of faith, Rom. 4. 11. and so is baptisme, Col. 2. 12. And Christ was the substance both of their Sacraments and ours; for the rocke was Christ, 1. Cor. 10. 4. the conclusion then followeth, that seeing their Sacraments did not conferre grace, no more doe the Sacraments of the Gospel: the difference then between the old sacraments and the new, is not the substance which is Christ, and the proper effect thereof, which is to be the seales of faith: but in respect of the more cleare signification, and so in the more liuely illustration & confirmation of our faith: for the more full discussing of this matter, I referre the Reader to the treatise of controuersies, *Synops. Centur. 2. err. 97.*

Controu. 2. *Of the Apochryphal Scriptures.*

v. 2. *Vnto them were committed the oracles of God:* Paius well obserueth hereupon, that seeing all the old Scriptures, which were Canonicall were committed vnto the Hebrewes, then those books which were called Apochryphall, that is, of hidden and obscure authoritie, are not to be accounted any part of the diuine & Canonicall Scripture: such are the books of the Macchabees, of Tobi, Iudith, with the rest, that goe vnder the name of Apochrypha: for they were not commended to the Church of the Hebrewes, because they are not written in the Hebrew tongue: neither did the Iewes place them in the canon of the Scriptures, as *Iosephus* setteth it downe, *lib. 1. contra Appion.* See further, *Synops. Centur. 1. errr. 1.*

Controu.

Controv. 3. *That the wicked and vnbeleeuers doe not eate the bodie of Chriſt in the Euchariſt.*

v. 3. The Apoſtle ſaith, *Shall their vnbeleefe make the faith of God without effect?* hence then it will be inferred by the Romaniſts, that the promiſe of Chriſts preſence in the Sacrament is not euacuated, notwithſtanding the vnbeleefe of the communicants.

Anſw. True it is that the vnbeleefe of ſome doth not make Gods promiſes voide, and of none effect, in reſpect of God himſelfe, who for his part is readie to performe his promiſe or couenant, where the condition is performed, and on the behalfe of the elect to whom Gods promiſes are effectuall, they receiuing them by faith: but it followeth not that the promiſes of God ſhould be effectuall vnto vnbeleeuers; for Gods promiſes are made vnto thoſe which beleeue: vnto vnbeleeuers therefoee they doe not appertaine, *Parens.*

But it will be further obiected, that the Apoſtle ſaith, 1. Cor. 11. 27. that he which eateth and drinketh vnworthily, ſhall be guilty of the bodie and blood of Chriſt: but they could not be guilty, vnleſſe they were partakers.

Anſw. It doth not followe, one may be guilty of a thing, which he is not partaker of: as many may be guiltie of violating the princely maieſtie, which had no intereſt therein, neither were partakers thereof: ſo then the wicked and vnbeleeuers are guilty, *non manducati, ſed non dijudicati corporis, &c.* not of the eating, but of not diſcerning the Lords body: *Gryneus.*

Controv. 4. *That the Romane Church hath not the promiſe of the perpetuall preſence of Gods ſpirit.*

The Romaniſts alleadge this place for themſelues: that the vnbeleefe of ſome, make not the promiſes of God of no effect: and therefore ſeeing the Lord hath promiſed to bee preſent with, and to giue his ſpirit to his Church, they cannot faile thereof, notwithſtanding their ſinnes and corruptions.

Anſw. Chriſt promiſed the preſence of his ſpirit to his diſciples: they muſt then firſt prooue themſelues to be the diſciples of Chriſt, in following his doctrine, and keeping his word, in adding nothing thereto, nor decreeing any thing againſt it, before they can haue any intereſt in this promiſe: God indeed hath promiſed to be preſent with his Church; but a companie of mytred Biſhops following humane traditions, and leauing the word of God, doe not make the true Church of Chriſt, *Mart.*

Controv. 5. *The Virgine Marie not exempted from ſinne.*

v. 10. *There is none that is righteous, no not one:* *Chryſoſtome* handling theſe words in his Commentarie vpon the 13. Pſalme, giueth inſtance, how that when Chriſt was crucified, this ſaying was then moſt of all verified, that there was not one that did good: *diſcipuli omnes fugerunt, &c.* all the diſciples fledde, Iohn went away, Peter denied: *Maria animam gladius dubitationis & incredulitatis pertranſiit*, and a ſword of doubtfulnes and vnbeleefe did peirce the ſoule of Marie, &c. the like is affirmed by *Chryſoſtome hom. 49. in Geneſ.* and by *Origen hom. 17. in Luc.* and by *Auguſtine lib. queſtion. veter. & nov. Teſtam. queſt. 73.* But *Pererius* refuſing the iudgement of theſe Fathers, confidently affirmeth that the Virgin Marie, *fuiſſe expertem omnis peccati etiam minimi & leuiſſimi per omnem vitam*, was free from the leaſt and lighteſt ſinne all her life: and of *Chryſoſtome* he is bold to ſay, *veritatis & pietatis terminos exceſſiſſe*, that hee exceeded the bounds of veritie and pietie: *Pererius diſput. 6. numero 33.*

Contra. But *Pererius* in thus affirming, will make not *Chryſoſtome* onely, and other ancient writers liers, but Chriſt himſelfe, and his Bleſſed mother: for if Mary were without the leaſt ſinne, why did our Bleſſed Sauiour reprooue her for taking ſo much vpon her, ſaying, Ioh. 2. 4. *Woman, what haue I to doe with thee?* would he checke her without any fault? and againe Marie her ſelfe ſaith in her ſong, Luk. 1. 47. *My ſpirit reioyceth in God my Sauiour:* what needed ſhee a Sauiour, if ſhe were free from ſinne? See further hereof, *Synopſ. Centuria. err. 79.*

Controv. 6. *The reading of Scripture is not to be denied vnto any.*

v. 10. *As it is written, &c.* In that the Apoſtle alleadgeth teſtimonies of Scripture to prooue all men to be ſinners, thereupon appeareth the neceſſitie of the reading of Scripture, and of the generall vſe for all both laymen and others: for by the Scripture commeth the know-

knowledge of sinne, which concerneth all: *Chrysostome* in his homily of Lazarus and the rich man, exhorteth all men to read the Scriptures, euen such as did trade in the world, and kept families, further shewing, that they could not attaine vnto saluation, vnlesse both day and night, they were conuersant in the Scriptures: yea he affirmeth, that such of the common sort had more need to read the Scriptures, then men of more holy life, *quod perpetuo versantur in maiori discrimine*, because they are conuersant in greater danger. Here then that corrupt vsage of the Romane Church is to be taxed, who deny the generall vse of the Scriptures vnto the people, neither doe permit them to reade them, shutting the Scriptures vp in vnknowne language, *Martyr.*

Controv. 7. *Against the aduersaries of the Law, the Marcionites, and other heretikes.*

v. 20. *By the Lawe commeth the knowledge of sinne*: hereupon those wicked heretiques tooke occasion to speake against the lawe, *mala radix lex, &c.* the lawe then is an euill roote, and an euill tree, by the which commeth the knowledge of sinne: to this *Origen* vpon this place answereth well, *Non dixit ex lege agnitio peccati, sed per legem, vt scias non ex ipsa ortum, sed per ipsum cognitum*, hee saith not of the lawe is the knowledge of sinne, but by the lawe, to knowe, that sinne did not spring of it, but is onely knowne by it: as physicke by the which we come to haue the knowledge of our diseases, is not therefore euill: thus *Origen.*

Controv. 8. *Against the Councels of perfection.*

v. 19. *That euery mouth may be stopped, &c.* Here the opinion of the Romanists is euidently conuinced, that beside the precepts which are commanded, there are Euangelicall counsels, which are more then one is bound to doe: notwithstanding he that doth them is worthy of a greater reward: such are these counsels of perfection, as they call them, to vowe single life, to giue all to the poore, and to take vpon them voluntarie pouertie, and such like: and *Origen* hath the like conceit, who in his commentarie vpon this third chapter, giueth this corrupt glosse vpon these words of our Sauiour, Luk. 17. 10. *When yee haue done all these things, which are commanded you, say we are vnprofitable seruants: as long as a man (saith he) doth that which he is bound to doe, he is an vnprofitable seruant, si autem addas aliquid praecepti iam non eris inutilis seruus*, but if you adde any thing to the precepts, then are you no longer an vnprofitable seruant.

Contra. 1. Concerning *Origens* glosse, we haue as great libertie to refuse it, as *Perrin* had before to reiect *Chrysostomes* opinion concerning the Virgin Marie, and so to accuse him of falshood and impietie; especially seeing that his glosse corrupteth the text: for if we can not doe those things which are commanded, much lesse beside the commandement, can any doe more then is required. 2. The Apostle here in saying, *That euery mouth may be stopped*, ouerthroweth this arrogant and presumptuous opinion of such counsels of perfection: for then a man should haue wherein to reioyce, if he could doe more then is commaunded, and his mouth should not be stopped.

Controv. 9. *Against the Pelagians, which established freewill.*

Augustine vpon this, *lib. de spiritu & litera*, handling these words, confuteth that presumptuous error of the Pelagians, who affirme, that the lawe onely sheweth what should be done, and the will of man doth it: so *homo iustificatur non per legis imperium, sed per liberum arbitrium*, man is iustified not by the precept of the lawe, but by free will: this error *Augustine* confuteth by the Apostles words here, who saith, *The righteousnesse of God is made manifest*, he saith not the righteousnesse of man, or of our owne will, but the righteousnesse of God. *Non qua Deus iustus est, sed qua iustum hominem, cum iustificat impium*, not that whereby God is iust in himselfe, but whereby hee doth cloath man, when hee iustifieth the vnrighteous.

Controv. 10. *That the vertue of Christs death is indifferently extended both to sinnes before baptisme and after.*

In the opinion of the Romanists, that sinnes before baptisme and after are not remitted after one and the same manner: for the sinnes before baptisme are freely forgiuen by the merit of Christs blood: both *quoad culpam & poenam omnem*, in respect of the fault, and of

of all punishment due thereunto: but for sinnes after baptisme other remedies are requisite, they are remitted freely for the offence it selfe, and the eternall punishment, but the temporall punishment remayning must be purged by satisfactorie and penall workes, *Perer. disput. 14. numer. 63.* They reason thus.

1. *Catharinus* vrgeth to this purpose this place of the Apostle, v. 25. *To declare his righteousnesse by the remission of sinnes past:* which he vnderstandeth to be the sinnes before baptisme.

2. *Pererius* vrgeth the example of David, vpon whom though his sinne were remitted, yet this was inflicted as a punishment, that the child which was borne in adulterie should die.

3. This course is held also among men, who though they sometime are content to remit the offence, yet wil impose vpon the offender some kind of punishment, as Absalom, though he were reconciled to his father, and called home out of exile, yet Dauid would not suffer him a good while to come into his presence: *Perer. disput. 14. numer. 65.*

4. For these workes of penance and satisfaction, the Councel of *Colen* in their Antididagms, doe produce these and the like places: as 2. Cor. 2. 11. *This godly sorrow, &c. what great care hath it wrought in you, yea what punishment:* they imposed a certaine punishment vpon themselues for their sinne: *Apocal. 2. 5. Repent and doe thy first works:* these were the works of satisfaction: *ex Martyr.*

Contra. 1. It hath beene before shewed, v. 34. that the Apostle by sinnes which are passed, vnderstandeth not sinnes committed by any in particular, before baptisme, but generally all the sinnes of the faithfull, which were done vnder the old Testament before the comming of Christ: to that place I referre the Reader.

2. That chastisement, which befell Dauid, after his sinne was remitted, was inflicted not as a punishment of his sinne, but both as a correction, to make Dauid more circumspect afterward, and for the example of others, for that he had caused the enemies of God to blaspheme: and so it is as *Chrysostome* well saith, *Deus imponit nobis pœnam, non de peccatis sumens supplicium, sed ad futura nos corrigens,* God imposeth punishment vpon vs, not taking reuenge of our sinnes, but correcting of vs for afterward, *homil. de pœniten.*

3. If a man forgiue a trespasse, and yet retaine a greudge in his minde still, to watch the other a shrowd turne, therein he sheweth his infirmitie, and God is no waies like vnto man: Dauid kept Absalom from the Court, that the young man might know himselfe and be thoroughly humbled: he knew him also to be of an aspiring and turbulent spirit, and therefore did confine him: but this was not imposed, as any satisfaction for his former sinne.

4. The punishment, which the Apostle speaketh of, was that castigation, which they inflicted vpon the incestuous young man, in executing the Apostles sentence, most seuerely against him: it was not a punishment laid vpon the offender to satisfie the iustice of God for his sinne, but to giue contentment and satisfaction to the Church, whom he had offended: And in this sense also a sinner may take punishment of himselfe, and so preuent Gods iudgement: as the Apostle saith, 1. Cor. 11. 31. *If we would iudge our selues, we should not be iudged:* not that by any satisfaction Gods wrath is appeased, and his iudgment staid: but God looketh vnto our repentance, testified by this iudging of our selues, and so in mercie stayeth his hand.

So also the Church of Ephesus, is bid to repent and to doe their first works, not as a satisfaction for their sinne, but as signes of true repentance, which is in vaine without amendement of life.

5. But that we are purged from all sinne both before and after baptisme, without any works of satisfaction in our selues, the Scripture euidently testifieth, Ioh. 1. 7. *The blood of Iesus Christ his Sonne cleanseth vs from all sinne:* and, Apoc. 1. 5. *And washed vs from our sinnes in his blood:* all our sinnes are equally and indifferently purged by the blood of Christ: there is no difference, whether they be committed before or after baptisme, saiuing that the sinnes committed after our calling, as they are more grieuous, so they require a most earnest repentance. See of this controuersie further *Synops. Centur. 3. err. 11.*

11. Controv. *That the beleeuing fathers before Christ, were not kept in* Limbo.

Pererius because the Apostle maketh mention onely of sinnes before passed and done, thinketh this to be the reason thereof: because the fathers that died before Christ, though

they obtained remission of sinnes by faith in Christ, yet *detinebantur in Limbo*, they were detained in *Limbus* (which they imagine to be a dungeon of darknes, and a member of hell) vntill they were deliuered thence by Christs descending thither. *Perer. disput. 15. num. 73.*

Contra. This Popish dreame and fansie of this *Limbus patrum*, may be easily ouerthrowne by the Scriptures. 1. He *that beleeueth, hath euerlasting life*, Ioh. 5. 24. the Patriarks beleeued, they therefore had euerlasting life: they were not then excluded heauen. 2. They had the same spirit of faith with vs, 2. Cor. 4. 13. but by faith the Saints now departing, are receiued into the kingdome of God, therefore they also by faith entred into heauen. 3. The faithfull then departing went to Abrahams bosome, as is euident in the parable, Luk. 16. but Abrahams bosome is in heauen; it is a place of blisse and happines: as our Sauiour saith, Matth. 8. 11. they shall sit downe with Abraham, Isaak, and Iacob in the kingdom of heauen: *Ergo.* See more hereof, *Synops. Centur. 2. err. 9.*

12. Controv. *Against the Marcionite heretikes.*

v. 24. *Through the redemption, that is in Christ:* hence the old Marcionite heretikes obiected thus, That man was not the workmanship or creature of God, *nemo enim emit, quod suum est*, for no man vseth to buie, that which is his owne alreadie. But *Origen* taketh away this cauill, *hom. 6. in Exod. omnes eramus Dei, &c.* we were all sometimes belonging vnto God, but we sold away our selues for our sinnes: then Christ came, and by the price of his blood redeemed vs againe, and restored vs to our former liberty: so the Prophet Isai saith, 50. 1. *For your iniquities are ye sold.* Now, whereas in Scripture redemption is taken sometime for a franke deliuerance, where no price is paid: yet here the word ἀπολυτρώσις is taken properly for such redemption, where the price is paid, which was Christs blood: as 1. Cor. 6. 20. *Ye are bought for a price, &c.*

13. Controv. *Against the Nouatian heretikes.*

Whereas the Apostle saith, v. 25. *To declare his righteousnes by the forgiuenes of sinnes, that are past:* the *Nouatians* hereupon denied remission of sinnes to those which fell away after they were called: who beeing pressed and vrged by arguments out of the Scripture to the contrary, confessed and graunted, that God indeede by his absolute power might giue remission of sinnes vnto such as fell away, but the Church had no authority to graunt reconciliation vnto such.

But 1. they remembred not the answer of our blessed Sauiour made to Peter, how often one should forgiue his brother, not onely seuen times, but seuentie times seuen times. 2. Dauid sinned grieuously after he was called, yet was restored to the Church; so was the incestuous young man after due repentance for his incest. 3. For how els should the blood of Christ clense vs from all sinne, 1. Ioh. 1. 7. if that there were not remission of sinnes and reconciliation euen for offences committed after our calling?

14. Controv. *Against inherent iustice.*

v. 28. *We conclude that a man is iustified by faith, &c.* This word δικαιοῦσθαι, to be iustified, or made iust, the Romanists contend to signifie, *ex impio iustum effici*, of a wicked man to be made iust and righteous: *Staplet. in Antidot.* and so their opinion is, that there is in iustification an habituall righteousnes infused into the soule, whereby a man is iustified.

1. This they would proone by the grammaticall sense of the word: because words compounded with *facio*, to doe, as *magnifico, purifico, certifico*, to magnifie, purifie, certifie, signifie to make one great, pure, certaine, and so to *iustifie*; should be taken to make one iust.

2. The Apostle expresseth it by an other phrase, Rom. 5. 19. Κατασταθήσονται, to be made or constituted righteous before God.

3. It is not agreeable to the nature and puritie of God, to absolue, and hold for innocent those, who are wicked and vngodly.

Contra. 1. This word *to iustifie*, though sometime it signifie, to teach one iustice and righteousnes, as Dan. 12. 3. they which *iustifie others, &c.* that is, teach them or turne them to righteousnes: and sometime to perseuere or continue in iustice, as Apoc. 22. 11. he that is iust, *iustificetur adhuc, let him be more iust:* yet vsually in Scripture, it is taken to absolue, to pronounce and hold iust: and that is a double sense, as either to acknowledge and declare him to be iust, that is iust: as wisdome is said *to be iustified of her children*, Matth. 11. 19. so is it taken before in this chapter v. 4. *that thou mightest be iustified in thy words, &c.* or else

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to count him iust, who is vniust in himselfe, that is, absolue, free, and discharge him: as c.8. 33. *Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth* (that is, acquiteth, dischargeth) *who shall condemne?* so is it vsed in the same sense, Act. 13.39. *From all things, from the which ye could not be iustified by the law of Moses, by him euery one, that beleeueth is iustified.*

Neither doth that grammaticall construction alwaies hold: for Marie saith, *My soule doth magnifie the Lord*, that is, declareth or setteth forth Gods greatnes: here it can not signifie, to make great.

Lombards obseruation then is not found, that *to iustifie* in Scripture signifieth foure things: 1. To be absolued and freed from sinne by the death of Christ. 2. Beeing freed from sinne to be made iust by charity. 3. To be cleansed from sinne by faith in the death of Christ. 4. By faith and imitation of Christs death to bring forth the works of righteousnes: *Lombard. lib. 3. distinct. 19.* for of these foure significations, the 1. and 3. are all one, which may be acknowledged, but the 2. and 4. are not found in Scripture.

2. We are also made and constituted righteous before God, not by any inherent righteousnesse in our selues, but by the righteousnes of faith: as the Apostle saith, *that I may be found in him, not hauing mine owne righteousnes, which is of the law, but that which is through the faith of Christ.*

3. Yet it is most agreeable to the puritie of the diuine nature, to accept vs as iust in Christ, who is most absolutely righteous before God: and so to impute his righteousnesse vnto vs by faith: so sanctifying also our hearts by his holy spirit, that we should delight in the works of righteousnes.

4. If we should be iustified by any inherent and inhabiting iustice, and not by righteousnes imputed by faith, these inconueniences would follow. 1. That iustification and sanctification should be confounded: for that sanctitie which is wrought in the faithfull, is a fruit of iustification by faith. 2. This holines and charitie, which is in the faithfull, is a worke of the law, which requireth, that we should loue God and our neighbour: but faith and the worke of the law, can not stand together. 3. This habite of *pietie*, and *charitie*, is imperfect in vs, for no man loueth God, and his neighbour as he ought: now that which is imperfect, can not iustifie. See further of inherent iustice, *Synops. Centur. 4. err. 56.*

15. Controv. *Against the Popish distinction of the first and second iustification.*

The Romanists generally do hold that there are two kind of iustifications, the first which is an infused habite of iustice formed by charity, to the which we are prepared by faith, and other dispositions of the mind, and this they say is without works: the other is the encrease of this iustification by the works of charity, the grace of God concurring with mans free-will, and this they say is by works and truely meritorious: *sic Stapl. in Antidot. Perer. disput. in 2. c. ad Rom. disput. 16, 17.*

Contra. 1. The Scripture acknowledgeth but one kinde of iustification in all, which is both begunne, continued, and ended by faith: as c.1.17. *The righteousnes of God is reuealed from faith to faith:* and c.3.30. *For it is one God, who shall iustifie circumcision of faith, and vncircumcision through faith*: here the whole worke of iustification is ascribed to faith: and Rom. 8.30. *Whom he iustified, he glorified:* there is nothing that commeth betweene this one iustification, and glorification.

2. They confound iustification, and sanctification: for that, which they call the second iustification, is nothing els but sanctificatiō, which is the bringing forth of the fruits of holines after that we are iustified by faith: these two the Apostle manifestly distinguisheth, Rom. 6.22. *Beeing freed from sinne, &c. you haue your fruit in holines:* holines then and sanctity is the fruit of our iustification, whereby we are freed from sinne: Againe, Apoc. 22.11. *Hee that is righteous, let him be righteous still: he that is holy, let him be holy still:* here these two, to be iust, and holy, are manifestly distinguished.

16. Controv. *Against the works of preparation going before iustification.*

Pererius concerning the works and motiues of preparation tending to iustification, hath these positions. 1. There are sixe of these preparatiue motions: faith, the feare of God, hope to obtaine pardon, the loue of God, the purpose of a newe life, repentance and sorrow for sinnes past: thus he alleadgeth out of the Councell of Trent, *sess. 6. can. 6.*

so also *Stapleton in Antidot.*

2. These works of preparation proceed partly from mans free will, partly from the assistance of the spirit concurring: and hereof it is, that sometime the worke of our conuersion is ascribed vnto man: as Ioel 2. *Turne vnto me with your whole heart*: Iam. 4. *Draw neere vnto God, and he will draw neere vnto you*: sometime it is giuen vnto God, as Ier. 31. *Conuert vs, and we shall be conuerted.*

3. These works of preparation though they doe not merit the grace of iustification *de condigno*, of condignitie, yet *de congruo*, by way of congruity they may: that is, God seeth it to be meete and conuenient, that such works of preparation should be rewarded with the grace of iustification following. *Perer disput. 7.*

Contra. 1. Concerning faith, it is no where said in Scripture to prepare, or dispose vnto iustification, but in deed to iustifie, by the imputation of the righteousnes of Christ: and as for the other preparations, they follow iustification, they doe not prepare a way vnto it: for good works follow iustification as the fruit and effect thereof, Rom. 6. 22. *Being freed from sinne, you haue your fruit in holines*: And againe, there is no good worke or motion but it is commanded in the law: seeing then that we are iustified by faith without such works, they can not goe before iustification, as preparatiues thereunto.

3. The Scripture ascribeth euery good worke, motion, and thought of the minde vnto God: for of our selues we are not able to thinke a good thought, 2. Cor. 3. 5. and our Sauiour saith, Ioh. 15. 5. *Without me you can doe nothing*: whereas the Scripture exhorteth men to be conuerted, and to draw neere vnto God: that sheweth not this power to be in themselues: but by these exhortations the spirit of God worketh in them, and stirreth them vp, that by grace they should seeke to doe that, which they finde no strength in themselues to performe.

3. But that distinction of merit of congruitie and condignitie is vaine and friuolous: for in the matter of iustification there is no merit at all: the whole worke is ascribed onely to grace, Eph. 2. 8. *By grace are ye saued through faith, not of your selues, it is the gift of God, not of works, &c. least any should boast*: if all boasting be taken away, then there is no merit: for of merits men may boast. *Augustine* hath an excellent testimonie to this purpose, *Vocantis est gratia, percipientis vero gratiam possunt opera bona, &c.* Grace is of the caller, and then good works belong vnto those, which haue receiued grace, *quæ non pariunt gratiam, sed quæ à gratia pariuntur, &c.* which works doe not beget grace, but are begotten of grace: for the fire doth not burne thereby to waxe hoat, but it is first hoat, and then it burneth; and the wheele therefore runneth not wel, that it may be round, but it is first round, and then it runneth well: so, *nemo propterea bene operatur, vt accipiat gratiam, &c.* no man therefore worketh well, to receiue grace, but because he hath receiued grace, by the same he worketh well: *lib. 1. ad Simplician. qu. 2.* no works then going before the grace of iustification, haue any worthines in them at all to procure grace.

17. Controu. *What iustifying faith is.*

Pererius that he may euery where shew some tricke of his Popish profession, misliketh three things in that description of faith, which is vsually receiued by Protestants: for whereas we thus define faith, that it is a confident assurance of the heart, whereby we are perswaded of the remission and forgiuenes of our sinnes in Christ: he taketh exception to these three points.

1. He denieth that faith is any such confidence and assurance, which he graunteth must be ioyned with faith: but that faith is not such assurance and confidence, he would thus proone, Eph. 3. 12. the Apostle saith, *by whom we haue boldnes and entrance with confidence by faith in him*: here it appeareth, that confidence is a distinct thing from faith. Againe, 1. Tim. 3. 13. *They that haue ministred well, get themselues a good degree, and great libertie in the faith*: here the Apostle sheweth, that confidence is a diuers thing from faith, and that it springeth from charitie and a good conscience.

Contra. 1. *Pererius* first argument is, faith worketh confidence, therefore it is not the same with confidence. *Answ.* 1. This argument may rather be retorted: faith worketh confidence, therefore it is much more a kind of confidence: for as the cause is, so is the effect. 2. Faith is not the same with that confidence, which it worketh: but they are thus distinguished, faith hath a generall assurance and confidence in all Gods promises: and out of this fountaine doe proceede those speciall acts of confidence, as to pray confidently, to be con-

fident

ſident in tribulation; which are as little riuers running forth out of the ſame head and fountaine.

2. His ſecond argument is this: confidence is wrought in charity and a good conſcience; therefore not by faith. *Anſ.* The argument followeth not, for there may be diuers cauſes of the one and the ſame thing: faith worketh confidence, and yet the ſame is more encreaſed and confirmed, by a good conſcience: becauſe the Sunne giueth heat, doth it follow that the fire doth not heat alſo? like as the warmth of the Sunne may be augmented by the heat of the fire, ſo may the aſſurance of faith, by charity and a good conſcience be encreaſed. See further *Synopſ. Centur. 4. err. 48.*

2. *Pererius* ſecond exception is, that the obiect of faith is not the aſſurance of remiſſion of ſinnes: The Eunuch, when he was baptiſed, beleeued onely that Ieſus Chriſt was the Sonne of God, Act. 8. And Paul required none other faith of the keeper of the priſon, but that he ſhould beleeue in the Lord Ieſus, and ſo he ſhould be ſaued, Act. 16. Abrahams faith was counted vnto him for righteouſnes, which was no other faith, then to beleeue, that in his ſeede, that is, in Chriſt all the nations of the world ſhould be bleſſed: of none of theſe was required ſuch faith to beleeue their ſinnes were forgiuen them: to this purpoſe *Pererius diſput. 17. err. 94.*

Anſ. 1. The Eunuchs faith was not onely an hiſtoricall knowledge, that Chriſt was the Sonne of God, which the Deuils alſo knew and confeſſed, but he beleeued to haue remiſſion of his ſinnes in his name, and therefore he was baptiſed: for baptiſme in the name of Chriſt was for remiſſion of ſinnes, Act. 2. 38. the ſame may be ſaid of the keeper of the priſon, who was baptiſed with his houſhold. 2. Neither was Abrahams faith onely a generall apprehenſion, that Chriſt ſhould come of his ſeede; but he made particular application of that promiſe euen to himſelfe, truſting to be ſaued by the Meſſiah: and therefore our Sauiour ſaith of him, Ioh. 8. 56. *Your father Abraham reioyced to ſee my day, he ſaw it, and was glad.*

3. *Pererius* third exception is, that a man cannot in this life by faith be certaine of remiſſion of ſinnes: ſome of his arguments are theſe.

1. Iob ſaith, c. 9. 15. *Though I were iuſt, yet could I not anſwer:* and v. 20. *Though I would iuſtifie my ſelfe, mine owne mouth would condemne me, &c.* And S. Paul ſaith, *I knowe nothing by my ſelfe, yet am I not thereby iuſtified.*

2. The Apoſtle biddeth vs to worke out our ſaluation with feare and trembling, Philip. 2. 12. S. Paul alſo was not ſo ſure of his iuſtification, but that he ſtill remained in doubt and feare, 1. Cor. 9. 27. *I beate downe my body, and bring it in ſubiection, leaſt after I had preached to others, I my ſelfe ſhould be a reprobate.*

3. This certenty of remiſſion of ſinnes, ſhould be either humane, or diuine: the humane is of three ſorts, either by the outward ſenſe, or by the inward act of vnderſtanding, or by euident demonſtration: but none of theſe it is: the diuine is alſo of two ſorts, either by the generall apprehenſion of the articles of faith, but this worketh no ſuch certenty, for then euery Chriſtian that knoweth and beleeueth the articles of faith ſhould haue it; or by ſpeciall and particular reuelation, which euery one can not haue. *Perer. diſput. 19. numer. 97.*

Contra. 1. *Iob* and *Paul* in thoſe places ſpeake onely of ſuch iuſtification which might be grounded vpon their owne worthines; by ſuch iuſtification indeed they could haue no aſſurance, but they renounced it; *I am not thereby iuſtified* (ſaith the Apoſtle,) that is, by his owne conſcience, which yet accuſed him not.

2. The Apoſtle both teacheth others to take heede of carnall ſecurity, and preſumption, and ſhewed the practiſe of it in himſelfe: one may be ſure of remiſſion of ſinnes, and yet walk in feare and reuerence: this certenty then of remiſſion of ſinnes onely excludeth carnall ſecurity, not reuerent and faithfull feare: neither did S. Paul feare to become a reprobate, but leaſt if he ſhould doe contrary to his doctrine, it ſhould be a reproofe vnto him: for he himſelfe was moſt ſure of his ſaluation, as he profeſſeth confidently, that nothing could ſeparate him from the loue of God in Chriſt, Rom. 8. 38.

3. This certenty indeede, we willingly graunt, is not humane, but diuine; neither is it ſo diuine, as that it needeth alwaies an extraordinary and ſpeciall reuelation: and yet it is more then an vniuerſall and generall apprehenſion of the articles of the faith: for betweene theſe two there is a third, a particular application by faith of the generall promiſes of God, whereby a faithfull man groweth into this aſſurance.

4. And whereas he further obiecteth, that seeing euery mortall sinne hindreth iustification, if a man cannot assure himselfe to be free from sinne, neither can he be assured of the remission of his sinnes: we answer, that if a man did thinke by his owne purity to obtaine remission of his sinnes, he can not possibly be assured of forgiuenes, so long as he hath sinne; but seeing we hope to be iustified by faith in Christ, by his righteousnes, and not our owne, notwithstanding that the faithfull are compassed about with infirmities, yet this hindreth not the certenty of iustification by faith. So then a faithfull man must be considered two waies: in his spirituall part, which is quickned and lightened by faith, and in his carnall infirmity which yet remaineth in the regenerate, which causeth sometimes doubtfulnes in the seruants of God: but the spirituall man preuaileth, and faith ouercommeth our carnall infirmities, that although they be and remaine in vs, yet they doe not raigne.

5. This then (notwithstanding all these former obiections) remaineth as an vndoubted principle of our faith: that a faithfull man may be assured by faith of his iustification, and of the free remission and forgiuenes of his sinnes in Christ: which appeareth to be, 1. By the nature and property of faith, which is to be without wauering, Iam. 1.6. *Let him aske in faith and wauer not.* 2. By the effects of faith, which worketh boldnes, confidence, and assurance, and peace with God, Rom. 5.1. but we could haue no peace of conscience, if we were not assured of forgiuenes. 3. By the experience which the faithfull had, as S. Paul by faith was most assured and perswaded of the loue of God toward him in Christ, Rom. 8.38. whereof proceeded that his praier, to be dissolued, and to be with Christ, Phil. 1. See further hereof, *Synops. Centur. 4. err. 56.*

18. Controv. *What manner of faith it is, that iustifieth.*

Pererius saith, that iustification may be taken two waies, either for the preparation, and tending vnto iustice, or the very production of iustice it selfe: as the word *generation* in naturall Philosophie, is sometime taken for the very production of the forme, and the perfection of generation, or for the first alteration and change of the matter, which is but in the way and tending vnto generation: the Apostle speaketh of the first kind of iustifying in this place: faith is said to iustifie, that is faith not yet formed with charity, prepareth and maketh a way vnto iustification, which is *per charitatis infusionem*, by the infusion of charity: *disput. 18. numer. 86.* so his opinion is, that faith which is said to iustifie, is seuered from charity: it is *fides informis & expers charitatis*, an imperfect and vnformed faith, voide of charity.

Contra. This assertion is flat contrary and opposite to the Scripture: for the Apostle sheweth that it is *faith working by loue, which saueth*, Gal. 5.6. and S. Iames saith, *that faith without works can not saue*, c. 2.14. but such a faith is dead, & it is no other, but the faith which deuills haue: for the deuils beleeue and tremble, v. 19. Let the Romanists content themselues with such a bare and naked iustifying faith: but we are sure, that such a faith, which is separate from loue, can not help vs.

Controv. 19. *Of the manner, how faith iustifieth.*

Here the Romanists haue these positions. 1. They say faith iustifieth, because it disposeth, prepareth, and maketh a way to iustification: so *Bellarm. Staplet. &c.*

Contra. 1. The Scripture saith, *the Iust shall liue by faith*, if faith bringeth and worketh the life of the soule, as the Apostle also saith, *I liue by faith in the Sonne of God*, Galat. 2.20. then is it not a disposition onely: for a disposition vnto life is not faith: but faith is the life of the soule. 2. Whereas *Pererius* obiecteth these places, Galat. 5.5. *By the spirit through faith, we waite or expect the hope of righteousnes:* whereupon he would inferre, that faith worketh the hope rather of righteousnesse, then righteousnesse it selfe, and so prepareth rather, and disposeth to iustification, then iustifieth: to this we answer, 1. That by the hope of righteousnesse, may be vnderstood the reward of righteousnesse hoped: for hope is taken for the thing hoped for, *Beza.* 2. Or by the hope of righteousnes, is signified perseuerance and continuance in this hope, *Caluin.* 3. Or rather these words must not be taken *in sensu diuiso, sed composito*, not in a diuided, but but an whole sense: that we must not ioyne onely (*to expect and waite*) with faith, but rather, thus to put them together, *We waite for the hope of righteousnesse by faith, Genenens.*

2. Againe the Romanists affirme, that faith is said to iustifie, because it is the roote onely, foundation, and beginning of iustification: and whereas the Apostle notwithstanding

faith,

saith, Ephes. 3. 17. *Being rooted and grounded in loue*, he saith the Apostle speaketh not of the foundation of iustification simply, but as it is complet, and perfect, and meritorious of euerlasting life; and charitie is the foundation, because it formeth and perfecteth all other vertues, and it is that whereby we are formally and actually iustified, *Peresius disput.* 18. *numer.* 88.

Contra. 1. Faith is not the beginning onely of iustification, but the verie perfection thereof: for *being iustified by faith, we are at peace with God*, but an imperfect and begunne onely iustification could not worke peace in vs. 2. The Apostle speaketh in that place, of the loue of God toward vs in Christ: which he calleth the loue of Christ, ver. 19. not of the charitie and loue which is wrought in man: and that loue indeed is the very foundation of our hope. 3. But it is vntrue that charitie formeth all other vertues, or that thereby wee are formally and actually iustified: for it is faith that giueth life vnto other vertues, which without faith cannot be acceptable vnto God, whom it is impossible to please without faith, Hebr. 11. 6. and not charitie, but faith, is the forme of iustification, for the life of the soule is ascribed vnto faith, Gal. 2. 20.

3. They say further, that faith doth not iustifie passiuely, as it is an instrument to apprehend Christs righteousnes, but by the dignitie, worthines, and meritorious worke thereof, *Bellar. lib. 1. de iustificat. c. 17.*

Contra. 1. The contrarie is euident out of Scripture, that faith iustifieth not as it is an act or worke: for how then should faith iustifie without workes, if it selfe did iustifie as a work or act: If here it be answered, that the Apostle excludeth onely the works of the law, such as faith is not: the Apostle elsewhere excludeth all workes in generall, as Ephes. 2. 8. *By grace are yee saued through faith, &c. not of workes, &c.* 2. Faith then iustifieth *relate*, by way of relation to Christ, as Rom. 5. 19. *By the obedience of one shall many be made righteous*: and *organice*, as it is an hand to lay hold of, and apprehend the righteousnesse of Christ: as the Apostle againe saith, Rom. 5. 17. *Much more shall they which receiue the abundance of grace, and the gift of righteousnesse, raigne in life through one, &c.* iustification then is a gift receiued and apprehended by faith. In this sense then it is said, faith iustifieth, as an organe, instrument, and hand apprehending, receiuing, and applying the righteousnesse of Christ, like as the plough is said to make a man rich, beeing the instrument of his labour, whereby the earth is tilled and made fruitfull. 3. And here I will oppose the graue testimonie of *Tolet* against *Bellarmine*, one Cardinall against an other: thus he writeth; *Fidem non habere ex se efficaciam vllam, vt actus noster est, reconciliandi, sed totam eius virtutem procedere ex obiecto, nempe Christo*, that faith hath no efficacie, as it is our act to reconcile vs vnto God, but the whole vertue thereof proceedeth from the obiect, namely Christ: As when the Israelites looked vpon the brasen serpent and were healed; their sight, as it was an act of the eyes had no vertue to heale, but the whole efficacie was from the serpent which they beheld, *Tolet annotat.* 29.

Controv. 20. *Whether faith alone iustifieth.*

Bellarmine, consenting with the rest of the Romanists doth mightily striue, *lib. 1. de iustificat. c. 12.* that faith alone doth not iustifie, and he much insisteth vpon this argument: faith cannot be alone without loue, hope, and other vertues and graces, therefore it cannot iustifie alone.

Contra. 1. But it followeth not, for faith beeing separate from loue and hope, is no faith, it is dead, and therefore faith beeing destroyed it can bring forth no act: like as it followeth not, the eare onely heareth, or the eye seeth, therefore the one can heare, the other see, if it were alone, that is, pulled, and seuered from the bodie.

2. That faith onely iustifieth, though faith beeing alone iustifieth not, it is thus made euident: 1. Because it is the office of faith onely to apprehend and receiue the promises, it is the hand of the soule, so is not charitie, hope, or any of the rest. 2. Faith iustifieth without the workes of the law: but all other vertues, as hope, charitie, are commanded in the law, therefore without them is our iustification wrought. 3. Though the Apostle vse not heere the particle *onely*, yet els where he vseth a tearme equivalent, *ἐαν μὴ, nisi, but*: a man is not iustified, &c. *but by faith*: And many of the Fathers haue by way of interpretation expresselie put to the word, *onely*: as *Origen* vpon this place, the Apostle saith that the iustification, *solius fidei*, of faith alone, sufficeth: so *Ambrose* vpon the 4. chap. of this Epistle saith, *Abra-*

bam sola fide iustificatus, Abraham was iustified by faith onely: *Hilarie in c. 8. Matth. fides sola iustificat*, faith onely iustifieth: *Hierome Rom. 4. impium per solam fidem iustificat Deus*, God iustifieth the wicked returning by faith only: to this purpose also see *Chrysostome*, *Cyprian*, *Augustine*, *Nazianzen*, *Basil*, *Ruffinus*, cited by D. *Fulke*, who all affirme that faith onely iustifieth: so that appeareth to be a malitious cauill of the Rhemists, that *onely* is foisted in by vs: see *annot. in 3. Rom. fol.* 8. If sometime the Fathers seeme to dispute against onely faith, they are to be vnderstood to speake of solitarie faith separate from good workes: as *Augustine* thus putteth the case: whereas the Apostle saith that a man is iustified without workes, hee must not be vnderstood, *vt accepta fide, si vixerit, dicamus enim iustum esse, si male vixerit*, that after he hath receiued faith, if he liue, we should call him iust if he liue euill, &c. *lib.* 83. *qu. quest.* 76.

Controv. 21. *How S. Paul and S. Iames are reconciled together.*

Whereas S. Paul here saith, v. 28. *We conclude that a man is iustified by faith without the workes of the Lawe:* but S. Iames affirmeth, c. 2. 24. *You see then, how that of workes a man is iustified, and not of faith onely*, &c. they may seeme at the first sight to be contrarie: they are then thus reconciled.

1. Not as *Erasmus* and *Caietanus*, who doubt of the authoritie of the Epistle of S. Iames: for though it were a while doubted of, yet was it at length receiued by a generall consent of the Church, to be of Apostolike authoritie: as it is acknowledged to be by *Origen hom. in Ios. Cyprian in symbol. Epiphan. haref.* 76. *Augustine lib.* 2. *de doctrin. Christ. c.* 8. *Damasc. l.* 4. *c.* 8. and others.

2. And yet is the solution of the Romanists false and friuolous, that S. Paul speaketh of workes going before iustification, which are without faith and grace, and S. Iames of the workes of grace which follow the first iustification: for S. Paul euen excludeth the workes of Abraham, which were workes of grace, Rom. 4. 2.

3. The best solution then is this: that the Apostles neither speake of the same kinde of faith, nor yet of the same manner of iustifying.

1. S. Paul speaketh of the true liuely faith, which iustifieth before God: but S. Iames derogateth not from the true faith, but from the faith which was in shewe onely; which hee calleth a dead faith, and consequently no faith, and such a faith as deuils may haue: S. Paul then saying that a liuely faith iustifieth before God, and S. Iames, that a dead faith iustifieth not, no not before men, much lesse before God, are not contrarie the one to the other.

2. Neither doe the Apostles take the word iustifying in the same sense: S. Paul speaketh of iustification before God: but S. Iames of the declaration and shewing forth of our iustification by our workes before men: as is euident thus: the Apostle saith euidently, vers. 18. *Shew thou me thy faith out of thy workes*; &c. Againe he saith, that Abraham was iustified by workes, when he offered his sonne Izaak; which must be vnderstood, that his iustification was thereby testified, manifested, and declared: for by faith before God he had been iustified before, as the Apostle alleadgeth in the same place, v. 23. *Abraham beleeued God, and it was imputed to him for righteousnesse*: which testimonie is giuen of Abrahams faith, before he offered vp his sonne. So then S. Paul saying, *workes doe not iustifie before God*, and S. Iames, *that workes doe iustifie before men*, that is, declare and testifie their iustification, doe not contradict one the other.

Controv. 22. *Against* Socinus *that Christ properly redeemed vs by paying the ransome for vs, and not metaphorically.*

1. *Argum.* Impious *Socinus* (as *Paraeus* rehearseth his wicked opinion, and confuteth it) denied that Christ died for vs, or payed any ransome at all for our redemption: but he is said to redeeme, that is, to deliuer vs, without paying any price at all: as Exod. 15. 13. and in other places, the Lord is said to haue redeemed, that is, deliuered his people from the Egyptian seruitude.

Answ. 1. It followeth not, because to *redeeme* is sometime taken in that sense, that it should be so euery where. 2. There is great difference betweene corporall and spirituall deliuerance: the first was, and might be done onely by the power of God, without paying any price at all: the other could not be compassed without paying of a price; both because of Gods iustice, that they which sinne, should die, Rom. 1. 32. and the truth of his word, because he had said to man, that if he sinned, he should die the death.

2. *Arg.*

2. *Argum.* Psal.31.5. Dauid speaking of Christ, saith, *Thou hast redeemed me, O Lord God of truth:* here Christ is said to haue beene redeemed: but he was not redeemed with the paying of any price: *Ergo* neither did he redeeme vs in that manner.

Answ. 1. If this Psalme be vnderstood of Christ, we confesse, that to redeeme is taken improperly in that sense: but then it followeth not, because it is vsed improperly in one place, therefore it should be so in all. 2. But if the Psalme be vnderstood of Dauid, who was the type of Christ, the word is properly taken: for euen Dauid was no otherwise freed from his sinne, then by the price of Christs death.

3. *Arg.* The deliuerance of the Israelites by Moses from the bondage of Egypt, was a type and figure of our spirituall deliuerance by Christ: but that was done onely by the power of God, without any price paid, therefore so was the other.

Answ. 1. The argument followeth not, for the figure and the thing figured, agree not in all things, there is more in the substance, then in the type. 2. There is great difference betweene Moses and Christs deliuerance: Moses was a meere man, and a seruant of the house, Christ was God and man, & the Lord of all: Moses deliuered only from corporall bondage and seruitude, Christ from spirituall bondage vnder sinne, from the wrath and curse of God: Moses redeemed the Israelites without his owne death, or shedding of his blood, but Christ our Redeemer gaue his life, and shed his blood for vs. Moses gaue them the inheritance of the earthly Canaan, Christ hath purchased for vs an euerlasting inheritance.

4. *Argum.* Redemption is properly said to be from him, of whom the captiues are holden: but we are said to be redeemed either from our iniquities, Tit.2.14. or from our *vaine conuersation*, 1.Pet.1.18. or *from the curse of the Lawe*, Galat. 3. 13. of the which we were not held captiue: but no where are we said to be redeemed from God, or from his iustice, &c.

Answ. 1. Touching the proposition or first part of the argument: 1. It is false that redemption is only from him that keepeth vs in bondage: for although principally captiues are freed from him whose captiues they are: yet they are deliuered also frō their very bands, imprisonment, and other such like instruments of their captiuitie: such are our sinnes, as the bands and setters that keepe vs in thraldome vnder the deuill. 2. There is a difference betweene corporall and spirituall bondage: for there the price is paid to the enemie, as to the great Turke, to get the captiues out of his hand: but here the price is paid to God, not to deliuer vs from him, but to reconcile vs vnto him; like as when a subiect rebelling against his Prince, is imprisoned and condemned to die, til some mediation and satisfaction be made for him, then his sinne is pardoned, and he is reconciled to his Prince.

2. Concerning the second part of the reason: 1. It is false that we were not detained captiues by our sinnes: for they are as the snare of the deuill, 2.Tim.2.26. 2. And although by our redemption we are not deliuered or taken from God, but reconciled vnto him: yet we are deliuered from his wrath, Rom.5.9. and so from his punishing iustice.

5. *Argum.* We are improperly said to be redeemed from that, to the which the price was not paied: but to the curse of the Law, and wrath, that is, the punishment of sinne, the price was not paid: for the bearing of the curse and the sustaining of the wrath of God for vs, was the price it selfe: therefore we are improperly said to be redeemed from the curse and wrath.

Ans. 1. The proposition is false: for the captiue may be said to be redeemed from that, to the which the price is not paid: as from the giues, setters, prison, sword, death: though principally the redemption is from the hands of him, which holdeth any in captiuitie: so we may be redeemed from the curse of the lawe, though the price were not paid vnto it. 2. The curse of the law and wrath may be taken two wayes, passiuely for the effect of the curse and wrath, which is the punishment of sinne; and in this sense the price is not paid to the curse: or actiuely for the wrath of God, and his irefull iudgment pronouncing the sentence of the curse: and in this sense the price may be said to be paied vnto the curse, that is, the iustice and wrath of God inflicting the curse.

6. *Argum.* The execration or curse of the law is euerlasting death, but Christ did not vndergoe euerlasting death for vs; therefore he was not made a curse for vs, but onely for our cause he fell into some kind of curse for vs.

Answ. 1. The proposition is not generally true; for the curse or execration doth not only signifie the punishment due vnto the breach of the lawe, but the sentence also pronounced against

againſt the tranſgreſſors of the lawe: as it is ſaid, Deut.21.23. *Curſed is euerie one, that hangeth vpon a tree:* but euery one that ſo hanged was not euerlaſtingly condemned, as the theife that was conuerted vpon the croſſe. 2. Yet it is moſt true, that Chriſt in ſome ſenſe ſuffered eternall death for vs: for in euerlaſting death two things are to be conſidered, the greatneſſe and infinitenes of the infernall agonies and dolors, with the abiection and forſaking of God: the other is the perpetuall continuance of ſuch euerlaſting horror and abiection: the ſecond Chriſt muſt needs be freed from, both becauſe of his omnipotencie, it was impoſſible for him to be for euer kept vnder the thraldome of death, and his innocencie, that hauing ſatisfied for ſinne, beeing himſelfe without ſinne, he could not be held in death, and in reſpect of his office, which was to be our deliuerer: yet the very infernall paines and ſorrowe Chriſt did ſuffer for vs: becauſe our Redeemer was to ſuffer that which was due vnto vs: and why elſe was our Sauiour ſo much perplexed before his paſſion, which in reſpect of the outward torment of the bodie, was exceeded by many Martyrs in their ſuffrings, if he feared not ſome greater thing, then the death of the bodie? 3. And although ſometime in Scripture the preposition *for*, ſignifieth onely the ende or cauſe, as Chriſt is ſaid to haue died for our ſinnes, 1.Ioh.3.16. yet it ſignifieth alſo *for*, and in ones ſtead to doe any thing: as Rom. 5.7. *For a good man one dare die*, that is, in his ſtead, that he ſhould not die: and ſo Chriſt died for vs, that is, in our place and ſtead, that wee ſhould not die eternally, vt *Pareo*.

7. *Arg.* As we are ſaid to be ſold vnder ſinne, ſo we are bought and redeemed by Chriſt: but we were ſold vnder ſinne without any price paied; therefore ſo alſo are wee redeemed, without the paying of any price.

Anſw. The propoſition is not true: for it is a metaphoricall ſpeach, that we are ſold vnder ſinne, thereby is ſignified the alienation and abiection from God by our ſinnes: but we are ſaid to be redeemed properly: wherein it was neceſſarie, that a price ſhould be paid for vs, both to ſatisfie the iuſt wrath and indignation of God againſt ſinne, as alſo becauſe of Gods immutable ſentence, *Thou ſhalt die the death:* which ſentence muſt take place, leaſt the Lord ſhould bee found a lyer, and his word not to bee true: Chriſt therefore in redeeming vs by his death, payed that price and ranſome for vs, which we other wiſe ſhould haue payed.

8. *Argum.* Where there is a true and proper redemption, the price is paid to him, which holdeth the captiues in bondage: but in this redemption purchaſed by Chriſt, the price was not ſo paied: for then the deuill ſhould haue had it, whoſe captiues we were; therefore it is not properly redemption.

Anſw. 1. It is not true that we are principally and originally the deuils captiues; firſt, we are the Lords captiues, as of an angry and offended Iudge by our ſinnes: but ſecondarily, we were captiued vnto Sathan, becauſe the Iudge deliuereth ouer ſinners vnto him as the tormentor: that power therefore which Sathan hath ouer ſinners, is a ſecondary power receiued from God: this is manifeſted in the parable, Matth. 18. 34. where the King deliuereth ouer the wicked ſeruant vnto the tormentor.

2. The price then of our redemption was paid vnto God, who had deliuered vs ouer as captiues for our ſinnes; and ſo the Apoſtle ſaith, *That Chriſt offered himſelfe by his eternall ſpirit vnto God*, Heb.9.14. not that God thirſted for the blood of his Sonne, but after mans ſalution, *quia ſalus erat in ſanguine*, becauſe there was health in his blood, as *Bernard* ſaith: for thereby Gods iuſtice was ſatisfied, and the veritie of his ſentence eſtabliſhed, *Thou ſhalt die the death.*

3. But whereas it is further obiected, that the price could not be paied vnto God, 1. Becauſe God procured his owne Sonne to pay the price of our redemption: but he that deliuereth captiues, doth not procure their deliuerance. 2. In paying the price of redemption there is ſome vantage, accruing and growing to him, to whom the price is paid: but in our redemption there was no gaine or aduantage vnto God: we further anſwer thus, 1. that in ſuch a redemption, wherein the Iudge deſireth the life and ſafetie of the priſoner, the Iudge himſelfe may procure him to be redeemed, and that out of his owne treaſure. 2. neither in ſuch a kind of redemption doth the iudge ſeeke for any aduantage to himſelfe, but only the preſeruation of the lawes and common iuſtice: as *Zaleucus* the gouernour of the *Locrenſians*, hauing made a lawe, that he which was taken in adulterie ſhould looſe both his eyes, did cauſe one of his ſonnes eyes to be put out for the offence, and one of his owne eyes: by

this

this he gained nothing, but the commendation of iuſtice: and ſo in our redemption the iuſtice of God is ſet forth, otherwiſe there can be no lucre or aduantage growing properly vnto God.

4. Wherefore notwithſtanding all theſe cauils and ſophiſtications, Chriſt properly and truely redeemed vs by his blood; which firſt appeares both by euident teſtimonies of Scripture, as Mark.10.45. *The Sonne of man came to giue his life a ranſome for many:* Coloſſ.1.14. *In whom we haue redemption through his blood:* 1.Tim.2.6. *Who gaue himſelfe a ranſome for all men:* Apoc.5.9. *Thou haſt redeemed vs vnto God by thy blood:* ſecondly, all the parts requiſite in redemption doe here concurre together: 1. there muſt be captiues, that are we: 2. one to redeeme, which is Chriſt: 3. a ranſome muſt be paid, that is Chriſts blood: 4. and one to whō it muſt be paid, that is, God. See further hereof in *Pareus dub.* 10.

Controv. 23. *That Chriſt truely reconciled vs by his blood, againſt an other blaſphemous aſſertion of Socinus.*

v.25. *To be a reconciliation through faith in his blood:* againſt this *Socinus* obiecteth, that Chriſt was no otherwiſe a reconciliation, then the couer of the Arke in the old Teſtament was called the *propitiatory*, not that thereby God was reconciled, but that God ſhewed himſelfe therein reconciled and appeaſed toward his people: So alſo the ſacrifices of the law, is ſaid to be ἱλαστὴς, a reconciliation, yet there was no ſatisfaction made vnto God by them: to this purpoſe, that impious *Socinus part.2.c.2.pag.* 81. 82. as he is cited by *Pareus, dub.*11.

Contra. 1. It is falſe, that the Arke and ſacrifices of the old Teſtament did *reconcile* as Chriſt hath reconciled vs; for there is great difference betweene dumbe and ſenſleſſe ceremonies, the blood of beaſts, and the moſt holy and liuely blood of Chriſt. 2. The Arke and the ſacrifices, though in themſelues, and their owne vertue, they did *not reconcile* vnto God, yet typically and ſacramentally, they did *reconcile*, as beeing types and figures of the *true reconciliation* by Chriſt. 3. And that Chriſt was verily and properly our reconciler vnto God, appeareth in that the Apoſtle addeth *in his blood*, which *he offered vp to God* his Father, which to what ende was it ſo offered vp, but to be a reconciliation? Thus much of the controuerſall queſtions out of this Chapter.

6. Morall obſeruations.

v.3. *Shall their vnbeleefe make the faith of God of none effect, &c. Origen* hereupon hath this note, *Infidelitas eorum qui vel non accedunt ad fidem, &c.* their vnbeleete which either come not to the faith, or fall away from it when they laugh vs to ſcorn in our faſting, almes deeds, and other workes of faith, *Fidem quæ in nobis eſt, non euacuant*, do not euacuate or make void the faith in vs: our faith and piecie is not hindred by other mens incredulitie, and prophanneſſe. 1.Obſer. Some mens vnbeleeſe hurteth not the faith of others.

And in that the Apoſtle doth here preuent the cauils and obiections of the Iewes, it teacheth that the miniſter of Gods word ſhould ſo ſet forth the doctrine of the truth, whether in Church or Schooles, as that he may meet with all contrarie obiections made againſt the truth: both to ſatisfie the mindes of them that are deſirous to learne, to deliuer them from all ſcruple and doubting, and to ſtoppe the mouth of gainſayers, *Pareus in* v.1. 2. He that teacheth the truth muſt meet with the obiections of the aduerſaries.

v.4. *Yea, let God be true:* Seeing God is alwaies found true of his promiſe, but men are liers and deceitfull, we are taught that in all our trialls and tentations wee ſhould certainely ground vpon the promiſes of God; and not be carried away or ſwayed by the promiſes or threats of men, to let goe our confidence in Gods promiſes: as Dauid in all his afflictions, when he was chaſed vp and downe, and perſecuted of Saul, ſtaied himſelfe vpon the truth of Gods promiſes. 3 We muſt truſt God of his word.

v.4. *That thou mighteſt be iuſtified:* When as God doth correct vs his children for our ſinnes, or otherwiſe exerciſeth his iudgements in the world, we ſhould not ſeeme to accuſe God, or murmure againſt him, but confeſſe God in all his works and iudgements to be iuſt, and our ſelues to be ſinners: as Dan.9.8. *To vs appertaineth open ſhame, &c. yet compaſſion and forgiueneſſe is in the Lord.* 4. Not to accuſe God but our ſelues.

v.3. *What though ſome did not beleeue:* As the Oracles of God committed to the Iewes, yet were not in vaine, though ſome beleeued not: ſo the Miniſter of Gods word muſt not be 5. Miniſters muſt not giue ouer though in ſome their labour be in vaine.

be discouraged, and giue ouer his calling, because he seeth in some his labours to take small effect, *Mmyyt* for euen our Blessed Sauiour, in that his most heauenly sermon of the eating of his flesh, and drinking of his blood, was forsaken and left of many of his hearers, yea, many of his disciples went away, in so much that he said vnto the twelue, *Will yee also goe away?* Ioh.6.67.

6. How the Minister sometime in his discretion must make himself as one of the number.

v. 19. *Are we more excellent:* The Apostle, that his reprehension might appeare more easie and tolerable, ioyneth himselfe in the companie, and maketh himselfe one of the number: and indeed he was a part and member of Israel: So the Prophets doe often ioyne themselues with the rest of the people, as partaking with their sinnes, as *Dan.9.5. We haue sinned and committed iniquitie:* for like as the praise and commendation of the good and vertuous, extendeth it selfe vnto all the congregation, wherein there are notwithstanding some carnall men, and hypocrites; so the sinnes of the congregation doe euen touch and some way defile the godly: because that they liuing among the wicked might offend in their conniuence, in not reprooving the sinnes of others, as they ought; or in not giuing themselues such good example of life, as they should, or some other kind of way might be touched.

7. The lawe first to bee preached.

v. 21. *By the Law commeth the knowledge of sinne:* Then is the Law first to bee preached, to make men to know themselues, and to acknowledge their sinnes: this was the course that Iohn Baptist tooke to preach repentance to the people, and to bring them to confesse their sinnes, and so prepare a way for the Gospel of Christ: for like as a wound cannot well bee cured, vnlesse first it be searched to the bottome; so the heart must be humbled before it can be truely capable of the comforts of the Gospel.

8. That the doctrine of iustification by faith onely, is not enemie to good works.

v. 31. *Doe wee then make the Lawe of God of none effect, &c.* As the aduersaries in S. Pauls time, blamed his doctrine concerning iustification by faith onely, as an enemie to the Law, and good workes, whereas the Apostle alwaies ioyneth sanctification with iustification, workes with faith, though he exclude workes in the act it selfe of our iustification: so the aduersaries of the grace of God in these dayes, the Papists and Romanists, doe slander the doctrine of the Gospel, which vrgeth iustification by faith onely, as though it should beate downe and hinder the exercise of good workes: But we say with the Apostle, that by this doctrine of onely faith, *we doe not destroy the law, but indeed establish it*, in as much as we hold faith without workes to be a dead, and fruitlesse faith: we doe not separate works from faith, though wee exclude them from iustification: faith which iustifieth cannot be without workes, yet it iustifieth without workes: it alone iustifieth, yet it must not be alone.

The fourth Chapter.

1. *The text with the diuerse readings.*

v. 1. What shall we say then, that Abraham our father hath found concerning the flesh?

2 For if Abraham were iustified by works, he hath wherein to glory. *Be. (to reioyce, Ge. to boast) he hath glorie, L.T. the word is* ἔχει καύχημα, *hee hath matter of reioycing:)* but with God.

3 For what saith the Scripture? but Abraham beleeued God, *Be.V.T. (Abraham beleeued God. L.B.G. but here the Greeke particle δε. is omitted)* and it was counted *(or reputed L.)* to him for righteousnesse.

4 Now to him that worketh, the wages *(reward.B.R. but a reward may be of fauour, so is no wages)* is not counted by fauour, *(or, of grace, Be.)* but of debt: *(dutie, Be. but* ὀφείλημα, *signifieth debt)*

5 But to him that worketh not, but beleeueth in him, that iustifieth the vngodly, his faith is counted for righteousnesse: *(according to the purpose of God. L. this is not in the Originall, or yet translated in the Syriake.)*

6 Euen as Dauid declareth *G. (or pronounceth. Be. or expresseth. V.* rather then *tearmeth, L. the word is* λέγει, *saith, calleth)* the blessednesse of the man, vnto whom God imputeth righteousnes without workes.

7 Blessed are they whose iniquities are forgiuen, and whose sinnes are couered.

8 Blessed

8 Bleſſed is the man to whome the Lord (*not our Lord, L.R.*) imputeth not ſinne. *G.* (*hath not imputed, L.R. will not impute. T.B. the word is in the future tenſe, but according to the phraſe of the Hebrew, it is taken for the preſent.*)

9 *Came* this bleſſednes *G.Be.* (or *belongeth it. V.* or *befalleth, B.* better then *abideth, remaineth. L.R. there is no word expreſſed in the originall, it muſt be ſupplied and underſtood*) vpon the circumciſion *onely*, or vpon the vncircumciſion alſo? (*the prepuce. R.but that is no Engliſh word*) For we ſay, that faith was imputed to Abraham for righteouſnes.

10 How was it then imputed? when he was in circumciſion, (*when he was circumciſed, G. the word is ἐν περιτομῇ, in circumciſion*) or in vncircumciſion? not in the circumciſion, but in vncircumciſion.

11 And (*or after, G.*) he receiued the ſigne of circumciſion, as the ſeale of the righteouſnes of faith (which he had) in vncircumciſion, that he ſhould be father of all them which beleeue in vncircumciſion, (*that is, beeing not yet circumciſed*, not *by vncircumciſion, V. L.R. the preposition διὰ, is better here translated* in: *for by vncircumciſion they did not beleeue: that were to giue more vertue to vncircumciſion, then to circumciſion*) that righteouſnes might be imputed to them alſo,

12 And the father of circumciſion, not vnto them onely which are of the circumciſion, but vnto them alſo which walke in the ſteppes of the faith, which was euen in vncircumciſion, of our father Abraham.

13 For not by the law was the promiſe *giuen* to Abraham or his ſeede, that he ſhould be the heire of the world, but through the righteouſnes of faith.

14 For if they which are of the law be heires, faith is in vaine, *B.* (or *made void, G.*) and the promiſe is made of none effect.

15 For the law procureth (or *worketh, G. worketh, L.*) wrath: for where no law is, there is no tranſgreſſion.

16 Therefore (*the inheritance*) is of faith, that *it might be* by grace, that the promiſe might be ſure to all the ſeede, not to that onely, which is of the law, but alſo to that, which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, a father of many nations haue I appointed thee) euen before God (*not according to the example of God. V.*) whome he beleeued, (*not whome thou didſt beleeue. T.L. or whome yee beleeued, B. the word is* ἐπίστευσεν, *he beleeued* (who quickneth the dead, and calleth thoſe things which be not, as though they were. (*not as thoſe things which are, L. for he ſpeaketh of the ſame things ſtill, which God cauſeth to be, whereas they were yet nothing.*)

18 Who contrary to hope, *B. Be. L.* (*aboue hope. G. beſide hope. V. without hope: the preposition παρὰ is here taken in the firſt ſenſe: for Abrahams hope was indeede beyond all expectation*) beleeued vnder hope, that he ſhould be the father of many nations: according to that which was ſpoken to him: So ſhall thy ſeede be, (*as the ſtarres of heauen, and the ſand of the Sea, L.R. but theſe words are not in the originall.*)

19 And he not weake in faith, conſidered not his owne bodie, (*he was not weake in faith, when he conſidered his bodie, T. but in the originall it is put negatiuely, he conſidered not*) which was now dead, beeing almoſt an hundred yeares old, neither the deadnes of Saras wombe.

20 Neither did he ſtagger (or *ſticke. L.V.T. doubt. G. diſpute. B. the word is* διεκρίθη: *it is better taken here in the firſt ſenſe*) at the promiſe of God through vnbeleefe, but was ſtrengthened in the faith, and gaue glory vnto God,

21 Beeing fully aſſured *G.* (*or perſwaded. V. Be. certified, B. rather then fully knowing, L.R. the the word is* πληροφορηθεὶς, *which ſignifieth not onely knowledge in the vnderſtanding, but aſſurance alſo in the heart*) that he which had promiſed, was alſo able to doe it.

22 And therefore it was imputed vnto him for righteouſneſſe.

23 Now it is not written onely for him, that it was imputed vnto him: (*for righteouſnes, L.G.T. but theſe words are not in the originall*)

24 But alſo for vs, to whome it ſhall be imputed, beleeuing in him, which raiſed our Lord Ieſus from the dead.

25 Who was deliuered vp for our ſinnes, and was raiſed againe for our iuſtification.

2. The Argument, Methode, and parts.

THis Chapter hath three parts. 1. The first is a proofe of the former proposition that we are iustified by faith without the workes of the lawe, by the exemple of Abraham, the testimony of Dauid, with some other arguments, vnto the 17. verse.

2. A commendation and description of the excellency of Abrahams faith, to 23.

3. The third is, the vse and application of Abrahams imputative iustification.

In the first part the Apostle vrgeth 4. principall arguments to proove, that we are iustified by faith without workes.

1. *Argum.* If any were iustified by workes, most like Abraham: But he was not iustified by workes, but by faith: *Ergo*: the assumption is diuersely prooued, 1. From the effects, then Abraham should haue had wherein to glory with God, but he had not, v. 2. from a testimony of Scripture propounded, v. 3. faith was counted to Abraham for righteousnes: then dilated and amplified by the contraries: that which is counted is of fauour and debt, v. 4. but Abrahams faith was counted his righteousnes by fauour, v. 5. therefore not by debt.

2. *Argum.* From the testimonie of Dauid: there is the same way of iustification, which is of blessednesse and happinesse; but we are counted happie, by the not imputing and forgiuing of sinne, v. 7, 8. therefore so also are we iustified, and consequently, not by any of our owne workes.

3. *Argum.* The father of those which beleeue, and the children must be iustified after the same manner: but Abraham the father of those which beleeue, was iustified by faith, and not by the workes of the lawe: *Ergo*: the proposition is insinuated, v. 11. from the end, why Abraham receiued circumcision as the seale of the righteousnesse of faith, *that he should be the father, &c.* the father then and children must be iustified by one and the same way: the assumption is thus prooued: the first part thereof, that he was the father of all the faithfull is prooued by a distribution: he was the father both of the vncircumcised, which is shewed by the time, v. 10. he was iustified by faith being yet vncircumcised: and of the circumcised, because he receiued circumcision, v. 12. the other part that he was iustified by faith, is prooued by the effects, because he receiued the promise, not through the law, but faith, v. 13. for otherwise the promise had bin of no effect, if it had bin by the law: which were absurd, v. 14.

4. *Argum.* From the contrary effects of the lawe and of faith: the promise ought to be firme and sure vnto Abraham, and his seede, v. 16. but the law cannot worke any such assurance, but it rather causeth wrath, because it discouereth transgression, v. 15.

2. Then followeth a description of Abrahams faith. 1. By the foundation thereof, Gods omnipotencie shewed by the effects, v. 17. 2. The obiect of his faith, to beleeue to be the father of many nations, euen as the starres, or sand in multitude, v. 18. 3. The strength of his faith in ouercomming all impediments, v. 19. 4. The quality, it was without doubting, v. 20. which wrought in him assurance, v. 23. 5. By the effects, it was imputed to him for righteousnesse, v. 23.

3. The application of this example followeth. 1. From the ende of the Scripture, which was not written onely for Abraham, but for vs. 2. From the description of faith. 1. the foundation, God. 2. the obiect, Christ Iesus crucified and raised vp. 3. The end, remission of sinnes, and our iustification, v. 25.

3. The questions and doubts discussed.

Quest. 1. *Vpon what occasion Saint Paul bringeth in the example of Abraham.*

1. *Chrysostome* taketh this to be the occasion, that now the Apostle intending to set forth how glorious and excellent iustification by faith is, would shew it by the example of Abraham, whose righteousnes was most glorious: But the Apostle insisteth yet in the proofe of his former conclusion, that a man is iustified by faith, not by works, it had beene yet vnseasonable for the Apostle to set forth the praise and commendation of iustification by faith, and to stand vpon the glory and excellencie of it, the truth whereof, the Iewes addicted to the works of the law, were not thoroughly perswaded of.

2. *Anselme* thinketh, that whereas a double question was mooued in the beginning of the former chap. v. 1. concerning the preferment of the Iew, & touching circumcision: as the Apostle answered to the former question in the third chapter, so he commeth to the other

her,

here, to treat of circumcision: But both the Apostle had already said much concerning circumcision, c. 2. so that he needed not againe to fall into any speciall treatise thereof: and beside, if he should haue singled out the example of Abraham to that purpose, the doctrine of iustification without all kind of workes, as well ceremoniall, as morall, should not haue beene sufficiently prooued.

3. Some thinke, that whereas the Apostle had said, c. 3. 21. that the righteousnesse of faith had testimony of the lawe and the Prophets, that now the Apostle prooueth the same by the example of Abraham: But that assertion of the Apostle went not immediately before, many other things which concerne the principall argument of iustification by faith came betweene, with the which this chapter rather must haue coherence.

4. And therefore it is the opinion of others, as of *Origen*, *Oecumen.* to whome consent *Tolet*, *Perer.*, that the Apostle directly by this example of Abraham goeth about to proue the generall argument, that we are iustified by faith without works, because Abraham was so iustified.

5. But as we deny not, but that the example of Abraham is very pertinent to that purpose to proue iustification by faith without works; yet beside this generall scope of the example of Abraham here produced, there is this particular reason of the connexion and coherence: that after the Apostle had concluded generally without exception, that every man must be iustified without works, the Iewes might straitway haue obiected the example of Abraham, whose memorie was honourable among them: that at the least he and David should seeme to be excepted out of this generall rule: their works were renowned and glorious, and somewhat must be yeelded vnto them. The Apostle therefore here preuenteth this obiection, and confesseth that Abraham was very glorious by his works among men, yet before God he did not glory by his works, but it was his faith, whereby he was approoued just in Gods sight. Thus *Parens*, *Pellican*, *Grynæus*.

Quest. 2. *Of the meaning of the first verse.*

V. 1. *What shall we say then, that Abraham our father.* 1. The Apostle vseth an interogation, both for the more full declaration of the thing in question, and for more vehemency sake, *ad firmiorem dicti fiduciam*, to win the more credit to his sayings, as c. 3. 1. and 6. 1.

2. The Apostle speaketh in the first person, *what shall we say*, and *Abraham our father*, that he might the better insinuate himselfe, *Parens.*

3. He vseth the name of *Abraham*, not *Abram*, because now it was the vsuall name, whereby he was called, though as yet his name was not changed when hee was counted iust by faith, for which purpose S. Paul bringeth in his example, *Mart.*

4. Concerning the addition, *after the flesh.* 1. Some doe ioyne vnto *Abraham our father*, *after the flesh*, to distinguish the carnall children of Abraham from the spirituall: for he was the father of the Gentiles not according to the flesh, but the spirit, *Chrysost. Theophy. Oecumen. Tolet:* But then the Apostle would haue said, rather *your father*, if he had spoken onely of the carnall generation, *Beza:* neither doth the Apostle seeme to derogate vnto the Iewes, as hauing onely a carnall prerogatiue: he would not therefore vse any such limitation, as excluding them from being his spirituall children.

2. Some doe ioyne it with the word *hath found after the flesh*, as indeede the order of the words sheweth: but then by flesh, they vnderstand circumcision, as *Ambrose*, and the *interlin. glosse:* but the Apostle disputeth generally against all works of the law, not the ceremoniall onely.

3. *Lyranus* thinketh, that *according to the flesh*, is added, to shew the difference betweene the originall of the flesh, which was from Abraham, and of the soule from God: but this distinction is nothing pertinent to the thing in question.

4. Therefore, by *according to the flesh* the Apostle rather vnderstandeth the works of the law, so *Theodoret* and the *ordin. glosse*: and the reason hereof is this, because the Apostle doth not simply deny vnto Abraham all kind of righteousnes, but that which is by works, *Beza*: so Phil. 3. 9. the righteousnes in the flesh, & of the law, are taken for the same with the Apostles *Gryn.* But in this sense great aduantage may seeme to be giuen vnto the Papish sophisters, who thinke that onely Abrahams works done before he had faith, while he was yet in the flesh, are excluded from iustification, and not those which came after: upon the which reason *Parens* seemeth to incline to the other exposition, to ioyne *according to the flesh*, with *Abraham our father*. But we needs not for this reason to refuse the other exposition

for euen the workes which proceede from faith, if any merit or worthines be reposed in them, may be said to be *after the flesh*: for the Apostle opposeth κατὰ χάριν, by fauour, and κατὰ ὀφείλημα, by debt, v. 4. that then which is by debt and merit of the worke is according to the flesh, and is opposite to fauour and grace.

Quest. 3. *Of the meaning of the 2. verse.*

v. 2. *If Abraham were iustified by workes, he hath wherein to reioyce.* 1. *Origen*, *Ambrose*, *Chrysostome* doe thus frame the argument: if Abraham were iustified by workes, he had no glory with God, but he had true glory with God, therefore he was not iustified by workes: so also *Faius* collecteth the argument, assuming affirmatiuely: but the assumption is put negatiuely with the Apostle, *but not with God*: so that thus rather the argument holdeth: if Abraham were iustified by workes, he hath wherein to glory with God: he hath somewhat to glory in as beeing iustified by his workes: but he had *not* wherein to glorie with God, *Ergo*: thus *Beza*, *Pareus*.

2. *Gorrhan* maketh all this verse the proposition: *If Abraham were iustified by workes, he hath wherein to glory, but not with God*, but such glory, but not with God: Abraham had not: for if it be vnderstood of true glory in deed, such glory none can haue but from God: if false glory among men, Abraham would no such glory: But in this collection, the Apostle should deny, that Abrahams workes had no praise or glory at all among men: whereas the Apostle seemeth to graunt so much, that his workes might be praiseworthie among men, but before God, they could not iustifie him.

3. *Chrysostome* hath here a distinction of *glorying*, one is by workes, which a man cannot haue with God, an other is by faith, which is before God: and *Pet. Martyr* approoueth this distinction, and thinketh, that by the glory of God, c. 3. 23. *are depriued of the glorie of God*, the Apostle meaneth our iustification by faith, wherein the glory of God sheweth it selfe: but an other word is vsed there, δόξη, which signifieth glory, here the word is καύχημα, glorying or reioycing: and indeede before God we cannot glorie either of works or faith: for he is said to glorie with God, that can bring any thing to God of his owne: now seeing faith also is a gift of God, we cannot glory in it: as the Apostle saith, 1. Cor. 4. 7. why glories or boastest thou, as though thou hadst not receiued it? But whereas the Apostle saith, *he that glorieth, let him glorie in the Lord*: he speaketh not of any glorying of any gift which any man hath, but of the meere grace of God: and the meaning is, let him giue all glorie vnto God, confessing he hath nothing of himselfe.

4. Now whereas the Apostle saith, *he hath wherein to glorie*: *Oecumenius* vnderstandeth this of glorifying in himselfe: but so would not Abraham glory at all among men: therefore by *glorying* here is vnderstood nothing els, but the praise and commendation of men: his works might *eum honorabilem reddere*, make him honourable with men, but not with God, *Lyra*, *Tolet* here distinguisheth between the word καύχημα, here vsed, which signifieth praise and glory, and καύχησις, before expressed, c. 20. 23. which signifieth glorying, boasting, *annot.* 3. but this distinction to be perpetuall he sheweth not.

Quest. 4. *How the Apostle alleadgeth that testimonie concerning the imputation of Abrahams faith for righteousnesse, v. 4.*

1. The Apostle readeth in the passiue, *it was imputed*, whereas Gen. 15. 6. whence this testimony is cited, it is put in the actiue, *vaiheh shebeha*, *and he imputed it*: 1. The reason hereof *Tolet. annot.* 5. thinketh to be, that the Septuagint and the Hebrewes did read without prickes, and then the word might be taken either actiuely or passiuely: but this is no sound opinion, to think that the Hebrew prickes came in so late, for so there should be great vncertenty of the Scripture: and further, set the prickes aside, yet the word is not expressed with the same letters, when it is actiuely and passiuely put: for Gen. 15. 6. the word is without it is set downe: but Psal. 106. 31. where it is put passiuely, the word is *vechashbeh*, *was imputed*: the letters are diuers: and further in this place, Gen. 15. 6. there is an affix of the feminine gender, which sheweth a difference in the very letters of the word beside the prickes. 2. Some thinke that the Apostle writing by the same spirit which Moses did, by his Apostolike authoritie did so cite this Scripture, *Faius*: but this would haue giuen great offence vnto the Iewes and conuerted Gentiles, if the Apostles should haue cited the Scriptures otherwise, then they were found in the olde Testament. 3. Therefore it is more safely affirmed, that the Apostle followeth the Septuagint, which was the received translation among the Gentiles, *Mar.* specially seeing they keepe the sense of the

place, and the rather because this reading in the passiue is warranted by an other Scripture, Psal. 106. 31. where it is read in the passiue, *and it was imputed vnto him.*

2. An other difference in this reading is, that the Apostle beside that he changeth the voice, turning the actiue into the passiue, doth not interpret the Hebrew affix, *he imputed (it,)* that is, Abrahams faith God imputed, for so the word *tsmunah faith*, being vnderstood after the manner of the Hebrewes in the verbal word *heemin*, he beleeued, answereth vnto the affix *he*, of the feminine gender: but this the Apostle afterward euidently supplieth, v. 9. that *faith* was imputed to Abraham for righteousnes.

3. A third difference there is, that in the Hebrew text there is no preposition set before the word *tzedekah*, iustice, as here the Apostle translateth *εἰς δικαιοσύνην*, for righteousnes: but there Moses saith, *he imputed it vnto him for righteousnes*: but this doubt is easily resolued: for Psal. 106. 31. the phrase is put with a preposition, *litzedakah*, it was imputed to him for righteousnes: so that beside the identity of the phrase, there is no difference, to say *it was imputed vnto him for righteousnes*, or *as righteousnes*: this reading of the Apostle is warranted by that other place in the Psalme.

4. S. Paul with the Septuagint read, he beleeued, *πιστεύειν*, God; but in the Hebrew text, *leihevah*, in God: *Augustines* distinction therefore doth not alwaies hold, that it is one thing, *Deo credere*, to beleeue God, an other *in Deum credere*, to beleeue in God: *Matt.* for these two, both in the Hebrew and Greeke phrase, are taken for the same: though in the Latin tongue there is a differenee.

5. Quest. *Of the meaning of the words, Who counted this for righteousnes vnto Abraham.*

1. Some of the Hebrewes perverting that place, Gen. 15. 6. doe vnderstand it of Abraham, that he imputed this faith vnto himselfe for righteousnes: but beside that it is a very improper, and vnfit thing, that a man should impute vnto himselfe his owne righteousnes, the Apostle taketh away this doubt, v. 9. where he saith, *was imputed to Abraham*: he could not be both the imputer, and the person also, to whom the thing is imputed.

2. And as vnreasonable is their gloss, who vnderstand an other third person not expressed, that the world imputed it to Abraham, that is, held him for that cause to be a righteous man: *ex Beza, annot.* for how should the world be here vnderstood, whereof there was no mention before: the words then doe easily demonstrate, who it was, *that imputed it*, namely, he in whom Abraham beleeued: he beleeued God, and he, that is God, counted it vnto him for righteousnes.

2. *Tertullian. lib. de patient.* doth read it in the passiue, and referreth it vnto Abraham, *iustitiæ deputatus est*, he was deputed for righteous: whereas the Apostle doth not speake of the imputation of his person, but of his faith, as he saith, v. 9. *Faith was imputed to Abraham.*

6. Quest. *What it was that Abraham beleeued.*

The Apostle may seeme vnfitly to alleadge that place of Abrahams faith, which was only concerning the *promise* of multiplying his seede, which kind of beleefe is of an other nature, then iustification by faith: to this obiection diuers answers are made.

1. *Pererius* here hath one answer, that S. Paul speaketh not of the first iustification of Abraham, when of a sinner he became righteous; but of his second iustification, which was an encreasing of the first: and this is done *per quemlibet actum meritorium*, by any meritorious act: so that to beleeue any *promise* of God by such a faith informed by charitie, is meritorious of a further degree of iustice.

But beside other errors, which are here couched together, as of the first and second iustice, that charity is the forme of faith, that we are iustified by the merit of faith, all which are before confuted in the *controuersies* of the former chapeer: I doe here oppose against *Pererius*, one of his owne order, namely *Tolet. annot.* 5. who directly *prooueth*, that S. Paul speaketh of Abrahams first iustification, which he *prooueth* by that place, Iam. 2. 23. that when Abrahams faith was imputed to him for righteousnesse, he was called the freind of God; now he saith, *secunda iustitia, non amicum, sed gratiorem amicum fecit*, the second iustice doth not make one Gods friend, (for he was Gods friend before, when he was first iustified) but it maketh him a better and more acceptable friend.

2. *Peter Martyr* hath here two answers: 1. He that spake here vnto Abraham, was Christ, and therefore in beleeuing God, he beleeued Christ, and so this faith was imputed

vnto him for righteousnes. 2. All the promises of God were grounded vpon the mercie and goodnes of God, and the mercy of God is grounded on Christ: the Patriarkes then, though it were but a temporall promise, which was made, yet in beleeuing of it, did repose their trust vpon Gods mercie in Christ: but both these answers are vnsufficient, for they shew not directly, that Abraham was iustified by faith, but onely by a certaine consequence.

3. Therefore the best answer is, that Abraham in this multiplying of his seede did vnderstand Christ: for his faith had respect not onely vnto this promise of the multiplying of his seede, as the starres of heauen, Gen. 15. 5. but to the other promises before going, as that in his seede all the families of the earth should be blessed, Gen. 12. And that in these promises the Messiah is vnderstood, thus it may appeare: 1. Because so S. Paul expoundeth *seede*, of Christ, Gal. 3. and the Hebrewes also doe vnderstand this seede wherein all the families of the earth shall be blessed, of Christ. 2. This multiplying of Abrahams seede, as the sand of the sea, or starres of heauen, was not fulfilled in the carnall seede of Abraham, which contained it selfe within the compasse of Canaan; but it was accomplished in the spirituall seede of Abraham, in the conuersion of the Gentiles to the faith of Christ. 3. Neither could that blessing of all the families of the earth be vnderstood of any carnall blessing, but of the spirituall benediction of the Gentiles conuerted to the faith of Christ: as it is said, Isa. 53. 11. *My righteous seruant by his knowledge shall iustifie many.* 4. Yea in that they are promised to be as the starres of heauen, that is, shall haue celestiall glory, this promise the seede of Abraham could not attaine vnto but by Christ the king of glory, Psal. 24. 8. 5. Our blessed Sauiour saith, that *Abraham was glad to see his day, he saw it and reioyced*: which sheweth, that he had an euident knowledge and expresse faith of Christ. *Parem. Perer.*

4. But *Stapleton in Antidot.* denieth that this faith of Abraham was a speciall faith of the remission of sinnes, but onely the Catholike faith, which is to assent vnto euery word of God. *Contra.* 1. If Abraham did assent vnto the word of God, then also to this word concerning the remission of sinnes in Christ, vnlesse they will deny, that Abraham had any word at all for the remission of his sinnes: whereupon then arised that his singular ioy in Christ, for wherein can a man ioy, then in the remission of his sinnes, and consequently that his name is written in heauen? Luk. 10. 20. 2. If they hold the hope, and assurance of remission of sinnes to be no part of the Catholike faith, as indeede the Papists doe not make it, let them keepe such Catholike faith to themselues: we will none of it: what comfort can one haue in that faith, which can not assure him of Gods fauour and of the remission of his sinnes?

7. Quest. *Why Abrahams faith was imputed vnto him at this time, and not before.*

Although Moses then first maketh mention of Abrahams iustification by faith, Gen. 15. 6. yet it hath relation to all other acts of his faith going before, for it was an act of faith, that Abraham obeied God to goe out of his country, and to dwell in a strange land, Heb. 11. 8. and other promises, as Gen. 12. 3. and 13. 16. also Abraham beleeued, wherein he shewed his faith; yet Moses reserueth this commendation of Abrahams faith to this place, for these reasons:

1. Moses would not straight vpon the first promise made, Gen. 12. speake of Abrahams iustification by faith, before he had brought forth diuers excellent and glorious works, that his iustification might appeare to be of his faith, not by works, so *Faius*, and *Tolet. annot.*

2. Neither would Moses deferre this testimony of Abrahams faith vnto that act of his in offering his Sonne to be sacrificed: but he setteth it downe here, as soone as he had rescued an expresse promise concerning his seede, which was Christ: that it might appeare to be faith in Christ, and none other whereby he was iustified: before this Abraham had receiued some generall promises concerning Christ, as that in Abraham all the families of the earth should be blessed, Gen. 12. 3. and that his seede should be as the dust of the earth: but this seede out of his owne bowels was not promised vntill now, *Tolet. Faius.*

3. Further, then was his faith commended, because it had at that time beene thoroughly tried, when he thought that Eliezer his seruant should be his heire.

4. And though Abraham had faith before, yet was it still more perfected: and Abraham was now more certenly perswaded of his iustification, and therefore he is said now first to be iustified, though indeede by the same faith he had beene iustified before. *Parem.*

8. Quest.

Quest. 8. *What imputation is, and what to be imputed.*

1. This word is distinguished according to that, which is *imputed*, as sometime that which is euill is said to be imputed, sometime that which is good.

1. An euill thing is imputed two wayes, either rightfully, as when a sinne is worthily imputed to him that committed it, as *Quintilian* putteth this case, *lib. 5. c. 10. Virum cadere vi imputanda est, &c.* whether the murther be to be imputed to him, that beganne the strife: or it is imputed wrongfully, as adulterie was imputed to Susanna her charge without cause: 2. A good thing is imputed three wayes: 1. *iure*, by right, as the reward is imputed to the worke by debt, as the Apostle vseth the word here, v. 4. but then this word *imputed* is taken for *to giue*, and it is improperly called an imputing. 2. *iniuria*, by wrong, as when innocencie is imputed to a malefactor, which is forbidden, *Prou. 17. 15. to iustifie the wicked*. 3. *gratia*, by grace and fauour, a thing is imputed, but not against right, *propter alienum meritum*, for an others merit, and so are we said to be iustified by faith in Christ, *Parens*: likewise when a Creditor of grace and fauour, accepteth a debt to be paied, and accounteth it discharged, when yet the partie indebted is not able to pay it: in this sense is the word taken, *Num. 18. 27. Your offring shall be reckoned vnto you, as the corne of the barne*: it shall be so counted, or be in stead of it, though it be not it, *Faius*.

2. This word to be *imputed*, likewise is taken either *Physice*, in a Physicall sense, as when a plant is said to be imputed, that is, set in or graft into the stocke: or *relate*, by way of relation, when a thing is imputed by way of acceptation and fauour, as when the victorie atcheiued by the souldiers, is for honours sake ascribed vnto the captaine though absent; or when the captaine to whom the spoyle belongeth, giueth it vnto the souldiers, that did not fight for it: and thus is the righteousnesse of Christ, which we wrought not our selues, imputed to vs by faith.

3. And thus for faith to be imputed for righteousnesse, or to be iustified by faith, of faith, or through faith, are with S. Paul taken for one and the same thing.

Quest. 9. *How Abrahams faith was imputed to him for righteousnesse.*

1. *Origen* thinketh that Abrahams faith, was imputed to him now for righteousnesse, because it was perfect, whereas before vntill now it was onely in parte and hereof it is, that whereas it is said of the Israelites, Exod. 14. 31. *They beleeued the Lord and his seruant Moses*, yet they are not said to be iustified by this faith, it was for that their faith was not perfect, as was *Abrahams*: But 1. no mans faith can be perfect here, for as we *know in part*, 1. Cor. 13. 12. so is our faith in part. 2. That beleefe, which there Moses speaketh of, was of an other kind, it was not a iustifying faith, which is ioyned with confidence, for they reposed not their trust in Moses, but it was onely a beleeuing and giuing credit vnto God, and his Minister Moses.

2. Neither was Abraham iustified *merito fidei*, by the merit and worthines of his faith: as by the worke and act thereof, as the Romanists teach: and *Origen* gaue occasion of this error, who thinketh, as it is here said of faith, it was imputed for righteousnesse, *idem de aliis virtutibus dici potest*, that the same thing may be said of other vertues, as humilitie, wisedom, may be reputed *vnto iustice*, &c. But this is a manifest error: for faith or any other vertue, as it is a worke cannot iustifie, because it is but an act of one vertue, and so not obedience and conformitie to the whole law: and beside we are said to be iustified by faith without works, then neither faith nor any vertue iustifieth as a worke.

3. Neither yet is faith taken here by a *Synecdoche*, when one part is taken for all, as including workes, as *P. Martyr* reporteth their error, for faith cannot include that which it excludeth: if faith iustifie without workes, then vnder workes, cannot faith be comprehended.

4. Here also we refuse that corrupt note of the ordinarie glosse: that to him which beleeueth, *si non habet tempus operandi*, if he haue not time to worke, faith onely sufficeth to righteousnesse: but to him that hath time to worke, the reward shall bee giuen, not according to his beleefe onely, *sed secundum debitum operationis*, but according to the debt of his worke: But two wayes is this glosse erroneous, 1. because it flatly contradicteth the Apostle, who affirmeth where faith is counted for righteousnesse, there is no reward due by any debt, v. 4. 5. 2. It is impossible, that he which hath a iustifying faith, should be without some

workes: as euen the theife vpon the crosse shewed his faith by his workes, in confessing his sinne, and honouring Christ.

5. *Tolet* also here is verie nice and curious, he will not haue the word λογίζω, here to be interpreted by the word *impute, to impute*, but by the word *repute, to repute*: the difference betweene the which two is this, *reputatur id, quod tale non est, ac si tale esset, &c.* that is reputed, which is not such, as though it were such: to impute is to make one the cause of some commoditie and discommoditie, *ac si ille talis rei author esset*, as if hee were the author of it, &c. 6. So then faith is said not to be imputed but reputed for iustice, because the act of faith is *imputed* for iustice: for when it doth not bring iustice of its owne nature, *vt est actus hominis*, as it is an act of man, yet it is so accepted of God. 7. And therefore he misliketh the word imputed, because we thereupon gather, that there is no iustice giuen vnto man, whereby he is made iust, but the iustice of Christ reputed: but he affirmeth, that there is a iustice verily giuen vnto man, by faith, which God accepteth for iustice: as the sight of the brasen serpent did verily heale, not by the vertue of the sight, *sed ex diuino beneplacito*, because it so pleased God. 8. For if the word *imputed*, not *reputed* had beene here vsed, the Apostle would haue said, *he imputed vnto him, &c.* not *it was imputed*: to this purpose, *Tolet. annot. 7.*

Contra. 1. We say that iustice is both imputed, and reputed vnto vs by faith: for first Christs righteousnesse is imputed and made ours by faith, and then it is reputed and accepted, as if we had our selues performed it: neither can there be any reputed iustice, but it must first be by imputation. For God in his iustice can not hold or repute him for iust, that is not iust, vnlesse for an others righteousnesse he be reputed and counted iust. 2. That figure of beholding the brasen serpent, doth make more for the imputation of iustice, then reputation only: for they which looked vpon the serpent, were not reputed as healed, but verily were healed from the biting of the serpent, by the imputation and application of the vertue apprehended by the sight of the serpent: so we are truly healed from our sinnes by the imputation of Christs righteousnesse. 3. That which S. Paul vttereth in the passiue, *it was imputed, Moses* expressed in the actiue, *he imputed*, so that the sense is all one: and seeing *Tolet* following the vulgar Latine readeth, v. 8. *Blessed is the man, to whome the Lord imputeth not sinne*: why should not the same sense of the word be retained here?

6. Wherefore then all these cauills beeing thus remooued, we inferre, that Abraham was iustified by faith, not *materialiter*, materially, as it was an act; but *relatè*, and *obiectiuè*, as it hath relation vnto the obiect the iustice of Christ, and *organicè*, instrumentally, as it applieth and apprehendeth the righteousnesse of Christ.

Quest. 10. *Whether Abraham were iustified by any thing beside his faith.*

1. It will be obiected, that Gen. 22. 18. after the Lord had tried Abrahams obedience and faithfulnesse in offering his sonne, the Angel said vnto him in the name of the Lord, *Because thou hast done this thing, I will surely blesse thee, &c.* here the Lord seemeth to blesse Abraham for his obedience, not because of his faith: to this we answer, that it is not said that Abraham was iustified by this fact: hee was iustified long before by his faith: but that the Lord rewarded Abrahams obedience, with ample and large promises: and so the Lord crowneth in mercy the workes and obedience in his seruant.

2. *Obiect.* As it is said here that this faith and beleefe was imputed vnto Abraham for righteousnes: so Psal. 106. 31. *Phineas* act in killing the adulterer and the adultereſſe, is said to haue beene imputed to him for righteousnes.

Answ. There is an vniuersall and particular iustice, that is, *personæ*, of the person, the other is *facti*, of some particular fact: so in this place in the Psalme, the Prophet speaketh not of the vniuersall iustice whereby one is counted iust before God, but of the particular iustification and approbation of Phineas his fact: which otherwise might haue seemed to be vnlawfull, because he did take the sword being a priuate man, but because he did it in the zeale of Gods glorie, the Lord approoued it: *Phineas* by that act beeing but one, could not be iustified before God: for the Law saith, *Cursed is he that continueth not in all things, which are written in the Lawe*: one act then of obedience could not iustifie Phineas before God: but that particular act was accepted and approoued: 3. so Deut. 14. 13. the restoring of the pledge before the Sunne goe downe, is said to be ones righteousnesse: that is, the Lord would accept it as a worke of righteousnesse, pleasing, and acceptable vnto him: But in this

place

place the Apostle speaketh of vniuersall iustice, whereby a man is iustified and counted iust before God: to this purpose *Pareus dub. 3. Martyr, Faius.*

Quest. 11. *How S. Paul and S. Iames are reconciled about the manner of Abrahams iustifying.*

S. Paul saith here, v. 3. that Abraham beleeued God, and it was counted vnto him for righteousnesse: but S. Iames saith, c. 2. 23. *Was not Abraham our father iustified by workes, when hee offered his sonne Isaac?*

1. *Tolet* would thus reconcile them, that S. Paul should speake of workes going before Abrahams iustification, and without them he was iustified; but S. Iames of works, that followed after whereby Abraham was iustified: But this solution will not serue his turne: for Abraham before this time, when he is said to haue been iustified by this faith, had done many excellent workes, after he had beleeued Gods promises, in obeying his calling, and leauing his countrey, which things he did by faith: and yet he was iustified without any such workes: S. Paul then excludeth euen such works as followed his iustification.

2. Wherefore the true reconciling of them is this: 1. That S. Paul and S. Iames speake not of the same kind of iustification: the *one* reasoneth of the manner and causes of our iustifying before God, the other of the signes thereof before men. 2. They speake of a diuerse subiect, S. Paul of Abraham, *iustificandi*, to be iustified, S. Iames *iustificati*, of the same beeing iustified. 3. S. Paul of the iustifying of the person, S. Iames of the iustifying of a particular fact. *Gryneus:* See in the former chapter, controv. 21.

Quest. 12. *Of the explication of the 4. and 5. verses.*

v. 4. *To him that worketh.* 1. Here are three oppositions set one against the other, of him that worketh, and worketh not, but beleeueth: of the debt, and fauour, or grace, of the wage and imputation. *Mart.* and by him that worketh is vnderstood him, that worketh with labour thereby to merit or to be iustified: for he that beleeueth also worketh: but hee is said not to work, *secundum quid*, after a sort, because he doth it not to that end to merit by it.

2. This the Apostle speaketh by way of concession, vsing a ciuill axiome taken from humane affaires: not that indeed before God any wages by debt *is due* vnto any that worketh, but the Apostle then speaketh thus by way of supposition, *ex hypothesi: Faius.*

3. This *Origen* not well vnderstanding, but supposing that the Apostle indeed speaketh of such as are rewarded for their worke before God: and not seeing, *quod vllum opus ex debito remunerationem Dei poscat*, that any worke by due debt can require reward at Gods hand, he turneth the Apostles meaning another way, and by debts vnderstandeth sinnes, as they are called in the Lords prayer; and so he also thinketh he speaketh of the wages of sinne, as S. Paul saith, Rom. 6. *That the wages or stipend of sinne is death:* But the Apostle here speaketh euidently, of the wages due vnto good workes, not to euill, *The wages is not counted by fauour:* but in rendring the wages of sinne, there is no fauour but iustice.

4. The Schoolemen likewise are grossely deceiued, who thinking the Apostle doth set downe this as a positiue rule before God, haue here deuised two interpretations. 1. They vnderstand this working and not working, of the workes following iustification: and so he that worketh is rewarded not of fauour onely, because of his faith, but for the debt also of his works, *gloss. interlin.* but he that worketh not, that is, hath no time to worke is rewarded onely of grace. But this glosse is conuinced of many errors: 1. in ioyning faith and workes together, whereas the Apostle before, c. 3. 28. ascribed iustification to faith without works. 2. to say that our workes are rewarded by debt, is to make God endebted vnto man for the worke, which is not farre from blasphemy. 3. he that hath true iustifying faith, can neuer be without some workes or fruits thereof, be his time neuer so short, as appeareth in the theife vpon the crosse.

3. *Gerhon* beside this exposition hath an other, to vnderstand the Apostle to speake of workes going before iustification: and then he giueth this sense: that to him which doth some good workes before faith, if he should be rewarded, the reward should bee of debt, which is false, for then it should not be of grace: but to him that worketh not any such work before faith, righteousnesse is imputed by faith, &c. Here also are diuerse errors, 1. to imagine, that there can be any good workes at all before faith. 2. hee imagineth the Apostles speach to be conditionall, if any reward be giuen, whereas the Apostle setteth it downe positiuely, the wages is counted, not if it be. 3. the Apostle speaketh in all that discourse of

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all workes whether going before iustification, or following after: for all workes of the Law are excluded, c. 3. 28. now all good workes are such as the Law requireth: therefore euen such good workes are thus cut from iustifying, as well such as follow iustification, as go before. 4. All these errors arise out of the misvnderstanding of this place, where the Apostle speaketh by way of supposition, from the ciuill vse of rewards among men: that if there were any such meritorious working before God, the wages should in like manner be due by debt.

Quest. 13. *Of the diuerse kinds of rewards.*

1. Wages or reward is either due by debt, *per proportionem operæ cumrc*, by the proportion of the worke with the reward, after a Geometricall kind of proportion: as when a labourer is couenanted with to haue so much for his worke, as in a due estimation it is valued at: there is a wages which is of fauour by promise and not by debt, and then it signifieth the same thing that *fructus*, a kind of fruit or cómoditie that followeth ones labour, as Psal. 127. the fruit of the wombe is called a reward, and so life eternall is called a reward, because the Lord hath promised to giue it as a fruit following the labour of his Saints, *Faius.*

2. And further life eternall is called a reward by a certaine similitude, because that as in ciuill workes the reward commeth after the worke is done: so life eternall followeth after mens fruitfull labour in this life, *Mart.* and againe it is called a reward, in respect of the thing done, not for the manner of the doing: because that as the wages is giuen to the worker of debt, so is saluation rendred to him, which beleeueth of grace, *Pareus.*

3. But properly eternall life is not a wages or reward, for these reasons. 1. because the things are not equall, which are giuen and receiued, the eternall reward farre exceedeth the worth of our temporarie and imperfect obedience. 2. He that meriteth the wages, must do it *ex proprio*, of his owne: but we haue nothing which we haue not receiued: it is not our owne. 3. He that meriteth must be no way bound vnto him that payeth the wages; for his seruice: but all that we doe or can doe, it is our dutie to doe.

Quest. 14. *How it standeth with Gods iustice to iustifie the wicked, v. 5.*

v. 5. *But beleeueth in him, that iustifieth the vngodly:* this may seeme to be contrary to that Exod. 34. 7. where the Lord saith, he will not hold the wicked innocent: and Prou. 17. it is called an abhomination to iustifie the wicked.

1. *Bucer* hereunto answereth, that S. Paul here speaketh of the first iustification, which if it should not be of the wicked, none at all should be iustified: for we are all the children of wrath, and the Lord findeth vs all wicked before we are iustified: But Moses speaketh of him, which continueth in his sinne and disobedience afterward.

2. *Gryneus* thus answereth, that although it be not lawfull for a man to iustifie the wicked, yet God may doe it, that it *omni lege superior*, aboue all law: and the reason of this difference is, because God onely hath right and power to forgiue sinnes, because they are committed chiefly against him, *Faius.*

3. *Pareus* addeth further, that then it is vniust to iustifie the wicked, when as it is done without cause, and against the rule of iustice, there being no satisfaction made by the offender himselfe, or some other for him: but with God it is so; for he iustifieth the wicked, hauing receiued a sufficient satisfaction by the death of Christ, who hath payed the price of our redemption.

4. To this also may be adioyned, that this must be vnderstood *in sensu diuiso*, in a diuided sense, that God iustifieth the wicked: not him that remaineth wicked, but was so before he was iustified, *Faius.* *Anselmus* vnderstandeth him to be wicked, that beleeueth not: he then which beleeueth, is no longer to be counted wicked: so then whom God iustifieth he also sanctifieth, and of an vnrighteous man he is made righteous, which righteousnesse is imperfect here in this life, and therefore it cannot iustifie, *Par. diuis. 4.*

Quest. 15. *How our sinnes are said to be forgiuen and couered, v. 7.*

1. First, it is here to be obserued, that whereas S. Paul bringeth in this testimonie out of the Psalmes, *Blessed are they whose iniquities are forgiuen, and whose sinnes are couered*, to proue the former proposition that *God imputeth righteousnesse without workes*, that these two, to remit and couer sinnes, and to impute righteousnesse, are taken for one and the same thing:

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for it is the obedience and righteouſneſſe of Chriſt, whereby both our ſinnes are remitted, and iuſtice imputed vnto vs: as Luk. 18. 13. the Publican ſaith, *O God be mercifull vnto mee a ſinner*, and it is ſaid of him, verſ. 14. *that he went home iuſtified, &c.* ſo then for God to ſhewe mercie in forgiuing ſinne, and for man to be iuſtified, doe both concurre together, and the one doth neceſſarily follow the other.

2. Further the priuatiue graces of the ſpirit, as in the remitting of ſinne, the hiding of iniquitie, and the not imputing of ſinne, are not ſeuered from the poſitiue graces, as in the imputing of righteouſnes, *Grynæus.*

3. Now ſometime ſinne in Scripture is ſaid to be remitted, ſometime to be hid, and couered, and further to be not imputed, likewiſe to be waſhed away: which are all the ſame in effect, but yet in a diuerſe reſpect: for there are fowre things to bee conſidered in ſinne. 1. the firſt is the inordinate act of ſinne, which beeing onee done cannot be vndone: this is ſaid to be couered, not as though it were not, but becauſe it is not imputed, the Lord ſeeth it not to puniſh it. 2. there is in ſinne, the offence committed againſt God, which the Lord is ſaid to forgiue and remit, like as one man remitteth and forgiueth the iniury and wrong done againſt him. 3. there is the blot and ſtaine of ſinne, whereby the ſoule is defiled and polluted, and that is ſaid to be waſhed away. 4. there is the guilt of eternall death, in reſpect whereof ſinne is ſaid not to be imputed, *Faius.*

4. Now the reaſon, why theſe are all one, to impute righteouſneſſe, to remit ſinne, is this: becauſe theſe are immediately contrarie one to the other, to be a ſinner, and to be iuſt: he that is a ſinner is not iuſt, and ſo conſequently he that is iuſt, is reputed no ſinner, *Parens dub.*

Queſt. 16. *In what ſenſe circumciſion is ſaid to be a ſigne, and wherefore it was inſtituted.*

1. It was *ſignum memorativum*, a ſigne of remembrance or commemoration of the couenant, which was made betweene God, and Abraham, and of the promiſes, which he receiued; namely theſe three, 1. of the multiplying of his ſeed. 2. of inheriting the land of Canaan. 3. of the Meſſiah which ſhould be borne of his ſeede.

2. It was *ſignum repreſentativum*, a repreſenting ſigne of the excellent faith of Abraham, as it is afterward called, a ſeale of the righteouſneſſe of faith. 3. It was *ſignum diſtinctivum*, a ſigne of the diſtinguiſhing the Hebrewes from all other people. 4. It was *ſignum demonſtrativum*, a ſigne demonſtrating or ſhewing the naturall diſeaſe of man, euen originall ſinne, and the cure thereof by Chriſt. 5. It was *ſignum præfiguratívum*, a ſigne prefiguring baptiſme, and the ſpirituall circumciſion of the heart, *Perer.*

Queſt. 17. *In what ſenſe circumciſion is called a ſeale of the righteouſneſſe of faith, v. 11.*

1. *Origen* thinketh, that it is ſo called, becauſe in circumciſion was ſealed, and lay hidde and ſecret the righteouſneſſe of faith, which ſhould afterward be reuealed and vnfolded in Chriſt, and that it was a ſigne in reſpect of the beleeuing Gentiles, and a ſeale vnto the vnbeleeuing Iewes, ſhutting them vp in vnbeleefe, vntill they ſhould be called in the ende of the world: But 1. in this ſenſe it was not a ſeale to ſhut vp and keepe ſecret, ſeeing that Abraham was commended for his beleefe, and the iuſtice of faith was not vnknowne, or as an hid and ſecret thing to the Fathers. 2. Neither doth S. Paul here ſpeake of vnbeleeuers, but of thoſe which beleeue, whoſe father Abraham was.

2. *Chryſoſtome* and *Theodoret* expound circumciſion to be a ſeale, that is, *teſtimonium fidei acepti*, a teſtimonie of faith receiued: but a ſeale ſerueth more then for a witneſſe or teſtimonie, there are witneſſes vſed beſide.

3. *Thomas* thinketh it was called a ſeale, that is, *expreſſum ſignum*, an expreſſe ſigne, hauing a ſimilitude of the thing ſignified: as becauſe he was promiſed to be a father of many nations, he receiued this ſigne in the generatiue part: But though a ſeale haue the marke or print of the ſtampe, yet it is not called a ſeale for that, but in reſpect of the thing ſealed and ratified.

4. Neither doth it onely ſignifie *ſignum diſtinctivum*, a diſtinguiſhing ſigne of the people of the Hebrewes from others: for it had beene enough to ſay it was a ſigne.

5. But becauſe a ſeale is more then a bare ſigne, it is for confirmation as Kings letters patents are ſealed for better aſſurance: circumciſion therefore ſerued as a ſeale, *vt obſignaret inſitiam fidei*, to ſeale the righteouſneſſe of faith, by the which ſeale the promiſes of God cer-

cordibus imprimuntur, are imprinted in the hearts, *Caluin.*

Quest. 18. *Whether the mysterie of faith in the Messiah to come were generally known vnder the Law.*

The occasion of this question here is, because the Apostle saith, that circumcision was the seale of the righteousnesse of faith: seeing then, that all the people were circumcised, it may seeme, that generally all of them had this knowledge of the Messiah to come.

1. *Augustine* as *P. Martyr* citeth him, seemeth to be of opinion, *lib. 3. de doctrina Christiana*, that onely the Patriarkes and Prophets, and more excellent men, beeing illuminate by the spirit, did apprehend this mysterie of faith, in the Messiah to come; and that the common people did onely know in generall, that God was worshipped by those signes and ceremonies, which were prescribed in the Lawe, but the end and scope of them they did not know. But by three arguments it may appeare, that the knowledge of the Messiah was more generall: 1. The Prophets did euery where shew the insufficiencie of the externall ceremonies and sacrifices, that they were not those things, which God required at their hands: so that the people could not be ignorant, by the continuall doctrine of the Prophets, that some further thing was signified thereby. 2. Yea the Prophet Isay hath most direct prophesies of the Messiah, that by his stripes we are healed, and that God hath laid vpon him, the iniquities of vs all, c. 53. 3. At the comming of Christ it is euident, that there was a generall expectation of Christ: as Philip said to Nathanael, Ioh. 1. 45. *We haue found him of whome Moses did write in the Law, and the Prophets:* and the woman of Samaria said, Ioh. 4. 25. *I know well that the Messiah shall come.*

2. But though the knowledge of the Messiah, were more generally reuealed, then to the Patriarkes and Prophets onely: yet it is not to be thought, that the people did knowe in particular the meaning of euery ceremonie, but onely generally, that they aimed at the Messiah: neither yet had all the people this knowledge: there were some carnall men among them, which onely did adhere vnto the externall signes, *ex Mart.*

Quest. 19. *Certaine questions of Circumcision: and first of the externall signe, why it was placed in the generative part.*

1. Hereof these three reasons may be yeelded. 1. By that part beeing the instrument of generation, was signified the propagation of originall sinne: that like as the circumcised parents did yet beget children with their vncircumcised part: so the regenerate parents had children, which had need to be regenerate. 2. It was a signe of Gods couenant both to them and their posteritie, as the Lord promised to be their God, and the God of their seede. 3. Christ was thereby signified, that he should come of the seed of Abraham.

3. And though this seemed in it selfe a meane and base signe, yet because it was instituted by God, it is not to be basely esteemed of, as prophane *Celsus* and *Iulian* scoffed, because our first parents were forbidden to eat an apple: so the Iewes and Gentiles derided the crosse of Christ, as a weake meanes vnto saluation: like as Naaman despised the Prophets counsell to be washed 7. times in Iordan: but these considered not, how that in all these things, not so much the externall precept is to be respected, as the institution of God.

3. Now why circumcision was limited vnto the eight day, *Chrysostome* rendreth these two reasons, because the infant in his tender age, *facilius doloris circumcisionem sufferre posit*, can more easily beare the griefe of circumcision: and beside, hereby he saith was signified *mihil nimis conducere*, that circumcision was not availeable any thing at all for the soule: *P. Martyr* taketh this the reason thereof: 7. dayes he would haue to signifie this present world, and the 8. day the resurrection, when all corruption of the flesh shall bee laid aside, which was signified by circumcision: But of these three reasons the first is most probable: other reasons there are which are more fully handled and discussed, *Hexapl. in Gen. c. 17.* whither I referre the studious Reader.

Quest. 20. *Certaine doubts removed, and obiections answeared, concerning circumcision.*

1. It is doubted how circumcision was a peculiar marke of distinction for the Hebrewes, seeing that other nations vsed circumcision, as the *Arabians*, *Phenicians*, *Aegyptians*, and at this day the Turkes: to this it may be answered, that some nations among the Gentiles retained circumcision by an apish imitation of the Hebrewes, but they did abuse it superstitiously, and did not keepe the rite of institution, as the Lord had appointed it: 2. They did

abuse

abuſe it to ſuperſtition: for they imagined that by the blood of the infant the euill ſpirits were chaſed away, as *Ambroſe* obſerueth, *lib.2. de Abraham:* And the ſuperſtitious Iewes haue the like conceit at this day, when the child is circumciſed they hold vnder a veſſel of earth, into the which they caſt the foreskinne that is cut off, thinking thereby that the deuill hauing his foode (becauſe duſt was appointed to be the ſerpents meate) will depart from the child. 2. The Egyptians vſed to circumciſe the females among them as well as the males. 3. The Hebrewes circumciſed at 8. dayes old, but the Egyptians at 14. yeares, as doe the Turkes alſo.

2. It is further obiected, that circumciſion was an imperfect ſigne, becauſe it was appointed onely for the males, the females were not circumciſed.

Anſw. Yet the priuiledge and beneſit of circumciſion, was extended alſo vnto the females, which were counted with the men, the vnmarried with their fathers, the married with their husbands.

3. But further thus ſome obiect: if the foreskinne be not according to nature, why is it ſuffred to growe? *Anſw.* As though for the furthering of the ſpirituall man, it be not lawfull to tame the fleſh: as is ſeene in faſting, abſtinence, and other bodily exerciſes, which ſerue for the ſtrengthening of the inward man: and ſo it is fit that in circumciſion that part of the body ſhould bee vſed and employed for the ſeruice of the ſpirituall man, *Peter Mart.*

4. *Obiect.* By this hard ceremony and rite of circumciſion, many were terrified from taking vpon them the profeſſion of the Hebrewes: beſide it was dangerous for children, and by this cutting off the foreskinne they were in perill of their liues.

Anſw. 1. Circumciſion was nothing ſo terrible, as the ſufferings of the holy Martyrs: the ſhedding of their blood for the teſtimony of Ieſus, was no hinderance or diſcouragement vnto men to become Chriſtians: but many were prouoked rather by their patience to embrace the Chriſtian faith. 2. It was fit that as infants were ſubiect to ſinne, ſo they ſhould receiue the ſacrament, which was a remedy againſt it: as *Ambroſe* well ſaith, *vt omnis ætas eſt obnoxia peccato, ita idonea eſt ſacramento*, as euery age is ſubiect to ſinne, ſo is it meete for the Sacrament: And by this hard entrance into their profeſſion, they were admoniſhed patiently to endure much for faith, and not eaſily to giue it ouer: God alſo by his prouidence ſo brought it to paſſe, that very few infants died of their circumciſion.

Queſt. 21. *How Abraham is ſaid to be the father of them which beleeue, ver.11,12.*

1. The Apoſtle here affirmeth two things of *Abraham*, that he was counted righteous by faith, beeing yet vncircumciſed, and that he receiued afterward circumciſion as a ſeale of the righteouſneſſe of faith: and ſo accordingly he is ſaid to be the father of all that beleeue, both the vncircumciſed, becauſe he was vncircumciſed, when he firſt beleeued, and of the circumciſed, becauſe he alſo receiued circumciſion as a ſeale of his righteouſnes, which was by faith.

2. Now he is ſaid to be the father of them which beleeue, not *effectiue*, as effecting in them faith and beleefe: for ſo God onely is the father of beleeuers, working in them faith, and euery good gift by his ſpirit: but he is their father onely *analogice*, by a certaine analogie, that as fathers doe tranſmit ouer their inheritance vnto their poſterity, ſo *Abraham* ſhould leaue one example of beleeuing for them to follow, *Parens.*

3. And though many of the fathers alſo were beleeuers before *Abraham*, yet none of them are ſaid to be the father of the faithfull, as *Abraham* was, becauſe to none of them was made the like promiſe concerning their poſterity as to *Abraham*, *Tolet.*

4. Now in that *Abraham* is ſaid to be the father of them which beleeue, thereupon the Apoſtle inferreth, that they which are the children of faithfull *Abraham* muſt alſo be iuſtified by the ſame faith: for the fathers doe leaue vnto their children their priuiledges and inheritance: like as then *Abraham* left vnto his carnall ſeede his temporall inheritance, namely the poſſeſſion of the land of Canaan, ſo vnto his ſpirituall children he bequeathed the ſpirituall inheritance of iuſtification by faith.

Queſt. 22. *How Abraham is ſaid to be the father of circumciſion, ver.12.*

1. *Lyranus* vnderſtandeth the ſpirituall circumciſion of the heart, but by the words following, *not vnto them onely which are of the circumciſion, but vnto them alſo that walke in the*

steppes, &c. it is euident that he speaketh here of the outward circumcision which is not sufficient, vnlesse it be accompanied with the inward circumcision of the heart, which is by faith.

2. *Anselmus* thinketh that the Apostle reporteth here that which he said before, that Abraham is the father of them which beleeue, though they be vncircumcised: but he toucheth here rather the other part, that Abraham is the father of the circumcision also: which he further explaineth, that he meaneth not such as onely haue the carnall circumcision, but such as walke in the steppes of Abraham.

3. By *walking in the steppes*, the Apostle vnderstandeth not here the fruits and effects of faith, but rather faith it selfe, in which respect Abraham is said to be the father of the faithfull, *Beza annot.* And herein they must follow the steppes of Abraham. 1. He was not counted iust, by any merits or workes of his, but by faith. 2. This faith was ioyned with a constant and full assurance: herein they must be like vnto Abraham.

4. *Origen* here obserueth, that though at this time he were called Abram, not Abraham, when he was pronounced iust by faith, Gen. 15. yet the Apostle retaineth that name, which was afterward imposed by the Lord, *quod enim diminutus sumitur, obseruari in posterum conuenit*, for that which is once appointed of God, it is fit afterward to be obserued.

Quest. 23. *How and where Abraham was promised to be heire of the world, v. 13.*

1. *Grynæus* by the world vnderstandeth (by a Synecdoche of the whole taken for a part) the land of Canaan, which was promised to Abraham and his seede: but the Apostle speaketh here not of a temporall, but of a spirituall promise.

2. *Faius, Osiander*, with others, doe apply it vnto Canaan also, but mystically, as it was a type and figure of the kingdome of heauen.

3. *Lyranus* will haue this fulfilled in Christ, to whom was giuen all power in heauen and earth: so also *Peter Martyr*, and *Caluin*, who alleadgeth that place, Heb. 1. 2. *Whome he hath made heire of all things.*

4. *Parens* by the world vnderstandeth the world of the faithfull, and beleeuers dispersed ouer the world, and so in effect it is the same, which he said before that Abraham should be the father of all which beleeue, whether of the circumcision or vncircumcision: So also *Origen* here referreth vs vnto that promise, Gen. 15. that in Abraham all the kinreds of the earth should be blessed: likewise *Beza.*

5. As this last seemeth to be the fittest interpretation, so I thinke it best to ioyne both these last together: that Abraham was made heire of the world, that is, the father of all beleeuers in the world: yet so, as this was cheifely performed in Christ: as it is said Psalme 2. *I will giue the heathen for thine inheritance, and the vttermost parts of the earth for thy possession:* And so S. Paul also Galath. 3. vnderstandeth the seede of Abraham, vnto whom the promise was made, of Christ: so this purpose the ordinary glosse, that Abraham was *hæres mundi secundum propositum exemplum*, heire of the world in respect of his example of beleeuing: but Christ *secundum potestatem*, in regard of his power.

Quest. 24. *Wherein Abraham was made heire of the world, and wherein this inheritance consisted.*

1. This inheriting of the world is not meant of any temporall dominion, which should fall vnto the posteritie of Abraham, as the Iewes dreamed, for the obiect of faith is spirituall, not temporall: as it is defined by the Apostle to be the euidence of things that are not seene, Heb. 11. 1.

2. It must therefore be referred vnto Christ. 1. Abraham in Christs right is promised the inheritance of the world, which should be chiefely accomplished in the celestiall inheritance. 2. And now in the earth this spirituall inheriting of the world is vnderstood of the Church of Christ, which is dispersed through the world. 3. And beside the faithfull onely haue true right and interest vnto the temporall things of this life, which the wicked doe hold as vsurpers: as the Apostle saith, 1. Cor. 3. 21. all things are yours, and ye Christs, and Christ Gods, *Parens.*

Quest. 25. *How faith is said to be made voide, if they which are of the law, be heires.*

1. *Haymo* by the promise here vnderstandeth the blessing which was promised to Abraham, should in his seede come vpon all nations: so that if they which were of the law

lawe and circumcision should onely be heires vnto Abraham: that promise should not be accomplished, that all nations should in his seede be blessed.

2. *Origen* thus expoundeth, *euacuatur*, that should be evacuated and made voide, that Abraham was iustified by faith: his meaning is, that the word of God should not be found true: so also *Osiander* taketh here faith, for the constantie of Gods promise: it would follow that God did not stand to his promise: seeing the promise was made to the faith of Abraham: but faith is not taken in that sense in this chapter: but thereby I meane beleefe in God, and the relying vpon his promises.

3. *Bucer* and *Caluin* giue this sense, that seeing faith is ioyned with an assured confidence and trust: if the promise were made to the keeping of the law, which being a thing impossible, would make doubtfulnes and distrust in the minde, this were contrary vnto the nature of faith: and so in this respect faith should be made voide.

4. *Tolet* here referreth vs to that place, Galat. 3. 17. where the Apostle teacheth from the time: that the lawe, which came 400. yeares after the promise, could not make voide the promise which was made before; but if the inheritance came by the lawe, then should the promise which was made first, be of no effect, which were verie absurd and inconuenient.

5. But the Apostle rather reasoneth here from the contrarie and diuerse nature of the lawe, and promise: for the law requireth workes, and so the reward is of due debt: the promise is of faith, and so the reward is of grace and fauour: these then doe one destroy an other: for that which is of fauour cannot be of desert, and due debt: if the inheritance then come by the law of works, the law of faith is made voide, and so Gods promise should bee frustrate, which is impossible. *Parens in ver. 14.*

Quest. 26. *How the lawe is said to cause wrath.*

1. This is not brought in as an argument and proofe of the former speach, that the promise is of no effect, if the inheritance were by the lawe: but it is a new argument to proue that inheritance is not by the law, by the contrarie effect, because the promise procureth a blessing, but the law wrath and so malediction, therefore the inheritance is not by the law.

2. *Origen* by the law, vnderstandeth the law of the members, which maketh vs captiue vnto sinne, and indeede causeth wrath: and where this law is not, there is no transgression: *Haymo* thinketh it may be of the law of nature: but it is euident that the Apostle speaketh of the written law of Moses: as he calleth the Iewes, Abrahams seede of the law, v. 16. that is, which had receiued the law.

3. By wrath, some would vnderstand the wrath and indignation in the transgressor, his contumacie and rage against God, who hath by law restrained him of his licentious liberty: *Origen* and *Haymo* referre it to the penaltie of the law, as an eye for an eye, a tooth for a tooth: but it rather signifieth the wrath and indignation of God in iudging and punishing of sinne, not onely temporally but eternally, *Caluin.*

4. Now the law worketh wrath, not of it selfe, for it is holy, iust, and good, but in respect of the weaknes and corruption of man, which taketh occasion by the law as contrary vnto it, to be worse: as we see that in nature, one contrary by the resistance of an other, becommeth so much the more violent: as experience sheweth in the breaking out of lightening and thunder, and in the terrible noise of gunshot, where two contraries meete together, the fierie hote nature of the brimstone, and the cold qualitie of the salpeter both tempered together in the gunpowder, *Mart.*

5. But although the lawe *occasionaliter*, by way of occasion procureth wrath, yet it hath an other ende, and effect vnto the godly: for vnto them it is a schoolemaster to bring them vnto Christ: so that Christ is the ende of the law, not onely because he hath abolished the ceremonies of the lawe, and so is the ende and fulfilling thereof: but because the law directeth vs vnto Christ, who hath fulfilled the law for vs, which it was impossible for vs to keepe.

6. Now the holy Apostle doth of purpose thus speake of the law, as saying, that by it commeth the knowledge of sinne, that it causeth wrath, that it is the ministery of death, that by this meanes he might abate that great opinion and estimation of the law, which the Iewes conceiued of it, hoping thereby to be iustified: but otherwise, as the law is considered in it selfe, he giueth it the due commendation, as afterward is showed in the 7. chapter: like as now the Preachers of the Gospel doe giue vnto good workes their due praise and

commended for that, yet they detract from them, as not being able to iustifie vs. *Martyr.*

26. Of the meaning of these words v. 15. *Where no law is, there is no transgression.*

Origen here obserueth, that the Apostle saith not, where is law, there is transgression: for then all those holy men, which liued vnder the law, should be held to be vnder transgression: but he saith in the negatiue, where there is no law, there is no transgression. But this collection is not good: for the contrarie must be inferred out of the Apostles words: *where there is no law, there is no transgression*, therefore, *where there is a law, there is a transgression*. Here should be no coherence in the Apostles words: whereas this is added, as a proofe of the former clause, *that the law causeth wrath.*

Now touching the coherence, *Gerhom* maketh here two argumentes why the inheritance can not be by the law, because by it, there is neither *remissio pœnæ*, remission of the punishment the law causing wrath, nor yet *remissio culpæ*, remission of the fault, because by the law commeth transgression. *Geynew* maketh this the coherence, because *idem est index vtrique*, there is the same foresheweth both of the transgression and punishment, namely the law. But thus better doth the sentence hang together: the Apostle proueth that the lawe causeth wrath, by the cause thereof, for that it causeth transgression: so then transgression is set in the middes betweene the law and wrath: for the law bringeth forth transgression, and transgression wrath. *Parens.*

3. But this should seeme to be no good argument: *no law, no transgression*, therefore *where there is law, there is transgression*: as it followeth not, *no creature, no man, Ergo, a creature, a man, Ans.* The Apostle here reasoneth not *a genere ad speciem*, from the *genus* to the *species*, as in the instance proposed: but from the contrary, by the like connexion of the causes and effects: as this followeth well in the like; where the Sunne is not risen, there is no day light, therefore *the Sunne being risen, it is day. Parens.*

4. Now concerning the meaning of these words, *Haymo* thinketh it may be vnderstood either of the law of nature, and so infants not yet hauing vnderstanding of this law, cannot be transgressors against it: or of the *Euangelicall lawe*, which the Pagans not hauing, are not held to be so great offenders, as they which haue receiued it: or of the morall law of Moses, where the law is not *non est tanta præuaricatio, nec sic imputatur*, there is not so great transgression, neither is it so much imputed. This lawes sense is to be preferred: for throughout this chapter the Apostle vnderstandeth the law of Moses.

5. And further for the true vnderstanding of these words, it must be obserued. 1. That the Apostle saith not, where is no lawe, there is no iniquitie: for the old world and the Sodomites committed iniquity, before the law was written: but he saith there is no transgression, which is referred to the lawe written, *glos. ordin.* 2. This is simply true of things indifferent; as were the ceremonies, before they were commanded by lawe, for then it was no sinne to omit them: but of things euill in their owne nature it must be vnderstood after a sort, that there was not so great transgression before the law was giuen, as after, *Lyran.* 3. And hereof these two reasons may be giuen, both *quia homines niuntur in vetitum*, men are most bent vnto that which is forbidden, and so by the prohibition of the lawe, the stubbornesse of mans heart was increased: as also because by the lawe came the knowledge of sinne: and so the seruant that knoweth his masters will and doth it not, is worthie of more stripes. *Lyran.* 4. So then the Apostle denieth not, but that sinne which is committed against the conscience, euen where there is no law, is sinne, *non est tanta transgressionis &c.* he is not guilty of so great transgression, as he which knoweth the law and breaketh it. *Caluin.*

Quest. 27. *Who are meant by Abrahams seede, which is of the Lawe, v. 16.*

1. The Apostle in this verse vrgeth two arguments, to proue that the inheritance is not of the law, but of faith: because it is of grace, for to be iustified by faith, and by grace, with the Apostle, are all one: and because the promise is firme: but if it were by the law, it should be vncertaine and not firme, because of mans weakues, who is not able to performe the law. *Caluin. Chrysostome* further saith, that the Apostle here speaketh of two cheife good things, or benefits: the one is *quodcunque data sunt, firma sunt*, the things which are giuen are firme: the other, *quod vniuerso semini data sunt*, they are giuen to the whole seede of Abraham.

2. By the seede which is of the law, 1. *Origen* vnderstandeth them that vnto the naturall law, doe ioyne also faith: so that he would haue one and the same seede here vnderstood which is of the law, and of faith also: but it is euident, that the Apostle saying, *Not to that only which is of the law, but to that which is of faith, &c.* doth make a manifest distribution and distinction, of those which are the seede according to the law: and of those which are not, but of faith. 2. Some vnderstand this clause of that seede, which *de operibus legis præsumit:* doth presume of the works of the law: *glossa interlin. ordinar.* but vnto such as depend vpon the works of the law, the promise appertaineth not at all. 3. Therefore, by those of the law, he meaneth the beleeuing Iewes, to whom the law was giuen: and the same before he called v. 12. them which were of the circumcision, *Parens:* and he meaneth not those which were onely of the law, but of faith also, that is, were beleeuers though of the circumcision: for here is a distinction of the seede of Abraham (now none are his seede, which haue not faith) whereof some are beleeuers of the circumcision, and so of the law: some are beleeuers onely, and are not of the circumcision. *Beza eadem.*

3. But here the words stand thus in the originall, τῷ ἐκ πίστεως Ἀβραάμ, to that of faith, *Abraham: Erasmus* would referre the article τῷ that, not vnto *seede*, but vnto *Abraham:* and so he maketh two Abrahams, one which was iustified by faith beeing vncircumcised, the other iustified by faith when he was circumcised: like as the Scripture maketh two Adams one heauenly, an other earthly: But the Scripture no where setteth before vs two Abrahams: and the Apostles meaning is euident, that he speaketh distributiuely, of the seede of Abraham, one of the law, and the other onely of faith. *Beza.*

Quest. 28. Of the meaning of these words, v. 17. *I haue made thee a father of many nations, before God.*

1. *Oecumenius* ioyneth this with the former words, *as it is written*, as though the meaning should be this, *it is written before God:* and therefore it is worthie to be receiued: but it is euident, that this testimony was taken out of Scripture, and so the testimony of God himselfe.

2. *Origen* interpreteth thus, *before God*, that is, *by God*, he was appointed to be a father of many nations: but this were superfluous: for the words themselues, *I haue made thee a father*, do euidently shew without any other addition, that it was God that had made him, and called him to be a father, &c.

3. *Chrysostome, Theophylact, Theodoret*, doe take the preposition κατέναντι, (which signifieth as well *against*, or *answerable*, or *before*) here in the first sense, that Abraham was made the father of many nations, *instar vel ad exemplum Dei*, like, or after the example of God: and that in two respects: both because as God was an vniuersall father, not of one nation, but of all, so was Abraham: and as God was a spirituall father, not by carnall generation, so was Abraham also: thus also *Martyr* and *Parens:* But learned *Beza* obserueth, that this word κατέναντι, *against*, is no where in the new Testament taken in that sense for ὁμοίως, like.

4. *Lyranus* with the *glosse* vnderstandeth it of Abrahams righteousnes and vprightnesse, that he walked vprightly before God, as the Lord said vnto him, Gen. 17. 1. *Walke before me, and be thou vpright:* But the Apostle throughout this discourse insisteth vpon Abrahams righteousnes by faith, not by works.

5. *Haymo* referreth it to Abrahams faith, and so maketh this difference of those which beleeue; that some beleeue God, but not *before God*, because their faith is onely in outward shew, and profession, and not in heart: but they beleeue before God, that beleeue and trust in him, with all their heart: but the words are not, *he beleeued before God*, but *before God, whom he beleeued:* so that this is not meant personally of Abrahams faith, but of his calling to be the father of many nations.

6. *Anselme* likewise hath relation to the faith of Abraham, as it is set against the carnall generation: that by faith, not in the flesh he obtained to be the father of many nations.

7. But it rather sheweth the manner how, then the cause, why he was made the father of many nations: namely before God, by a spirituall generation, not by a carnall in the sight of men, *Caluin, Beza:* that although it appeared not so vnto men, that he was the father of many nations: yet before God he was appointed to be the father of many nations by faith, *Osiander.*

Quest. 29. Of the meaning of these words, *who quickneth the dead, and calleth those things which be not, &c.*

1. *Origen* vnderstandeth this of the quickening of those which are dead in their sinnes, and thinketh not to be specially meant of the Iewes, which were raised by Christ from their sinne: but in the end of the chapter, vers. 24. the Apostle speaketh of the corporall raising of Iesus from the dead. *Oecumenius* and *Ambrose* haue specially reference vnto Abraham, whose bodie is after-ward said to be dead: yet it was quickened, that is, made liuely, and apt for generation: But shee the Apostle speaketh of after-wards, so that it should seeme a needlesse repetition if it had been touched before: and it is an improper speach, to call the reuiuing of an old decaied bodie, the quickening of the dead: some expound this place by that Hebrew. 11. of Abrahams faith, when he offered vp Isaac, *Hee considered, that God was able to raise him vp euen from the dead:* and this they will haue vnderstood of that act of Abrahams faith, *Toletus annot. 18. Faius:* But this act of Abrahams faith, to beleeue that he should be the father of many nations, went long before the other act of his faith in offering vp of his sonne.

2. But the best interpretation is, that Abraham beleeued in Gods omnipotencie, and all-sufficiencie, which is described by two effects, the one in causing that to be, which neuer was, as in the creation: the other, in making that to haue a beeing againe, which had ceased to be, as in the resurrection, *Param.* And so *Chrysostome* also vnderstandeth it of the resurrection of the dead: but as Abraham beleeued thus generally concerning the power of God, yet there was a particular application to his owne state at that present, that God could raise him a posteritie, euen out of his dead bodie: for so the Apostle saith, Heb. 11. 29. *That hee raised Isaac from the dead, after a sort, Beza. Bucer.*

Quest. 30. *How God is said to call those things which be not, as though they were.*

1. Concerning the diuerse vses and acceptations of this word, *to call:* it is taken in Scripture specially fowre wayes. 1. It signifieth the first motion, whereby God calleth any vnto the knowledge of saluation, as Rom. 8. 30. *whom he predestinated, he also called.* 2. It betokeneth the profession of Christianity, as the Apostle exhorteth, Ephes. that they should walke worthie of their calling. 3. It signifieth to bid, command a thing to be, which was not, as Psal. 105. God is said to haue called for a famine vpon the whole land. 4. It is vsed for the distinct and exact knowledge of God, as Psal. 147. he numbreth the starres, and calleth them all by their names: so the Lord saith to Moses, *I haue called thee by name:* But here it is taken the third way: the Lord *calleth things that are not, as though they were*, that is, causeth them to be, *Perer.*

2. Concerning the meaning of these words. 1. *Origen, Haymo, Anselmus* doe vnderstand this to be spoken of the Gentiles, which in respect of their infidelity were no people before, as c. 9. 25. the Apostle in this sense alleadgeth out of the Prophet *Hosea, I will call them my people, which are not my people:* to the same purpose *Lyranus*, with the interlinearie glosse; I will call the things which are not, that is the Gentiles, which are of no reputation, and make them as the things that are, that is as the Iewes: But as yet the Iewes were not a constituted people Abraham had at this time no seede at all, and therefore they were no more a people, then the Gentiles.

2. *Ambrose* likewise vnderstandeth here the Gentiles, but in an other respect: they were not of the seede of Abraham, and yet they should be counted his children, as though they were of his seede: But the Apostle speaketh here of all Abrahams seede, that he beleeued hee should be the father of many nations, not onely of the Gentiles but the Iewes also.

3. So likewise *Beza* in his *annot.* and *Bucer* in his commentarie doe distinguish these two clauses: that the first, *which quickeneth the dead*, should bee vnderstood of the circumcised Iewes, which came out of Abrahams loynes, beeing in a manner dead: the other *which calleth things that are not, &c.* of the Gentiles, that of no people, were made a people: like as Iohn Baptist said, that God out of the very stones was able to raise vp children to Abraham: But we refuse this also vpon the former reason, because the Apostle speaketh here of the whole posterity of Abraham, whether Iewes or Gentiles, he as yet hauing no seede at all, and therefore it could not be distinguished.

4. The

4. The ordinarie glosse hath reference here to Gods election, *elegit qui non sunt*, hee elected those, which as yet were not: they were not yet to whom the promise was made *sed quibus promissum est, & ipsi promissi sunt*: but they are also promised to whom the promise is made: But the Apostle speaketh not here of Gods election, which was before all time, but of a promise made vnto Abraham in time, which he beleeued, that he should be the father of many nations.

5. It meaneth then, that the Apostle here hath reference vnto the creation of the world, when all things were made of nothing: which is described by the name of calling, *vt magnitudinem rei facilitatem in Deo declaret*, to shewe the greater facilitie and easinesse of this work in God: with whome it is as easie to make a thing to be, as for vs to name or call it: thus *Chrysostome, Faius*. But this faith of Abraham concerning Gods creating power, hath here a speciall accommodation: that as God was able to make the things that are of nothing, so *Abraham* doubted not, but that God was able to giue vnto him a seede, as the starres of heauen in multitude, he yet hauing no seed at all: this I take to be the true meaning.

Quest. 31. *Whether it be peculiar to God only to quicken and raise the dead.*

1. It will be here obiected, that this seemeth not to be peculiar vnto God to quicken the dead, seeing not onely Prophets and Apostles haue raised the dead, but the Pythonisse also called vp Samuel: and in forren histories, *Æsculapius* is reported to haue by medicine reuiued two, *Capaneus* and *Lycurgus*, and *Polyitus* raised *Glaucus Minois* sonne, and *Draco* raised another *Draco: Apollodor. biblioth. lib. 3. p. 134.*

Answ. 1. This power of quickning the dead is peculiar vnto God, for as he was the first author, and Creator of life, so he onely is able to restore life: the Scripture saith, Ioh. 5. 26. *As the Father hath life in himselfe, so he hath giuen to the Sonne to haue life in himself*: this power then to giue and communicate life vnto others, is onely in him, that is the fountaine of life, that hath life in himselfe.

2. The Apostles and Prophets indeede verily raised vp the dead, yet not in their owne power, but by the vertue and power of Christ: as Peter saith, Act. 3. 12. *Why looke yee on vs, as though by our owne power or godlinesse, we had made this man goe.*

3. Concerning those forren reports, they are either to be held meere fables, or else illusion of Sathan: as that was of the appearing of Samuel, which was not the Prophet in his owne person, but the deuill in his likenes, *Par. dub. 7.*

Quest. 32. *How Abraham is said against hope to haue beleeued vnder hope.*

1. *Faius* will not haue the preposition παρὰ, to be interpreted *contra*, against, but *præter*, beside: for faith, though it be (saith he) aboue nature, yet it is not against nature: but for an old man to beget a child of an old woman after childbearing, it was against the ordinary course of nature.

2. Some read *aboue hope, Genevens.* the sense is good, for Abrahams hope was from beyond the expectation of nature: but the word παρὰ, will not properly beare that interpretation.

3. The Syrian interpreter readeth, *absq; spe*, without hope, but not so properly, for *Abraham* though he saw no likelihood in nature of seed, yet was not without hope.

4. They which read, *contra spem*, against hope: 1. Some haue reference vnto his former hope, which he had of children, when as yet he was young, and his wife young also: this hope of hauing a child, both of them beeing old was contrarie to that hope, *gloss. ordinar.* 2. *Origen* distinguisheth the times: that whereas Abraham had no hope of any issue, thus complaining vnto God, Gen. 15. 2. *behold I goe childlesse*, yet afterward vpon Gods promise hee conceiued hope. 3. But rather the diuerse kinds or obiects of this hope are to be distinguished, then the times: for Abraham at one and the same time, against hope, beleeued vnder hope, as *Chrysostome* expoundeth, παρ' ἐλπίδα ἐπ' ἐλπίδι, beside or against hope, *contra spem naturæ, in spem gratiæ*, against all hope of nature, he beleeued vnder the hope of grace, and of the power of God, *Haymo, Lyran.*

5. Hence then appeareth the greatnesse of Abrahams faith: 1. Both by the nature thereof, which was against reason, and the vsuall and ordinarie course. 2. And by the difficultie of the thing promised, to be the father of many nations. 3. By the vnlikelihood of the obiect

set before his eyes: that his seed should be as the starres of heauen in multitude, *Par. omnia difficultatem sonant*, all things were full of difficultie, both *actus fidei*, the act of his faith, which was of things that appeared not; and *modus*, the manner, it was against hope, and *finalis*, the fruit and ende, which was to be the father of many nations, *Gorrh.*

Quest. 33. *How Abrahams bodie is said to be dead, vers.* 19.

Whereas Abraham 37. yeares after this begat diuerse children of *Keturah*, whom he married after Sarah, it is questioned, how Abrahams bodie at an 100. yeare olde is said to be dead, that is vnapt for generation.

1. *Origen* to dissolue this doubt, vnderstandeth this deadnesse of Abrahams body of his spirituall abstinence and mortification, such as the Apostle speaketh of, *mortifie your earthly members:* But if in this sense Abrahams bodie be said to be mortified now, then it would follow, that it was not so mortified afterward, when he had children at a greater age, by another wife.

2. *Pererius* hath one solution, in his questions vpon the 18. of Genesis, that this deadnes of Abrahams bodie, was onely in respect of his owne opinion; for it is said, *hee considered not his owne bodie*, but this deadnes and vnaptnes of his bodie was not in his owne opinion, but verily and indeed, as appeareth by the reason, which is yeelded, because he was an hundred yeare old.

3. *Augustine* bringeth in two solutions, *lib.* 16. *de ciuit. c.* 28. the first is that Abrahams bodie was not simply dead, and vnfit for generation, but onely in respect of Sarah: he might be able to beget children of a younger woman, though not of Sarah; so *Lyranus*, *Gorrhan*, with others: But then this deadnes had not been in Abrahams bodie, but in Sarahs: whereas the Apostle setteth downe both the deadnes of Abrahams bodie, and of Sarahs wombe, as two seuerall impediments.

4. *Augustine* hath an other solution, though he preferre the other: that Abrahams body was indeed dead, and vnapt for generation: but his bodie was reuiued, and he receiued a generatiue faculties of God by faith, which continued also after Sarahs death: thus answereth also *Thomas* vpon this place, *Tolet. annot.* 21. *Caluin*, *Beza*, *Martyr.*

But it will bee thus obiected against this interpretation. 1. *Augustine* thus reasoneth, that it is not like Abrahams bodie was dead for procreation at an 100. yeares, seeing that although now, a man of these yeares cannot beget a sonne, yet it was not vnlike then: for many not yeares onely, but ages after Abrahams time, no lesse then 1700. yeares, *Plinie* writeth of *Cato*, and King *Massinissa*, that begat children after 80. yeares; and I haue known an old man in this age at those yeares to haue begotten children.

Ans. 1. If for a man at an 100. yeares to beget children, were not then vnusuall, when the age of man extended neare vnto 200. yeares: the like might be said also of Sarah, that it was not vnusuall for women to beare at 90. *Tolet.* 2. It must be considered that Abraham was worne with labour and trauell, and so he might the sooner grow old, and his bodie weake, *Caluin*: as we see in these dayes some mens bodies are as weake at 60. yeares, as some mens at 70. or 80. *Tolet.* 3. And further the disuse and discontinuance of Abrahams bodie all his life time in that generatiue facultie, made it more vnapt now in his olde age for procreation.

2. *Obiect. Pererius* thus obiecteth: that the Apostle maketh this an act onely of Sarahs faith, not of Abrahams, *that she receiued strength to receiue seede*, Heb. 11. 11. whereas if Abrahams generatiue facultie had been decayed, the Apostle would also haue noted it, to be an act of faith in him.

Answ. 1. In matters of fact it is no sound reasoning from the Scriptures negatiuely; it followeth not, that if a thing be found not rehearsed in some place of Scripture, that there it was not done. 2. That may be omitted in one place of Scripture, which is supplyed in an other; as both Genes. 17. 17. Abraham standeth vpon both these difficulties, that a child should be borne vnto him at an hundred yeares, and Sarah should beare at ninetie; and the Apostle setteth downe both these as impediments in this place, the deadnesse of Abrahams bodie, and of Sarahs wombe; the Scripture then noting both as difficulties, and lets, we are not curiously to take exception to the contrarie.

Now although elswhere, *Hexapl. in Gen. c.* 17. *quest.* 7. 8. I seemed to encline vnto *Augustines* first solution; yet now vpon better ground, and plaine euidence of Scripture, I approoue

proue the latter rather, that Abraham had *effœtum corpus*, a bodie vnapt for generation indeede, *Haymo, Beza:* and herein I subscribe vnto *Chrysostome*, who reheatseth fowre impediments and difficulties, which yet Abrahams faith ouercame. 1. He beleeued, *contra spem*, against hope, because *non habebat aliam quempiam*, &c. he had not any other, whom he knew in that manner to haue receiued children: whereas they which followed afterward of Abrahams posteritie, had the example of Abraham set before them. 2. Then Abraham had himselfe, *corpus emortuum*, a dead bodie, this was a second impediment. 3. 4. Then Sarahs wombe was dead, which he calleth the third and fourth impediment: which *Theophylact* thus expoundeth, that Sarahs wombe was two wayes mortified, *senio, & sterilitate*, with old age, and barrenesse.

Quest. 34. *What promise of God made to Abraham it was whereof he is said, not to haue doubted, v.20.*

1. *Tolet annot.* 22. thinketh that the Apostle hath reference in this place, vnto three promises renewed to Abraham, the last is mentioned first, v.17. when he offered vp Izaac without doubting, beleeuing God who quickneth the dead: the first, ver. 18. which was made concerning the number of his seed, Gen. 15. and then the renewing of the promise, that he should haue a sonne of Sarah, Gen. 17. the Apostle inferteth v.19. and of that promise the Apostle speaketh here: But if the Apostle in the first place should haue mentioned the last promise made at the offering of Izaak, it had been out of order, to mention the last first: and it hath been shewed before, that there the Apostle toucheth the first promise made to Abraham concerning his seed, quest. 29.

2. Some thinke that the Apostle here onely aimeth at the second promise made concerning Izaac: as the Latine translator readeth, *in repromissione*, in the repromission or promise renewed, and so *Lyran. Gorrh.* take it, but the Apostle addeth v. 22. *It was imputed to him for righteousnesse*, which imputation was at the first promise concerning Izaak, Genes. 15. when Abraham beleeued.

3. Neither yet is this to be restrained onely to the first promise: for at that time, no mention was made of Sarah, but Abraham is promised a sonne onely out of his owne bowels, Gen. 15. but the Apostle saith here, that *he considered not his owne bodie, &c. nor the deadnesse of Sarahs wombe.*

4. Wherefore the Apostle in this place ioyneth both these promises together, the one as touching a sonne out of his owne bowels, in whome his seed should be multiplyed as the starres of heauen, Gen. 15. and the other, that he should haue this sonne by Sarah, Gen. 17. and although it be not said there that Abraham beleeued God, and it was imputed to him for righteousnesse: yet because *Abraham* did not onely beleeue that promise which was made, Gen. 15. but other promises also, that came afterward, the Apostle applyeth the same testimonie vnto other acts of his faith: for *Abrahams* faith, as *Tolet* well saith, *annos 24. non processit in omnes actus, nisi occasione data*, did not shew it selfe in euerie act, but as occasion was giuen.

Quest. 35. *Whether Abraham doubted of Gods promise.*

It may seeme at the first viewe of that storie, Gen. 17. where Moses sheweth how Abraham, when the Lord promised him a sonne of Sarah his wife, laughed to himselfe, and thus said, shall a sonne be borne to one that is an hundred yeare old, and shall Sarah beare being 90. yeares olde: and he prayeth in the same place, that Ismael might liue in Gods sight: for the solution of this doubt there are diuerse opinions.

1. *Chrysostome hom. 6. de pœnit.* and *Hierome lib. 3. contr. Pelag.* are of opinion, that *Abraham* offended by incredulitie, and *Chrysostome* addeth further, that for this his sinne of incredulitie *Abrahams* posteritie was punished with 400. yeares seruitude. But this is contrarie to the Apostle here, who freeth *Abraham* from all doubting and vnbeleefe: And *Chrysostome* himselfe traceth this opinion, *hom. 40. in Gen.* there shewing, that *Abraham* did not waver any thing at all in faith.

2. *Ioannes Arborensis* as *Pererius* citeth him, *disput. 9.* thinketh that Abraham as the first doubted of Gods promise, but afterward beeing strengthened and confirmed by the Lords words, he beleeued and cast away all doubting: of the same minde seemeth *Basil* to haue been before, *homil. de pœnitent. Abraham fidelis inuentus est, & tamen inuenire est, vbi hæsitauerit*, Abraham (in the end) was faithfull, but we may finde where he did somewhat sticke

and

and doubted: But the Apostle cleareth *Abraham* from all doubting and vnbeleefe both first and last, *Neither did he doubt of the promise of God, through vnbeleefe.*

3. *Caietan* in his Commentarie here thinketh that Abraham doubted not at all of the truth of Gods promise, but he was vncertaine onely how the Lords speach should be taken, whether properly or figuratiuely: But it is euident that Abraham vnderstood the Lord to speake properly without any figure or mysticall sense: for he saith, *Shall a sonne bee borne to him that is an hundred yeare olde?*

4. *Ambrose* and *Augustine*, doe free *Abraham* from all manner of doubting: and thinke that his laughter and his question which he mooued, *was not diffidentis, sed admirantis omnipotentiam Dei*, of one which doubted, but rather admired the omnipotencie of God: to this purpose, *Ambr. lib. 1. de Abraham. c. 9. August. lib. 16. de ciuit. Dei. c. 26.* But it appeareth that *Abraham* did cast some doubts in his minde; when after God had promised him a Sonne by *Sarah*, yet he desired that *Ismael* might liue in his sight.

5. Wherefore we neither with the first impute vnto *Abraham* any incredulitie, who although he laughed, as *Sarah* did afterward, yet he vpon an other occasion; it was in him a signe of spirituall ioy, but in the other of womanly vanity and lightnesse: and therefore shee is rebuked of the Angel, but *Abraham* is not reprehended: neither yet doe we say, that *Abraham* was at the first incredulous, but afterward vpon other reason was swayed: nor yet doe we ascribe so perfect a faith vnto *Abraham*, as though he had no doubts at all. But that he had a conflict at one and the same time in himselfe: he did wrestle with his owne reason, but stayed not there, he presently by faith ouercame all difficultie: and that interrogation which he made proceeded not of doubting, but of a desire to be further instructed, how that thing should be, and so to be confirmed in faith: like as the Virgin Marie at the time of the annuntiation propounded the like question, not of any incredulitie or curiositie, but onely of a desire to be further confirmed in her faith: like as *Gedeon* and *Hezekiah* asked signes of God for their confirmation, wherein they were heard, and their desire graunted: wherein *Ahaz* was reprooued for his peruersnes, because he refused a signe, when it was offered of God: to this purpose *Martyr*, *Caluin*: for *fides non respuit media à Deo instituta, licet non est illis penitus addicta*, faith refuseth not the meanes appointed of God, although it be not altogether addicted vnto them, *Faius*: so also *Gorrhan*, *non fuit quæstio dubitationis, sed admirationis*, it was not a question of doubting, but of admiring. See more of this question, *Hexapl. in Gen. c. 27. quæst. 11.*

Quest. 36. *How Abraham is said to haue giuen glorie vnto God, ver. 20.*

This phrase to giue glorie vnto God, is taken two wayes in Scripture, and vttered of two sorts of men, either of the righteous, or of the wicked: when it is vsed of the righteous, it sometime signifieth the acknowledging of his truth and power, as Ioh. 3. 33. hee that receiued his testimonie hath sealed, that God is true: or it is taken for giuing thanks, in acknowledging thankfully the benefits receiued, as Luk. 17. 18. *There is none returned to giue God praise saue this stranger:* when this phrase is vttered of the wicked, it either signifieth an acknowledging of Gods iustice in punishing, as 1. Sam. 6. 5. the Philistims in sending a present to the God of Israel, are said to giue glorie vnto him: that is, to confesse that it was his hand and none other, that was vpon him: or else it signifieth to stand in awe of God, and to know that he is the reuealer of secrets, and so to confesse the truth, and not to lie in his presence: as Iosuah when he vrged Achan to confesse the truth, bid him giue glory vnto God, Ios. 7. so they say in the same sense to the blind man, Ioh. 9. 24. that he should giue glorie vnto God. Now in what sense the Apostle saith, that Abraham gaue glorie vnto God, it is diuersly scanned.

1. *Chrysostome* and *Oecumenius* thus expound it, *Non curiosè agere Deum glorificare est*, not to deale curiously is to glorifie God: as curiously to enquire is to dishonour God. But this rather is a sequell and effect of giuing glorie to God, not to be curious: to giue glorie goeth before, as the cause of the other.

2. *Gorrhan* and *gloss. interlin.* taketh it for praising God, *de fidei suæ constantia*, for the constancie of his faith. 3. *Haymo*, *de acceptis beneficijs*, for the benefits receiued. 4. *Osiander*, *tribuens ei laudem veritatis*, giuing him the praise of the truth: for hee that beleeueth not Gods promises, taketh him in effect not to say the truth, and so dishonoureth him. 5. *Tolet*, *nihil impossibile Deo credidit*, he beleeued that nothing was impossible vnto God. 6. *Lyranus*, hee asseri-

ſcribed the promiſe not vnto his merit or worthines, but vnto the goodneſſe of God. 7. But ſaith *Beza* I ioyne all theſe together, *agnitio & collaudato Deo, &c.* hee acknowledged and praiſed God that he is true and gracious: ſo *Bucerus, illum verum, omnipotentem credit, illumq; inuocat, colit, &c.* he beleeueth him to be both true and omnipotent, and doth call vpon him, worſhip, and adore him.

Thus Abrahams faith is ſet forth, *quod credidit conſidenter*, that he beleeued confidently, *He did not doubt of the promiſe of God through vnbeleefe: gratanter*, hee beleeued thankefully, becauſe he gaue God the glorie: and *certainely*, he was fully aſſured, *Gorran.*

Queſt. 37. *What was imputed to Abraham for righteouſneſſe.*

v. 22. *Therefore euen it was imputed to Abraham for righteouſneſſe.* 1. *Tolet* will haue this referred not ſimply vnto Abrahams faith, to prooue that not his workes, but his faith were imputed vnto him for righteouſneſſe, but vnto the qualitie of his faith which was perfect, becauſe he was aſſured: he beleeued confidently: But ſeeing the Apoſtle addeth that it was not written for Abraham only but for vs alſo, that faith ſhould be imputed to vs for righteouſnes, it is euident, that the Apoſtle hath not relation vnto the particular qualitie of *Abrahams* faith, but generally vnto the condition and nature of faith, whereby all that beleeue are iuſtified: for otherwiſe none ſhould be iuſtified, but they which haue the like perfect faith as *Abraham* had.

2. *Origens* collection here alſo is not ſound: that becauſe the Greek coniunction καὶ, *and*, is here vſed, inferreth, that the like may be ſaid of other his vertues, as pietie, mercy, charitie, *quod reputata eſt ad iuſtitiam*, that it was reputed vnto him for iuſtice: But this gloſſe is contrarie vnto the text, which ſaith, *Abraham beleeued God, and it was counted vnto him for righteouſneſſe:* this iuſtice is imputed vnto his faith, not to any other of his vertues: for it is the office onely of faith to beleeue, and not of the reſt: now the Apoſtle inſerteth the coniunction, *and*, becauſe the ſentence is ſo expreſſed by *Moſes*, which dependeth on the other clauſe, *Abraham beleeued God*, then it followeth, *and it was counted to him for righteouſneſſe.*

Queſt. 38. Of theſe words, *Now it is not written for him onely, &c. v. 23.*

1. Here then is confuted their error, who thinke that the Prophets did write vpon ſpeciall and particular occaſions onely for that age, wherein they liued: But the Apoſtle ſheweth, that this Scripture was written for our vſe: as he ſaith againe, c. 15. 4. *Whatſoeuer is written, is written for our learning, Parem.*

2. But all things which are written of *Abraham*, are not written for our imitation: as his arming of himſelfe to recouer Lot, that was taken captiue, his offering vp of his ſonne in ſacrifice, and ſuch like acts: for we muſt diſtinguiſh between the vniuerſall or generall calling of thoſe holy men, which was to be worſhippers of God, and their particular, which was for ſome ſpeciall ſeruice: in their generall calling the holy Patriarkes are by vs to be imitated, and in ſuch actions, as thereunto belonged, as Abraham is ſet forth to vs an example for beleeuing: but the particular acts, which they did by ſome ſpeciall and extraordinary direction of the ſpirit, are not to be imitated, *Martyr.*

3. Yet there is ſomewhat to be obſerued euen in the ſingular and extraordinarie acts of the Fathers, worthy of our imitation: As in *Abrahams* readineſſe to ſacrifice his ſonne, thus much we learne, that as he preferred the commandement of God before the life of his ſonne, ſo we ſhould preferre the will of God before all other things, *Mart.* And ſo *Origen* here obſerueth well, *eſt viri ſapientis, &c.* it is the part of a wiſeman to obſerue, *quomodo vnumquodq; eorum, quod de Abrahamo ſcribitur, &c.* how euery worke which is written of Abraham may be fulfilled in him.

4. The ſame *Origen* alſo hath here an other good obſeruation, not onely the things written of *Abraham*, are written for vs, *ſed quæ de Iſaac ſcripta ſunt, ſimiliter accipienda, &c.* but the things written of Iſaac, are ſo to be taken likewiſe, and ſo of Iacob, &c. for the Apoſtles rule is generall, as is alleadged before; that whatſoeuer is written, is written for our learning.

Queſt. 39. *How Abrahams faith is to be imitated by vs.*

v. 24. *But alſo for vs to whome it ſhall bee imputed, &c.* 1. Here the Apoſtle ſheweth that our

our faith must be answerable vnto *Abrahams* in these three things. 1. First, in the benefit of imputation of righteousnes: as iustice came vnto *Abraham* by imputation, so also it is giuen vnto vs: the same kind of iustice before was alwaies in the Church, from the beginning of the world to the ende. 2. He sheweth to whom this benefit of imputation is imputed, namely, vnto beleeuers such as *Abraham* was: vnbeleeuers then are excluded. 3. What must be beleeued: euen the same thing which *Abraham* beleeued of God, that he was able to quicken the dead: so we must beleeue in God, that raised vp Iesus from the dead: in which faith two things are contained, the manner we must beleeue in God, which noteth a firme and stedfast assurance, and the matter which sheweth three things, the *author*, God that raised Iesus that is raised, and the end, in confessing him to be our Lord, that is, our Sauiour, Mediator, and Redeemer.

2. But it will be obiected, that *Abrahams* faith is inimitable, because it was great and miraculous, and a perfect faith. *Answ.* 1. It was perfect faith in comparison of ours, but not perfect in it selfe: for there is no mortall mans faith so perfect, but it is mingled with some doubting. 2. We are not required to imitate his faith in the quantitie and greatnesse thereof, but in the qualitie that we beleeue in God as he did, *Faine:* and yet Abrahams faith was a great faith rather in respect of the Fathers which liued vnder the olde Testament, then of the faithfull vnder the new.

Quest. 40. *Wherein Abrahams faith and ours differ, and wherein they agree.*

1. They differ *in promissionis specie*, in the kind and qualitie of the promise: for *Abraham* was promised, beside the spirituall blessing in the Messiah, the possession of the land of Canaan, the multiplying of his seed, the victorie of his enemies, the inheritance of the world; to vs is onely promised the inheritance of the kingdome of God. 2. *In obiecto fidei*, in the particular obiect of faith: *Abraham* beleeued in him which doth quicken the dead: but we beleeue in him that raised Iesus from the dead: which particular point of faith was not so plainely reuealed to *Abraham*. 3. *Abrahams* faith was exemplarie for vs to follow, and he is made in that respect the father of the faithfull: but the faithfull and beleeuers now are onely the children of faithfull *Abraham*.

2. Now *Abrahams* faith and ours herein agree. 1. In the generall obiect, which is God, that quickneth and raiseth the dead. 2. In the manner, condition, and qualitie: for *Abrahams* faith was firme and certaine, he was fully perswaded: and such must our faith be. 3. The end and scope of his faith and ours is the Messiah, the promised seed. 4. The effect is the same, the imputation of righteousnesse, *Parens.*

Quest. 41. *How Christ is said to haue been deliuered vp for our sinnes, v. 25.*

Christ was diuerse wayes, and by diuerse deliuered vp. 1. He was deliuered vp by the determinate counsell of God, Rom. 8. 32. *He spared not his owne Sonne, but gaue him vp for vs all vnto death.*

2. He was deliuered vp by himselfe, Gal. 2. 20. *Who hath loued mee and giuen himselfe for me:* Ephes. 5. 25. *As Christ loued his Church, and gaue himselfe for it.*

3. By Iudas, Matth. 6. 21. *One of you shall betray me.*

4. He was deliuered vp by the Iewes: as Pilate saith vnto Iesus, Ioh. 18. 35. *Thine owne nation, and the high Priests haue deliuered thee vnto me.*

5. He was also deliuered vp by Pilate to be crucified, Ioh. 19. 16.

6. And lastly, he was deliuered vp by Sathan, Ioh. 13. 2. the deuill had put it into the heart of *Iudas* to betray him, *Gorrhan, Tolet.*

So then Christ was deliuered vp *à patre permittente*, of his Father permitting: *à seipso salutem hominis procurante*, of himselfe procuring mans saluation: *à Iuda prodente* of Iudas betraying him: *à Iudæo inuidente*, of the Iewes enuying him: *à Pilato iudicante*, of Pilate iudging him: *à diabolo suggerente*, of the deuill suggesting, *Gorrh.*

But the Apostle here speaketh of the first kind of deliuering vp by God his Father. 1. that the ineffable counsel of Gods wisedome, and mercie toward vs may appeare. 2. that it might be knowne that Christ died not by chance, or of any weakenesse or imbecilitie, but by the counsell of God, wherein appeareth Christs great loue in willingly offering himselfe for vs, *Parens.* 3. That the same author may be knowne both of Christs deliuering to death, and of his raising againe: God raised him vp, v. 24. *Tolet.*

Quest.

42. Queſt. *Why the Apoſtle thus diſtinguiſheth the benefits of our redemption, aſcribing remiſſion of ſinnes, to Chriſts death, and iuſtification to his reſurrection. v. 25.*

v. 25. *Who was deliuered vp for our ſinnes, and is riſen againe for our iuſtification:* here the Apoſtle ſeemeth to aſcribe our iuſtification vnto the reſurrection of Chriſt: where he muſt not be ſo vnderſtood, as though Chriſts death onely merited for vs remiſſion of ſinnes, and not iuſtification alſo: for elſwhere this our Apoſtle doth place our iuſtification in our redemption by the death of Chriſt: Rom. 3. 24. *We are iuſtified freely by his grace, therough the redemption that is in Chriſt Ieſus:* and S. Peter likewiſe ſaith, 1. epiſt. 2. 24. *Who his owne ſelfe bare our ſinnes in his bodie on the tree, that we beeing deliuered from ſinne, might liue vnto righteouſneſſe, &c.* Diuerſe interpretations then, are giuen of theſe words, to remoove this doubt.

1. Some doe giue this reaſon of this diſtinction: that Chriſt is ſaid to be riſen for our iuſtification, that is, to be an example of newneſſe of life: as *Auguſtine* applieth this ſentence, *ſuper Pſalm. 101. & ſer. 2. paſch. ſerm. 2. Chriſtus crucifixus eſt, vt oſtenderet veteris hominis occaſum, &c. & reſurrexit vt in vita ſua oſtenderet vitæ noſtræ nouitatem*, Chriſt was crucified to ſhew in vs the dying of the old man, & he roſe againe to ſhew in his liuing againe our newnes of life, &c. to the ſame purpoſe *Origen*, and *Anſelme* vpon this place; and likewiſe *Thomas 3. part. queſt. 56. artic. 2.* that *quantum ad efficientiam*, in reſpect of the efficacie both the paſſion and reſurrection of Chriſt, are the cauſes of both, *ſed quantum ad exemplaritatem, &c.* but in reſpect of the exemplarie vertue and force, the paſſion of Chriſt is the cauſe of remiſſion of ſinnes, and his reſurrection the cauſe of newnes of life: this interpretation is approoued by *gloſſ. ordinar. Gorrhan. Bellarm. lib. 1. de effect. ſacram. c. 9. reſp. ad argum. 5. Perrin diſput. 10. numer. 49.* and by *Stapl. Antidot. pag. 259.*

But *Tolet annot. 25.* miſliketh this ſenſe vpon this reaſon; becauſe as the one clauſe of this ſentence is to be taken, ſo is the other: but the Apoſtle ſaying, *who was deliuered (to death) for our ſinnes*, inſinuateth a ſatisfaction made by his death for our ſinnes, not an example ſhewed of mortification: therefore in the other part he muſt be vnderſtood likewiſe to ſpeake of the cauſe of our iuſtification, not of an example only. And further there is difference betweene iuſtification, and newnes of life: the Apoſtle ſaith, c. 6. 4. *As Chriſt was raiſed from the dead, &c. ſo we ſhould walke in newneſſe of life:* here the Apoſtle ſpeaketh of the exemplary imitation of Chriſts reſurrection in newnes of life, which is one ſanctification and regeneration, but iuſtification is a diuers thing from ſanctification, which is as the fruit, and the other, the cauſe thereof.

2. *Caietane* thus expoundeth, we are ſaid to be iuſtified by Chriſts reſurrection, becauſe we are iuſtified by faith, which is confirmed by Chriſts reſurrection; and ſo *producit fructus ad iuſtificationem, per fidem reſurrectionis*, we are brought vnto iuſtification, by the faith of the reſurrection. And they adde further, that our faith is ſpecially directed vnto Chriſts reſurrection: for the Iewes and heathen did confeſſe that Chriſt died, but not, that he roſe againe: to this purpoſe *Vatablus*, Chriſt roſe for our iuſtification, that we ſhould beleeue him to be the Sonne of God, and ſo by that faith be iuſtified: to the ſame purpoſe *Faius.*

But *Peter Martyr* refuteth this opinion, becauſe our faith muſt as well aime at the death of Chriſt, as at his reſurrection: and although the Iewes knew that Chriſt died, yet they did not acknowledge, that he died for our ſinnes. *Tolet* addeth this reaſon further, that like as the death of Chriſt was not an argument onely, and confirmation of our faith, but the very cauſe of the remiſſion of our ſinnes: ſo his reſurrection muſt be held to be not an argument, and proofe of our faith, but the very cauſe of our iuſtification.

3. *Tolet* here bringeth in an other expoſition, which he doth father vpon *Theodoret*: Chriſt roſe for our iuſtification, *vt commune omnibus reſurrectionem procuraret*, to procure the common reſurrection of vs all: for vnleſſe Chriſt had riſen againe, we ſhould not haue riſen againe.

But 1. no where in Scripture is our reſurrection called by the name of iuſtification: 2. and our reſurrection was as well merited by Chriſts death, as by his reſurrection: 3. if Chriſt indeede had not riſen at all, neither ſhould we haue riſen: but his bodie might haue beene kept incorruptible in his graue vnto the ende of the world, and then he might haue

risen, and we with him, but then should we not haue been iustified: he rose therefore for our iustification, not for our resurrection.

4. Some will haue these two benefits, of remission and iustification, to be indifferently referred as well to the death, as to the resurrection of Christ: as *Theophylact*, *mortuus est & exentatus a morte, &c.* he died, and was raised from death, to free and exempt vs from our euill workes, and to make vs iust: to the same purpose *Haymo*, *vt credentes suum passum, &c.* that beleeuing him to haue suffered for our saluation, and to haue risen from the dead: *per hanc fidem merearmur iustificari*, we may be counted worthie to bee iustified by this faith: So *Emmanuel Sa*, *vtrumq; factum propter vtrunque*, both of these were wrought by both these. But if both these benefits were in like sort and manner wrought by both these actions of Christ, there should appeare no reason of this distinction which the Apostle vseth.

5. An other exposition is, Christ rose for our iustification, that is, *ad eam demonstrandam*, for the manifestation and demonstration of it, *Piscator*: he had purchased indeed both our redemption for our sinnes, and our iustification by his death and passion: but *resurrectione gloriosa testatus est*, he witnessed by his resurrection, that he had ouercome hell and death for vs, *Osiand.* But the Apostle sheweth the very reall cause of our iustification, not the testification onely thereof by Christs resurrection, as his deliuering to death, was the very cause of the remission of our sinnes.

6. Some giue this sense, he is said to haue risen for our iustification, *quia salutis praedicatio & redemptionis applicatio generalis, &c.* because the preaching of saluation, and the generall application of redemption, was to follow after the resurrection, *Tolet. annot. 25.* to the same purpose, *Pet. Martyr*, our redemption was purchased by the death of Christ, but that the same might be applyed vnto vs, *spiritus sancti opus fuit*, it was needefull the spirit of God should be sent. These by iustification vnderstand the application, publication, and preaching of iustification. But this seemeth not to be so fit neither: for as in the one part of the sentence the Apostle toucheth the true working and efficient cause of the remission of sinnes, Christs deliuering vnto death, and not the application or publication, so must the other part of our iustification be vnderstood: And Christ might if it had pleased him haue giuen his Apostles a commission to preach his death and passion before his resurrection: yet had we not been fully iustified, vntill he had risen againe.

7. But among the rest that exposition, which goeth vnder the name of *Ambrose* in the commentaries vpon this place, seemeth to be most vnreasonable: that the Apostle thus deuideth these benefits, to shewe, that as many as were baptized before the passion of Christ, *solam remissionem peccatorum accepisse*, receiued onely remission of sinnes: but after Christs resurrection, as well they which were baptized before, as after, *esse omnes vere iustificatos*, were all truely iustified. This one place doth giue iust occasion of suspition, that those commentaries were not composed by *Ambrose*: for remission of sinnes cannot be separated from iustification: whosoeuer hath the one, hath likewise the other, because they are pronounced blessed whose sinnes are remitted before, ver. 7. but there can be no blessednesse without iustification.

8. *Hugo* is somewhat curious to shewe the reason, why remission of sinnes is ascribed vnto Christs passion, and iustification vnto his resurrection: first, he saith, that Christs passion, is both *causa, meritum, figura*, the cause, merit, and figure or forme of remission. but it is the cause, and merit onely of iustification, and newenesse of life, not the forme: but the cause moouing, that we should liue in sinne, for which Christ hath died, and Christ by his death merited forgiuenesse of our sinnes: and he hath giuen in his death a forme, that he died in respect of his bodily life, to we should die vnto sinne: now of newenesse of life Christs death is the cause moouing, and meriting of newenesse of life, but not a figure: so it agreeth in three points with the remission of sinnes: and in two onely with iustification, not resurrection, we should rise againe.

Likewise Christs resurrection was both the cause moouing vnto newenesse of life, and the forme and figure, that as Christ rose againe, so we would rise vnto newenesse of life: but of remission of sinnes it was onely the cause moouing, not the former: but of neither was it any meritorious cause, for Christ hauing put off his mortall bodie in the resurrection, was not *in statu merendi*, in the state of meriting: so the resurrection of Christ is

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greeth with iustification in two points, in beeing the cause and figure or forme, but with remission of sinnes only in one, in beeing the cause: therefore iustification is rather ascribed to Christs resurrection, then vnto his passion: to this purpose *Hugo*. But he faileth in this his subtile and curious distinction. 2. For seeing that the passion of Christ in two points, as he himselfe obserueth, agreeth with iustification, namely, in beeing the cause and merit thereof, and the resurrection in two likewise, in beeing the cause, and figure or forme: iustification should rather in this regard be ascribed vnto Christs passion, because it was merited by it, and not by the other: and the rather, because the Apostle hath nothing to doe with the examplarie forme of the one or the other, but to shew the true causes: and so the passion of Christ shal agree in two respects with iustification, and the resurrection of Christ, but in one.

9. To drawe then this question to an ende, there are two answeres which I insist vpon as the best, and so I will ioyne them both together.

1. The Apostle doth put iustification vnto the resurrection of Christ, because although it were merited by his death, yet it had the complement and perfection by the resurrection of Christ: for if Christ had not risen againe, he had not shewed himselfe conqueror of death, and so the worke of our redemption had beene vnperfect: thus *Caluin*, *Beza*, *Gualter*: and to this purpose *Rollocus* distinguisheth well betweene *meritum & efficacia*, the merit of iustification in respect of Christ, and the efficacie thereof in respect of vs: Christ did meritoriously worke our iustification and saluation by his death and passion; but the efficacie thereof, and perfection of the worke to vs-ward dependeth vpon his resurrection: the like distinction the Apostle vseth, saying, Rom. 10. 10. *With the heart man beleeueth vnto righteousnes, and with the mouth man confesseth to saluation*: not really distinguishing them in the causes, one from the other, but shewing that the complement and perfection of the worke, consisteth in both.

2. Hereunto adde, that although these two benefits of our redemption, remission of sinnes, and iustification, are in themselues, and in the vse of them common and vndeuided, and are indifferently sometime ascribed to Christs death and passion, Rom. 3. 24. Ephes. 1. 7. and sometime to his resurrection, Rom. 10. 9. yet in respect of their proper causes they are discerned, rather then distinguished, as the remission of sinnes is properly referred to Christs passion, iustification to his resurrection, *Parens*: and the reason is yeelded by *Thomas*: *effectus habet aliqualiter similitudinem causæ*, the effect hath in some sort the similitude of the cause, our mortification in the remission of sinne, answereth to Christs death, our iustification and spirituall life, to Christs rising againe to life, *Mart.* Thus the workes of our creation, redemption, sanctification, are indifferently ascribed to the whole Trinitie, as works of their deity, and yet are discerned in respect of their seuerall persons. And this shall suffice of this intricate and difficult question.

4. Places of doctrine.

Doct. 1. *Iustification by workes sheweth pride and vaine-glorie.*

v. 2. *If Abraham were iustified by workes, he hath wherein to reioyce, or glorie, &c.* Is it euident then, that for one to stand vpon the iustice of his workes, it commeth of pride and vaine boasting: it maketh a man to extoll and aduance himselfe against the grace of God: but God resisteth the proude, and giueth grace to the humble: the proud Pharisie was not iustified, but the humble Publican: then let proud Pharisies, and vaine-glorious Papists knowe, that as long as they stand vpon the merits of their workes, they shall neuer be truely iustified. But yet whereas the Apostle addeth, *he hath wherein to reioyce, but not with God*: we learne that all reioycing in good workes, and in the keeping of a good conscience, is not denyed; we may modestly professe and protest before men, what the grace of God hath wrought in vs, but we must not glory therein, as thereby iustified before God; as the Apostle elsewhere saith, 1. Cor. 4. 4. *I know nothing by my selfe, yet am I not thereby iustified. Parens.*

Doct. 2. *Of the nature and substance of the Sacraments.*

v. 11. Circumcision is called, *the seale of the righteousnes of faith*: this is not proper and

peculiar to circumcision, but it sheweth the vse and end of all sacraments, which is to seale & confirme vnto vs the promises of God in Christ: So here are collected all the causes of the Sacraments: 1. The efficient cause and author is God onely, because he onely is able to giue efficacie and vertue vnto the sacraments, as God was the author of circumcision, so of all other the Sacraments both of the old and new Testament. 2. The materiall cause is the visible and externall signe. 3. The forme is the rite and manner of institution. 4. The end to seale vnto vs the promises of God for remission of our sinnes in Christ, *Fains pag.* 238.

Doct. 3. *Of the baptisme of infants.*

From the circumcision of infants in the old Testament, is inferred the baptisme also of infants vnder the newe: for there is the same reason of both the Sacraments: and S. Paul doubteth not to call baptisme circumcision, Col. 2. 11. And if, circumcision beeing graunted to infants then, baptisme should be denied now, this were to make God more equall vnto the Iewes and their seede, which were the carnall offspring of Abraham, then vnto beleeuing Christians, which are the spirituall sonnes of Abraham.

If it be obiected, that we know not whether infants haue *rem sacramenti*, the thing represented in the Sacrament, neither should we put to the signe; we answer 1: That this were to reason against God, for the same question may be mooued concerning circumcision. 2. No more doth the minister know the minde and intention of all those which communicate in the Lords Supper. 3. Infants are baptized though they haue no vnderstanding as yet of the Sacrament, to shew, that they belong vnto the couenant of grace, whence their saluation dependeth, and not of the outward signe: and both presently the Church receiueth edifying, when they see infants baptized, and the children themselues are admonished and stirred vp, when they come to yeares of discretion, to learne the true signification, and vse of their baptisme which they receiued in their infancie, *Peter Martyr.*

Doct. 4. *Of the vnitie of the Church, and the communion of Saints.*

v. 11. *That he should be the father of all them that beleeue:* In that Abraham is called the father of all that beleeue, whether of the circumcision, or vncircumcision, hence it is euident, that there is but one Church, and one way of iustification, for all whether circumcised or vncircumcised, vnder the Lawe, or the Gospel: and that there is a communion and common fellowship of all beleeuers, as beeing all brethren and children of faithfull Abraham: So the Apostle saith, Ephes. 4. 4. *There is one bodie, one spirit, &c. one Lord, one faith, one baptisme.*

Doct. 5. *Faith requisite in those which are made partakers of the Sacraments.*

v. 11. *The seale of the righteousnes of faith which he had:* Circumcision profited not Abraham without faith: neither can any Sacrament, to them which are of discretion and able to vnderstand and discerne, be of any force without faith: and therefore S. Pauls rule is, 2. Cor. 11. 28. *That a man should examine himselfe, when he commeth to the Lords table*, and to this examination it belongeth, *to proue, whether they be in faith*, 2. Cor. 13. 5.

Doct. 6. *The faithfull are the true owners and heires of the world, the wicked are vsurpers.*

v. 13. *The promise to be heire of the world*, was made to Abraham through faith, to them then that beleeue, who are the right seede of faithfull Abraham doe the promises belong, both of this life, and of the next, as the Apostle saith, 1. Tim. 4. 8. *That godlines hath both the promise of this life, and of that which is to come:* the faithfull then may vse the blessings of this life with a good conscience, as pledges of the life to come: but the wicked are vsurpers, and therefore defile themselues in abusing the things of this life, *Grynæus.*

Doct. 7. *The difference betweene the true God and the false.*

v. 17. *He beleeued God who quickneth the dead:* Hence are gathered three arguments of the Godhead. 1. His omnipotencie, both in giuing a beeing vnto things which are not, *he calleth the things that are not as though they were*, and in restoring vnto things the beeing which they had. 2. His eternity, he is the first and the last, both at the first he created all things, and shall in the last day raise them vp to life againe. 3. His *omniscience*, he can foretell things to come, in calling them, that is, giuing them a beeing, which yet are nothing. These things cannot idols doe, nor any strange gods: by these arguments the Prophet Isay confou-

confoundeth the Idols of the heathens, shewing that they are not like vnto the true God. Isa.44.6. *I am the first and the last, and without me there is no God: who is like me that shall call and declare it, &c. and what is at hand, and what things are to come, &c.*

Doct. 8. *Of the nature, condition, and properties of faith.*

v.13. *Who above hope beleeued vnder hope:* faith then is a grace and gift of God, whereby we giue a firme and sure assent vnto his promises in Christ, euen aboue and against naturall reason: in faith then these things are considered. 1. The author thereof God, faith of Gods gift, Ephes.2.8. 2. The obiect or matter of faith in generall is the word of God, but the particular and proper obiect, which is called *obiectum adequatum*, is the promise of saluation in Christ. 3. The quality and property which maketh the forme of faith, is to be firme and sure without wauering, and to beleeue euen beyond and against the apprehension of naturall reason, *Pet. Martyr.*

5. Places of controuersie.

Controu. 1. *That the Apostle excludeth all kind of workes from iustification.*

v.2. *If Abraham be iustified by workes:* The Romanists are here of opinion, that the Apostle onely excludeth such workes as were done onely by the strength of nature without faith in the Mediator: so *Staplet. Antid. pag.* 46. who vrgeth this reason among other to confirme his opinion: the Apostle onely excludeth such workes, which expect not an eternall reward with God: but the works done in faith doe expect an eternall reward: therefore such workes he excludeth not.

Contra. 1. But the contrary is euident that the Apostle shutteth out all workes whatsoeuer from the matter of iustification: 1. He speaketh of the workes of Abraham, now a faithfull man not an vnbeleeuer: 2. He mentioneth workes in generall without any distinction, denying iustification vnto them, and ascribing it vnto faith. 3. Euery thing which is rewarded *ex debito*, of due debt, is excluded from iustification, but to euery worke is the wages due of debt, as vers. 4. *To him that worketh the wages is counted by debt*, therefore euery worke is excluded.

1. Concerning his reason: if he vnderstand the reward which is due of debt, and not giuen by fauour, then euen the workes of faithfull men cannot expect such a reward: if he meane a reward giuen by fauour, then as well the workes which are so rewarded, as those which shall not, are excluded.

3. And as the workes of faith are excluded together with workes done before and without faith, so also not onely doth the Apostle speaking of workes meane the rewards onely, but euen the works of the morall law also: for the Apostle nameth workes in generall: and he directly afterward speaketh of the morall law, v.15. *The law causeth wrath, and where no law is, there is no transgression:* which though it be true of euery law in generall, yet this generally is seene in the morall law.

Controu. 2. *Whether blessednesse consist onely in the conuersion of sinners.* v.7.

The Romanists here obiect, that as the Apostle out of the Psalmes ascribeth beatitude to the remission and forgiuenesse of sinnes, so elswhere in Scripture it is giuen vnto innocencie of life and to other vertues, as Psal.119. *Blessed are the vndefiled in heart* and Matth.5. *Blessed are the mercifull, blessed are the pure in heart, &c.*

1. *Peter Martyr* answereth here by a distinction of beatitude, which is either *inchoata*, begunne onely, and that is in our iustification, or *perfecta*, it is perfect and absolute in the kingdome of God: so he will haue the Apostle here to speake of the blessednesse which is begunne in our iustification: but in the other places the blessednesse in the next life is promised.

2. *Caluin* saith that all these beatitudes which are pronounced doe presuppose the happinesse, which is in beeing iustified by faith, without the which, all the other promises are in vaine.

3. But the more full answer is, that the Apostle here sheweth the cause and manner of our iustification, which is by faith in Christ: but in other places it is onely declared, to whom this iustification belongeth: and who they are that shall be blessed, namely, the

mercifull and vndefiled in heart: but the Apostle sheweth, why they are blessed, because they beleeue in Christ, *Pareus. dub.5.*

Controv. 3. *Whether sinne is wholly purged and taken away in the iustification of the faithfull.*

The Romanists are of opinion that not onely the guilt of sinne is taken away in iustification, but sinne it selfe is altogether purged: and so for sinnes to be couered, *idem plane valet atq; esse sublata & nulla prorsus relicta*, is all one, as to be taken away, and not to remaine at all, *Perer. disput. 3. numer. 18. Tolet. annot. 10.* and they impute this opinion to the Protestants, *peccata non auferri, &c.* that sinnes are not taken away in iustification, but remaine the same they were, onely they are not imputed after iustification: their reasons are these.

1. It was the opinion of the Pelagians confuted by *Augustine*, that in baptisme there is not giuen remission of all sinnes: *nec auferre crimina, sed radere*, and that it doth not take away sinne, but onely prune it as it were, and pare it: the roote remaineth still: *Aug. lib. 1. contra 2. epist. Pelagian. c. 13.* like vnto this error they make the opinion of Protestants, *Perer. ibid.*

2. It were no iustice in God, if sinne remained still, not to impute it, not to impute sinne vnto the sinner, seemeth not to stand with the rule of equity, *Tolet. ibid.*

3. The Scripture so speaketh of the remission of sinnes, as though they were wholly removed, as Isaiah 44. *I haue taken away thine iniquity as a cloud.* 1. Cor. 6. *But ye are washed, ye are sanctified.* Ioh. 1. *Behold the Lambe of God that taketh away the sinnes of the world.* Isaiah, 1. *If your sinnes were as redde as scarlet, they should be made white as snowe:* Hos. 14. 3. *Take away all iniquitie, and receiue vs graciously:* Colos. 2. 14. *Putting out of the handwriting of ordinances, that was against vs:* these and the like places are produced by *Tolet*, and *Perer.* in the foresaid places, to proue the full remouing and abolishing of all sinne in our iustification.

4. Otherwise Christs merit should be of lesse force and efficacie then the sinne of Adam, if it should not wholly remoove and take away sinne brought in by Adam, *Tolet.*

5. *Pererius* inferreth as much out of the Apostles words here: if our sinnes be hid and couered, then are they seene of God: *si non videntur à Deo, nullâ viâ, sunt*, if they are not seene, then are they none at all: for if sinne still remained in the faithfull, which God hateth, then he should finde somewhat in them worthy of hatred, and so what he hateth consequently he punisheth, *Perer. numer. 11.*

Contra. 1. Our aduersaries doe not truely propound the state of this question betweene them and the Protestants: for we affirme not that the same sinnes remaine before iustification and after: there is great difference betweene *peccatum inhabitans & regnans*, sinne dwelling in vs, and raigning in vs: before iustification it both dwelleth in the faithfull and raigneth, but after it dwelleth but raigneth not: againe, before the righteous are iustified by faith, there is no sanctitie in them, but vpon their iustification presently followeth sanctification, whereby they are become holy and full of good workes, though some reliques of sinne remaine. There are three things then here specially to be considered in sinne, *macula, culpa, pœna*, the blot of sinne, the fault or offence, and the punishment: now after we are iustified by faith, the fault is remitted, the punishment acquited, but some blot and blemish remaineth. Now that in the iustified and regenerate remaineth some seede and reliques of sinne, it thus is manifest. 1. The Apostle confesseth that there was sinne dwelling in him, Rom. 7. 20. 2. David when he thus spake, Psal. 32. *Blessed is he, whose wickednes is forgiuen,* had now many yeares been the seruant of God: and yet he confesseth he had sinnes which had needs of forgiuenes, *Bucer.* 3. The very word it selfe of not imputing of sinne, presupposeth a beeing of sinnes for that which is not at all, cannot be said not to be imputed; for of that which is not, there can be neither action nor passion, *Faius*: and that which is couered appeareth not, not because it is not, but because it is couered.

2. Now for answer vnto the arguments obiected. 1. The error of the Pelagians rather cleaueth vnto the Romanists, then the Protestants, who affirme that in baptisme there is sealed remission of all sinnes as well going before baptisme as following after, whereas the Papists extend the vertue of baptisme vnto the sinnes onely before going: neither doe we say that the sprigges onely of sinne are pruned, the roote remayning still, but that the very roote thereof is killed, though some sprigges doe sprout still, yet they shall neuer bring out to beare the like bitter fruit as before. And as we are free herein from the error of the Pelagians

Pelagians, so let them take heede, that the error of *Origen* be not here worthily fastened vpon them: who vpon this place of the Apostle writeth to this effect; that when the soule of a sinner leaueth and forsaketh sinne, then his iniquities are said to be remitted: and when he beginneth to doe well, then it hideth and couereth sinne, *bonis recentibus*, with new good things: but when it is come to perfection, *vt nullum in ea vestigium inueniri possit iniquitie*, that not a foote-steppe of sinne can be found in it, &c. then the Lord is said not to impute sinne, &c. Here *Origen* concurreth with the Romanists, or they rather with him, that here remaineth no relique of sinne in the faithfull after iustification, and that they couer and hide their sinnes by their good workes: which doth quite ouerthrowe and peruert the Apostles sense: who alleadgeth these testimonies out of the Psalmes to prooue that righteousnesse is imputed without workes: which were no profit at all, if sinnes were couered and hid by good workes. *Beza annot.*

2. Not to impute sinne vnto a sinner continuing and remaining still in the strength of his sinne, were indeede no iustice; but to a sinner that repenteth of his sinne, and amendeth, it is just with God not to impute sinne for the worthines of Christ.

3. All these testimonies produced of the taking and washing away sinne are vnderstood, of remitting the fault and offence, and acquitting the punishment: it followeth not, but that there remaineth some blot and blemish still.

4. Christs merit is as effectuall to take away sinne, as Adam was to bring it in: and in the end Christ shall vtterly abolish the very relikes and remainder of sin: which though Christ by his infinite power could effect all at once, yet it pleaseth him to worke it by degrees, to beginne our iustification here, and to finish it in his kingdome.

5. How our sinne is couered in Gods sight, and how the Lord is said not to see it. *Augustine* sheweth well, *si vexit peccata Deus, voluit aduertere, si voluit aduertere, voluit animaduertere, si voluit animaduertere, voluit punire, &c.* If God haue hid our sinne, he would not marke it, if he would not marke it, neither would he chastice it, if not chastice it, then not punish it, neither must ye so vnderstand, that the Prophet said, our sinnes are hid, *quasi ibi sint, & viuunt*, as though they be there, and are aliue, &c. To this purpose *Augustine*, who by the hiding, and Gods not seeing of our sinnes, vnderstandeth his not seeing them vnto punishment.

And although sinne in it selfe be hated and detested of God, yet it followeth not that the faithfull should be hated for sinne, dwelling in them, because they hate it, and iudge it in themselues: sinne then is to be considered two wayes: in it selfe, and as it cleaueth and adhereth to the person, yet seeing the person of the faithfull, wherein it is found, is not addicted and wholly enclined vnto it, but likewise haeeth and abhorreth it; the Lord loueth their person accepted in Christ, though he haue that which is euill in them, as they themselues also doe it.

Controv. 4. *Against workes of satisfaction.*

V. 8. *Blessed is the man to whom the Lord imputeth not sinne.* The opinion of the Romanists is here confuted, that after remission of the offence in sinne, and the guilt of eternall death, there remaineth yet some temporall punishment to be satisfied for: and yet there is full remission of sinne: for the temporall punishment is *extra substantiam peccati, &c.* is not of, or belonging to the substance of sinne, but as an adiunct, and as a thing annexed to it. *Perer. disput. 2. numer. 13.*

Contra. 1. It followeth necessarily, that where sinne is punished it is imputed, and laid vnto the sinners charge: But vnto them that are iustified nothing is laid to their charge: as the Apostle saith, Rom. 8. 33. *Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth:* therefore where sin is not imputed and remembred no more, there it is not thought of to be punished; for how should it stand with equitie for God to punish the sin which is remitted.

2. No punishment is properly of the nature and substance of sinne, but necessarie consequents and effects thereof: euerlasting punishment it selfe, is not belonging to the substance of sinne: as *Perrine* confesseth, that *mors peccato secundum substantiam*, it belongeth to sinne in respect of the substance thereof, for God hath appointed and decreed eternall death, as the iust punishment of sinne: but no substantiall part of sinne hath God ordained, for then he should ordaine that which is euill. If then one part of the punishment of sinne

be discharged, then the other also, or else there should not be a full remission of sinne.

Controv. 5. *Of imputative iustice against inherent righteousnesse.*

v. 8. *Blessed is the man to whom the Lord imputeth not sinne.* This is an evident place, for imputative righteousnes: that our iustice before God consisteth in the not imputing vnto vs the sinnes which we had done, and in imputing vnto vs the righteousnes of Christ, which we had not done or performed in our selues. But against this imputation of Christs righteousnes, for inherent iustice thus it will be obiected.

1. *Obiect.* The Apostle saith, 1. Ioh. 3. 2. *We know that when he appeareth we shall be like him*, but God is iust by a iustice inherent in himselfe, we shall be like him, therefore we also are iust by such an infused and inherent iustice.

Answ. 1. We are like vnto God who is iust, because he reputeth vs for iust in Christ. 2. And then we shall be like him in holines and puretes, when all corruption shall be taken away in his kingdome. 3. This likenesse is vnderstood of the fruition of that great glory, which the faithfull shall haue, as it followeth in the same place, *We shall see him as he is.*

2. *Obiect.* As our iustification is, such is our happines, if then iustification be by imputation onely, so then shall our happinesse be imputatiue also, not verily and in deede.

Answ. 1. The proposition is not true, for it followeth not that because iustification is by imputation, therefore blessednes should be so also: the blessednes promised is the reward, and must really be performed: imputatiue iustice is the condition required: like as a creditor may forgiue his debter, though his debt be payed by an other: here he enioyeth his true and reall liberty, though he did not really in his owne person pay the debt: so though our iustice be by imputation, yet Christs iustice and obedience, which is by faith imputed, was really and actually performed. *Paraeus.*

Controv. 6. *That the Sacraments doe not conferre grace by the externall participation onely.*

v. 11. *The seale of the righteousnes of faith.* Hence it evidently appeareth that the Sacraments are not effectuall without faith, and that the very receiuing of them, *ex opere operato*, by the work wrought, doth not conferre grace, as the Romanists hold: for Abraham was iustified by faith beeing yet vncircumcised: circumcision then did not conferre vpon him that grace, which he had: not, but did confirme and establish him in the grace and faith receiued: the Sacraments then, *non instituta sunt iustificandis sed iustificatis*, are not instituted for those which are to be iustified, but for them which are already iustified. *Paraeus.*

Here then two errors are to be taken heede of, one that we ascribe not too much to the outward signe in the sacraments: as to attribute vnto it remission of sinnes, collation of grace, and such other spirituall benefits: for this were not farre from Idolatry. If sometime the Scriptures and the auncient writers doe seeme to speake of the Sacraments, we must vnderstand that to be spoken of the signe, which indeede doth belong to the thing signified. An other error is, if any doe extenuate the Sacraments, making them but bare signes, as the Anabaptists onely take baptisme and the Lords supper to be signes of our Christian profession: for then they should be no more then badges and cognisances, whereby families, and seruants are one distinguished from another: but the Sacraments doe not onely represent, but exhibite also the thing signified, not by any vertue annexed to the signe, but by the grace of the spirit concurring in the Sacrament, and offering it selfe to the faith of the receiuer. *Martyr.*

Controv. 7. *That there is the same substance and efficacie of the Sacraments of the old and newe Testament.*

An other error of the Romanists is, that the Sacraments of the old Testament did not exhibite the graces of the newe Testament, as our Sacraments now doe, but were meere shadowes obscurely representing them; so that there opinion is, that there is not the same substance of the old and new sacraments, nor the same spirituall graces exhibited.

But the contrary is euident. 1. Out of this place, the Apostle calleth circumcision the seale of the righteousnesse of faith, and so are our Sacraments: 2. The Apostle saith, they did all eat the same spirituall meate, and drinke the same spirituall drinke, as there the Apostle saith, and so is he ours. 3. This also appeareth in that the Apostle giueth vnto their Sacraments the same names: he saith they were all baptized in the cloud, and in the Sea,

Cor. 10. 2. the Apoſtle doubteth not to call it baptiſme, which it could not be, if there were not the ſame ſpirituall ſubſtance of their baptiſme and ours: And as the Apoſtle doubteth not to giue the names of the Sacraments of the new Teſtament to the old, ſo alſo he calleth the new Sacraments of the goſpel by the names of the old: as baptiſme he calleth circumciſion made without hands, Coloſſ. 2. 11.

But it will be thus on the contrary ſide obiected. 1. *Ob.* The Sacraments of the old Teſtament, were but ſhadowes of that truth which is exhibited in the newe: therefore there was not the ſame ſubſtance in them: but they differ as much as the bodie and the ſhadow.

Anſwer. It followeth not, becauſe they were but ſhadowes of things to come, that they had not in ſome part the things themſelues: But like as, when a picture is firſt drawne with lines and ſhadowes, therein is ſhadowed forth the ſame thing, though darkely and obſcurely, that afterward is expreſſed in colours: ſo the ſame truth and ſubſtance is more obſcurely ſhadowed forth in the Sacraments of the old Teſtament, which is more clearly manifeſted in the new: the difference then is not in the ſubſtance, but in *diſpenſationis modo*, in the manner of diſpenſation, *Faius.*

2. *Obiect.* The Apoſtle ſaith, Heb. 8. 13. *In that he ſaith the new, he hath abrogate the old, for that which is diſannulled, and waxed old, is readie to vaniſh.* If the old Teſtament then be abrogated, how can there be the ſame ſubſtance of the old and new Teſtament?

Anſw. This aboliſhing and abrogating of the old Teſtament, muſt be vnderſtood onely of the changing of the ceremonies, which as ſhadowes were to giue place to the bodie: as the Apoſtle ſaith, *which are a ſhadowe of things to come, but the bodie is in Chriſt:* but the ſubſtance of the old Teſtament is not aboliſhed: as the Apoſtle ſaith, c. 13. 8. *Ieſus Chriſt yeſterday and to day, and the ſame alſo is for euer.*

3. *Obiect.* But *Auguſtine* ſaith, that the old Sacraments, *promiſiſſe ſernatorem*, did but promiſe the Sauiour, *noſtra exhibere*, and ours doe exhibite him, *in Pſal.* 73.

Anſw. Auguſtine ſaith not, that their Sacraments ſhewed one thing and ours another: but they did both demonſtrate Chriſt, yet after a diuerſe manner: for the old Sacraments did ſhadow Chriſt then to come, ours doe exhibite Chriſt alreadie come, *Mart.* See more hereof *Synopſ. Contr.* 2. *err.* 97.

Controu. 8. *That circumciſion was not onely a ſigne ſignifying or diſtinguiſhing, but a ſeale confirming the promiſe of God.*

Pererius taketh vpon him here to confute the Proteſtants opinion, that the Sacraments are ſeales to aſſure vs of Gods promiſes made in Chriſt, and that they ſerue for the ſtrengthning and confirmation of our faith: his beſt reaſon is this, *qualis obſecro fides eſt, quæ vacillat*, &c. what manner of faith is that I pray you, which wauereth and had needs to be confirmed: if by faith we are aſſured of Gods promiſes, what vſe is then of the Sacraments to aſſure vs of that, whereof we are by faith aſſured alreadie? *Perer. diſput.* 4. *numer.* 22. to the ſame purpoſe *Staplet. Antid. pag.* 225.

Contra. 1. The truth of our opinion, that the Sacraments are ſeales to aſſure vs, and meanes to confirme our faith is euident both by the Apoſtles words, who calleth circumciſion not onely σημεῖον, a ſigne, but σφραγῖδα, a ſeale, which is more then a ſigne: for a ſeale is added for confirmation: ſecondly, the ſame is prooued by the nature of ſignes, giuen in couenants, which is to aſſure the parties of the truth and conſtancie of the couenant made: now circumciſion was a ſigne of the couenant betweene God and his people, and therefore a ſigne of aſſurance and certaintie.

2. And although it be the ſpeciall office of faith to aſſure vs of Gods promiſes, which on Gods behalfe are moſt ſure, and needs no ratification, yet becauſe our faith is here weake and imperfect, it hath needs of proppes to confirme and ſtrengthen it, *Mart.*

Controu. 9. *Whether circumciſion were auailable for the remiſſion of ſinnes.*

1. Diuerſe of the auncient and learned fathers are of opinion, that circumciſion had no ſpirituall vſe, but onely ſerued as a marke of diſtinction to diſcerne Abrahams poſterity from other nations, and to be a ſigne vnto them, what faith Abraham was of, whom they ſhould imitate: and of this opinion theſe reaſons are yeelded.

1. *Iuſtinus Martyr dialog. cum Tryphon:* and *Epiphanius hæreſ.* 30. doe giue this reaſon, why circumciſion was not giuen, *ad iuſtificationem*, for iuſtification, or *ſanctificationis gratia*,

tia, for sanctification: because it was a signe giuen onely to the men, and not to the women, *quicquid ad institiam & virtutem pertinet, &c.* whatsoeuer belongeth vnto iustice and vertue, was giuen vnto women, as well as men. *Iustine.*

2. *Tertullian* saith, that circumcision was giuen as a signe for those times, *non in salutis prærogatiuam*, not to be a prerogatiue of saluation, because *Abraham ante placuerat Deo, quam circumcideretur*, had pleased God before he was circumcised, *lib. aduers. Iudæos.*

3. *Chrysostome* proueth, *quod circumcisio nihil ad animæ virtutem conduceret*, that circumcision did nothing auaile for any vertue of the minde, by this reason, because it was appointed to be ministred vnto infants vpon the eight day: that it might thereby appeare, that it did *nihil animæ conducere*, nothing profit the soule, *hom. 39. in Genes.*

4. *Theoderet* saith, *corporalis circumcisio solius obtinet locum signaculi*, corporall circumcision is onely in stead of a seale: his reason is, that circumcision is called carnall, and it was a corporall thing; and therefore had no such spirituall vse.

5. Vnto these reasons may be added, that the Israelites were not circumcised for the space of 40. yeares in the wildernesse, which sheweth, that it was no spirituall remedy, for then they should not haue been suffred to want it so long.

6. Beside *Iosephus* and *Philo*, who haue written most diligently of the ceremonies of the Iewes, and the signification thereof: neither of them make mention of remission of sinnes signified thereby.

Contr. But these reasons are easily answered. 1. Though the women were not circumcised, yet were they not therefore excluded from the couenant: *Pererius* thinketh that there might be some other meanes prouided for the women: but if there had beene any such thing prescribed to women, such as circumcision was for men, the Scripture would not haue beene silent therein: *Peter Martyr* answereth better, that although circumcision were only enioyned vnto the men, yet the vse and fruit thereof also was extended to the women, because they were numbred and counted with the men; the virgins belonged to their fathers, and the married women to their husbands.

2. True it is, that Abraham pleased God, and was iustified before he receiued circumcision: this proueth that Abraham indeed was not iustified by circumcision: not that thereby was not sealed the remission of sinnes.

3. And the circumcision ministred vnto infants vpon the 8. day doth not take away the spirituall vse thereof, for then neither should baptisme haue any spirituall vse concerning the cleansing of the soule, because infants which haue yet no discretion, are baptised: The Sacrament of circumcision then, and of baptisme now, is giuen vnto infants to consecrate them vnto God, that thereby they may be put in minde of their profession, when they come to yeares of discretion.

4. And whereas S. Paul calleth it circumcision in the flesh: he there speaketh of circumcision as separate from faith, as it is onely vnto carnall men: whereas the right circumcision, being receiued according to the institution, consisteth both of the carnall, and externall circumcision of the flesh, and of the internall and spirituall circumcision of the heart.

5. The omitting of circumcision 40. yeares in the wildernesse sheweth, that iustification and remission of sinnes was not tied to the signe: that it was no signe of spirituall grace in the remission of sinnes, it proueth not: for them, which died in the wildernes vncircumcised, it may be affirmed, that they were in like case with those which died before circumcision was instituted; or with children, which died before the eight day of circumcision: the want of the signe in these cases was not preiudiciall vnto them.

6. *Iosephus* and *Philo* might conceale this secret, that circumcision was a seale of remission of sins, least the Gentiles, into whose hands they knew their writings should come, might thereby haue taken occasion to haue scorned and derided the mysteries, which they vnderstood not.

2. A second opinion is of the Romanists, who make this difference betweene circumcision, and other Sacraments of the old Testament, and baptisme in the newe: that in baptisme grace is conferred; but in the other there was onely *significatio gratiæ, non effectio*, a signifying onely, not an effecting of grace: so *Pererius* out of *Thomas*, *disput. 6. numer. 32.*

Contra. But beside that we shewed before, controv. 7. that there was the same spirituall effect of the Sacraments of the old and newe Testament, they differed onely in respect of

of the more cleare light and liuely representation in the new Sacraments, then in the olde there was more then a bare signification onely of a spirituall grace in circumcision, for it is called a seale not a signe onely.

3. Yet some other of the Romanists, as diuerse of their Schoolemen, as *Alexander, Gabriel, Bonauenture, Scotus*, as they are cited by *Bellarmine lib. 2. de effect. Sacramentor. c. 13.* are of opinion, *circumcisionem ex opero operato contulisse iustificationem*, that circumcision by the very worke wrought did conferre iustification: But this is euidently contrary to the Apostle in this place, who directly noteth, that Abraham was iustified by faith, when as yet he was vncircumcised: and vpon this *Iustinus Martyr* inferreth, that Abraham had not receiued circumcision *ad iustificationem*, for his iustification, because he was iustified before by faith, whereby he beleeued God, *dialog. cum Tryphon.* And *Irenæus* vrgeth the same argument, *aduersus hæres. lib. 4. c. 30.* that Abraham was not iustified by circumcision, because *sine circumcisione placuit Deo*, he pleased God without circumcision.

4. As these doe ascribe too much vnto circumcision, so *Ambrose* seemeth to detract too much from it, inferring thus, that because Abraham receiued circumcision as a signe of the righteousnes of faith, *non ergo habet circumcisio aliquid dignitatis, sed signum est tantum*, therefore circumcision hath no dignitie at all, but is onely a signe: to this purpose *Ambrose* in his commentarie here.

5. Wherefore the best opinion is, that circumcision, though it did not conferre remission of sinnes, yet it was more then a bare signifying signe: it was a seale and pledge, whereby the promises of God were ratified and confirmed, and specially concerning remission of sinnes in Christ: And therefore the Apostle saith, it was not onely a signe, but a seale, which serueth to confirme and ratifie: See before of this controv. 8.

And herein we mislike not the opinion of *Thomas* and other schoolemen, that in circumcision there was conferred grace, *non virtute circumcisionis, sed fidei passionis Christi*, not by vertue of circumcision, but of faith in the passion of Christ, whereof circumcision was a signe: *Perer. disput. 6. numer. 2.* saying that they thinke that in the *newe* Sacrament there is an actuall collation of grace by the very externall participation of the Sacrament.

But that circumcision was as much an instrument of grace, not by the vertue of the Sacrament but of faith, whereof it was a seale as baptisme is, *Augustine* directly testifieth, writing to this purpose; that circumcision, which was then a seale of the righteousnes of faith, *ad significationem purgationis valebat, &c. sicut & baptismus, &c.* was auaileable for the purgation of sinne, as baptisme was auaileable vnto regeneration, after it was instituted, &c. to this purpose *Augustine de Nupt. & concupiscent. c. 11.* Likewise *Gregorie* (*quod apud nos valet gratia baptismatis, hoc agit apud veteres, &c.*) that which the grace of baptisme is vailable vnto amongst vs, to the same end serued in the old Testament, either faith alone for children, or for the elder sort the vertue of sacrifices, for those which came of Abrahams stocke, the mysterie of circumcision, *Gregor. lib. 4. Iob.*

Controv. 10. *Of the presumptuous titles of the Pope calling himselfe the father and head of the faithfull.*

Abraham is called the father of those which beleeue, because he gaue them an example both of true iustifying faith, and of holy obedience: If the Pope would be the father of the Church and of beleeuers, he must goe before them in purity of faith and manners: and yet if he did so, he should thinke it his greatest honour to be counted the child of faithfull Abraham: he must not arrogate vnto him the title, which the Scripture giueth vnto Abraham, to be the father of the faithfull: But seeing they which are Abrahams children, must walke in the steppes of Abrahams faith, which is to be iustified without workes: the Pope holding iustification by the merit of workes, cannot be so much as the child of faithfull and beleeuing Abraham.

Controv. 11. *Against the Chiliastes or Millenaries that hold that Christ should raigne a 1000 yeares in the earth.*

Vers. 13. *The promise that Abraham should be the heire of the world.* The *Chiliastes* whose opinion was, that Christ after the resurrection should raigne in the earth in all externall happinesse and pleasure for a thousand yeares, doe apply this place to their owne conceit, that this should be the inheritance of the world promised to Abraham. As likewise they vrge that place, Luk. 22. 30. of eating and drinking with Christ in his kingdome, and that

Apocal. 20. 4. how the Saints should raigne with Christ a 1000. yeares in the earth: of this opinion were *Papias*, *Irenæus*, *Tertullian*, *Lactantius*, with others: *Lactantius* dreameth, that in those thousand yeares, the rockes shall droppe hony, and the riuers runne with wine and milke.

Contra. But these are mens dreames and fancies. 1. The Apostle saith, that the kingdome of God, is not meate and drinke, Rom. 14. 17. therefore we must not imagine that Christ shall raigne with his Saints in any such carnall pleasure. 2. Whereas the Scripture speaketh of eating and drinking in the kingdome of heauen, thereby *Ambrose* vpon Luke well vnderstandeth *communicationem aeternæ felicitatis*, the communicating and participating of euerlasting felicitie and happinesse: as the Scripture vseth by such phrases taken from temporall and earthly delights to expresse spirituall ioyes. 3. By the thousand yeares mentioned Apocal. 20. *Augustine* vnderstandeth all the time of the flourishing of the Gospell here in earth: during which time Sathan is bound, and his kingdome destroyed by the preaching of the Gospell: so also *Pet. Martyr* thinketh that a certaine time is there taken for an indefinite and vncertaine: But because all such propheticall predictions doe note a certaine limitation of time and yeares, I subscribe rather vnto their opinion, who thinke, that a thousand yeares precisely are spoken of, wherein Sathan should be bound: which *Iunius* will haue to ende at the time of *Hildebrande*: but they rather ende some 300. yeares after: for otherwise Sathan should be held to be bound, in the 300. yeares of persecution, vnder the Pagan Emperours, which is not to be admitted.

Controv. 12. Of the certentie of faith, v. 16. *That the promise might be sure.*

1. This is an euident place against that Popish vncertaintie of remission of sinnes: for they hold it a presumption for a man to be sure of Gods fauour, and of their iustification by faith in Christ: but this is contrary to the Scriptures, the Apostle saith, Rom. 8. 16. *The Spirit beareth witnes with our spirit, that we are the children of God.* but nothing is more certaine, then the testimonie of the spirit: Againe, the same Apostle saith, *Being iustified by faith, we are at peace with God.* but the conscience cannot be at peace, and setled, if it were not sure of the remission of sinnes in Christ: S. Paul also himselfe is perswaded that nothing could seperate him from the loue of God in Christ, Rom. 8. 38. which perswasion was not peculiar to the Apostle by any speciall reuelation, but wrought in him by faith, as it is in others, as he sheweth, 2. Timoth. 4. 8.

2. This certainty of our assurance is builded vpon these two grounds. 1. The firmenes and stablenesse of the word and promise of God, which cannot faile. 2. The nature of faith which is to giue an vnfained and vndoubted assent, *vnto the promises of God*, *Mart. Origen* giueth this reason: those things are said to be firmer, which are by grace, then those things which are by the law: *quia illa extra nos sunt, hæc intra nos, &c.* because those things are without vs written in tables of stone, these are within vs, *vere spiritu Dei inscripta*, being written by the very spirit of God.

3. But it will be thus obiected against this assurance and certainty.

1. *Obiect.* Gods promises as likewise his menasings are conditionall, as that of Ionah, that Nineueh should be destroyed within forty dayes: and that pronounced by Isay to king Hezekiah, that he should die.

2. No man is sure of perseuerance, and continuance to the ende.

3. Vnlesse a man were sure to be without sinne, which is impossible in this life, he can not be certaine of his saluation.

4. There is not the perfectest man, but sometime he feeleth his mind to be full of doubting.

Contra. 1. Some promises and threatnings of God are conditionall, and they hold not the condition not being kept: such are these giuen in instance; but some are without condition of our obedience, but are of Gods meere grace, which require nothing but a liuely faith to apprehend it.

2. The faithfull doe pray for perseuerance in all their prayers: but prayer as S. Iames sheweth, must be made without hesitation, or doubting: therefore the faithfull may be in time, and in the end are assured of their perseuerance to the ende.

3. Not the assurance to be without sinne, but that our sinnes are forgiuen vs is required for then neither S. Paul, who was not without sinne, could haue beene assured of Gods fauour in Christ, as he was.

4. There

4. There may riſe doubts in the mindr of the faithfull, from the weakenes and infirmity of the fleſh, and yet they may notwithſtanding haue a perſwaſion: for theſe doe ariſe and ſpring of diuers cauſes, and beginnings: the infirmity of the fleſh may cauſe one ſometime to doubt, and yet the ſpirit of grace, may worke aſſurance in the minde, which in the ende preuaileth and ouercommeth all doubts: Like as reaſon doth tell a man that the Sunne is bigger then the whole earth, and yet his ſenſe may cauſe him to doubt of it: *Martyr. Origen* to this purpoſe vpon theſe words, v. 19. *And be not weake in faith, &c.* inferreth, that there may be then an infirmitie, and weakenes in faith, *Quod ſi eſt infirmitas, eſt ſine dubio & ibi ſanitas*, and if there be infirmity, there is alſo health and ſanitie.

Now this doubting, which riſeth in the minde, proceedeth not from the nature of faith, but from mans infirmity: like as there is nothing more certaine in any ſcience, then the principles and axiomes in the Mathematicks, yet one may doubt thereof, not of any defect in the art, but through his owne vnskilfulneſſe: ſo a faithfull man may doubt, not becauſe in faith there is any vncertainty, but it is raiſed by his owne infirmity: which infirmity is of two ſorts, either when one is perſwaded of that which he knoweth, but there remaine yet other things to be knowne, which he comprehendeth not; or when he knoweth and beleeueth the things which are ſet before him, but through his weakenes cannot giue full aſſent vnto them: the firſt of theſe is a fayling in his vnderſtanding, the ſecond in his heart and affection: But the ſpirit of God ſubdueth at the laſt all theſe defects and doubting, and worketh a full perſwaſion in the heart: The argument then followeth not, a faithfull man may ſometime caſt doubts in his minde, therefore by faith he cannot be aſſured: for neither doth a faithfull man doubt *totaliter*, wholly, *dubitatio proficiſcitur ex infirmitate*, his doubting proceedeth of his infirmitie, *certitudo ex fide*, but his aſſurance is of faith: not yet *finaliter*, this his doubting is not finall, at length by faith hee ouercommeth all ſuch infirmities: *Martyr.*

13. Controv. *Whether faith be an act of the vnderſtanding onely.*

Bellarmine vpon theſe words, v. 19. *Not conſidering his owne bodie*, and v. 21. *pleniſſimè ſciens*, fully knowing, inferreth, that faith is not a certaine fidence, confidence, or aſſurance, but onely an act of the vnderſtanding: for *to conſider*, belongeth to the vnderſtanding, and ſo doth a firme knowledge, *Bellarm. lib. 1. de iuſtif. c. 6.*

Contra. 1. In that Abraham conſidered not his body, it ſheweth that his faith ouercame all impediments, yea it euen preuailed againſt his *naturall* reaſon: this maketh rather againſt *Bellarmine*, for here an act of the vnderſtanding, which is to haue conſidered the weakeneſſe of his body, is denied, *he conſidered not:* and yet if this prooued any thing, it ſheweth onely that faith ioyned with the conſideration, and vnderſtanding of the mind, not that it conſiſteth onely of it.

2. Concerning the other word πληροφορηθεὶς, it is better tranſlated, beeing fully aſſured and perſwaded, then fully knowing: perſwaſion is not onely a certaine knowledge and apprehenſion of the minde, but a full aſſent alſo of the will, grounded vpon the firme and reſolute iudgement of the vnderſtanding: and in this ſenſe doth the Apoſtle vſe the word πληροφορία, certentie, full of perſwaſion, 1. Theſſ. 1. 5. where he ſaith, *Our Goſpel was not vnto you in word onely, &c. but in the holy Ghoſt, and much aſſurance:* as he deliuered vnto them the moſt euident and certaine doctrine of the Goſpel, ſo it wrought in them a ſtedfaſt and ſetled aſſurance of their ſaluation.

3. And that this perſwaſion which Abraham had was ioyned with a confidence and aſſurance, the words euidently ſhew, v. 20. *Neither did he doubt of the promiſe through vnbeleife:* which the Latine tranſlator readeth, *non hæſitauit*, hee ſtaggered or ſtucke not: And that faith hath alwayes aſſurance and confidence ioyned with it, S. Iames alſo teſtifieth, cap. 1. 6. *Let him aske in faith, and wauer not:* See more hereof, *Synopſ. Centur.* 4. *error.* 48.

14. Controv. *That iuſtifying faith is not a generall apprehenſion or beleeuing of the Articles of faith, but an aſſurance of the remiſſion and forgiuenes of ſinnes in Chriſt.*

Bellarmine further collecteth vpon this place, v. 20. *Beeing fully perſwaded, that he which had promiſed, was able to doe it, &c.* that this faith whereby Abraham was iuſtified, was

not any assurance of the remission of sinnes, but *fides dogmatica, vel historica*, a dogmaticall or historicall faith, a beleefe of the omnipotencie of God: *Bellar. lib. 1. de iustif. cap. 11.* to the same purpose the Rhemists here giue the like note, that Abrahams faith was a beleefe of an article reuealed vnto him from God; and so inferre that it shall be sufficient for vs to beleeue the articles of Christs death and resurrection, without any such confidence, which they call a sound faith.

Contra. 1. That *Abrahams* faith was not onely a generall beleefe or assent that Gods speach was true, and that he was able to effect, that which he promised, but that he had also a peculiar confidence of his acceptance with God, and remission of his sinnes in the Messiah promised, doth euidently appeare by these two arguments. 1. The Apostle saith, that Abraham was partaker by faith of that blessednesse, which the Prophet Dauid speaketh of, v. 7. *Blessed are they whose iniquities are forgiuen:* then it followeth v. 9. *Came this blessednes vpon the circumcision, or vpon the vncircumcision?* 2. The like faith was imputed to Abraham for righteousnesse, which is imputed to vs, v. 23. but our faith is to beleeue that Christ was put to death for our sinnes, and rose for our iustification, v. 25. therefore Abrahams faith, was an assurance of remission of his sinnes in Christ.

Controv. 15. *That faith doth not iustifie by the merit or act thereof, but onely instrumentally, as it apprehendeth the righteousnesse of Christ.*

Bellarmine hath an other sophisticall collection vpon these words, v. 22. *Therefore it was imputed to him for righteousnesse:* here saith he, the Apostle rendreth the reason, why faith was imputed to Abraham for righteousnesse, because he in beleeuing gaue glorie vnto God, therefore he was iustified *merito fidei*, by the merit or worthinesse of faith, which notwithstanding was his grace and gift, *Bellar. lib. 1. de iustif. c. 17.*

Contra. 1. Abraham was not iustified because hee in beleeuing gaue glorie vnto God: that indeed was an act and fruit of his faith: but it was his faith onely, for the which he was iustified: as the Apostle saith afterward, v. 24. *It shall be likewise imputed to vs for righteousnes, which beleeue, &c.* 2. The Apostle saith, *To him that worketh not, but beleeueth, &c. faith is counted for righteousnesse:* then it will follow, that where faith is counted or imputed for righteousnesse, there is no worke: faith then iustifieth not as a worke by the act of beleeuing: for then faith should not iustifie without workes, which is the scope of all the Apostles discourse, *That by faith righteousnesse is imputed without workes*, v. 6. faith then doth not iustifie actiuely, as it is a worke, but passiuely, as it apprehendeth the righteousnesse of Christ. 3. If faith be the gift of God, as *Bellarmine* confesseth, then can it not merit, for hee that merited must merit of his owne: where there is grace and fauour, as in the bestowing of gifts freely, there is no merit, v. 4. 4. I will here oppose against *Bellarmine*, the iudgement of *Tolet*, and so set one Iesuite against another, and a Cardinall against his fellow; he thus ingeniously writeth vpon these words, *non existimes Paulum merito fidei ascribere iustitiam, &c.* thinke not that Paul ascribeth righteousnesse to the merit of faith, as though because he beleeued he was worthy of the righteousnesse of God; but he signifieth, *Deum ex gratia accepturo fidem nostram in iustitiam*, that God of grace and fauour accepteth our faith for righteousnesse.

Controv. 16. *The people are not to be denied the reading of the Scriptures.*

v. 23. *Now it is not written for him onely, but for vs, &c.* Hence it is euident that the Romanists offer great wrong vnto the people of God, in barring them from the reading of the Scriptures, for they are to be admitted to the reading of the Scriptures, for whom they are written: but they are written for all that beleeue in Christ: the reading then of the Scripture serueth to confirme our faith, therefore they belong generally vnto the faithfull, *Par.*

But it will be obiected, that the vnlearned doe not vnderstand the Scriptures, and therefore they are to depend vpon the Fathers of the Church for the vnderstanding of them, and not to venture vpon them themselues.

Answ. 1. Nay, the sense of the Scripture is most safely taken from the Scripture, which is the best interpreter of it selfe. 2. The Fathers and expositors are to be heard, and consulted with so farre foorth as they agree with the Scripture: but the sense of the Scripture must not depend vpon their fancies, which haue no warrant by Scripture: as *Hierome* vpon the 23. chap. of Matthew, giueth instance of a certaine interpretation of one of the Fathers that

that Zacharias the ſonne of Berechias mentioned there, v. 35. to haue beene ſlaine betweene the Temple and the Altar, was Zacharie the father of Iohn Baptiſt: And *Hierome* ſearching out, which of the Fathers had made this interpretation, found that it was *Baſil*, and then he concludeth this, ſeeing it hath no warrant out of the Scriptures, *eadem facilitate contemnitur, qua probatur*, it is as eaſily reiected, as it is affirmed. See further of the vulgar reading of Scripture, and of the manner of interpreting the ſame: *Synopſ. Centur.* 1. *err.* 3. *and err.* 9.

Controv. 17. *Againſt the heretikes, which condemned the olde Teſtament, and God the author thereof.*

v. 24. *Which beleeued in him, that raiſed vp Ieſus, &c.* *Origen* very well inferreth vpon theſe words, that ſeeing the God, whom Abraham beleeued was able to quicken the dead, was the ſame, that raiſed Ieſus from the dead, *non erat alius Deus legis, alius Domini noſtri Ieſu Chriſti, &c.* there was not then one God of the Law, and an other of our Lord Ieſus Chriſt, &c. But there was the ſame God of the old and new Teſtament: which is obſerued by *Origen* againſt the Marcionites, and Manichees, who condemned the old Teſtament, and the author thereof.

So alſo, whereas the ſame heretikes vrged theſe words of the Apoſtle, v. 15. *Where no law is, there is no tranſgreſſion:* and thereupon inferring the contrarie, *Where there is a law, there is tranſgreſſion:* would thereby conclude that the law is the cauſe of tranſgreſſion, and ſo condemne the law: *Origen* doth thus returne this their collection vpon themſelues: that as where the law is, there is traungreſſion of the law, ſo where faith is, there is tranſgreſſion againſt faith: but as faith is not the cauſe, *vt quis prauaricetur à fide*, that one tranſgreſſe againſt faith: neither ſhall the Law be the cauſe of tranſgreſſion againſt the Law.

Controv. 18. *Whether iuſtification conſiſt onely in the remiſſion of ſinnes.*

v. 25. *Who was deliuered to death for our ſinnes, and is riſen againe for our iuſtification: Perer-* ius taketh occaſion here to inueigh againſt Proteſtants, thus affirming of vs, *qui omnem vim iuſtificationis ponunt in ſola remiſſione peccatorum, donationem vero iuſtitiæ, &c.* which doe place all the force of iuſtification onely in the remiſſion of ſinnes, but the donation of iuſtice whereby the mind is rectified, and newneſſe of life wrought in vs, they doe reiect and abandon, *Perer. diſput.* 10. *err.* 49. and to the ſame purpoſe *Bellar. lib.* 2. *de iuſtif. cap.* 6. and the Rhemiſts take vpon them to confute the Proteſtants, becauſe they hold iuſtification, to be onely remiſſion of ſinnes, and no grace inherent in vs, *annot. in* 4. *ad Rom. Sect.* 6.

Contra. 1. It is a falſe imputation, that we place iuſtification onely in the remiſſion of ſinnes: for we hold alſo with S. Paul, the imputation of Chriſts righteouſneſſe by faith: as S. Paul ſaith, Philip. 3. 9. *That I may be found in him, not hauing mine owne righteouſneſſe, which is by the Law, but that which is of the faith of Chriſt, &c.* 2. But though we graunt as well an imputation of righteouſnes, as a not imputation of ſinne concurring vnto iuſtification, yet we denie, that any inherent iuſtice or renouation of life, is any part of this iuſtification: neither doth the Apoſtle meane any ſuch iuſtification here: Chriſt roſe for our iuſtification, not thereby onely to giue vs an example of newneſſe of life, as *Bellarmine*, and *Pererius* expound it, wherein *Tolet* his owne fellow Ieſuite and Cardinall, is againſt him, as is before ſhewed, queſt. 42. but Chriſts reſurrection is the cauſe and ground of our iuſtification, which is imputed by faith: as *Ambroſe* expoundeth, *reſurrexit, &c. vt nos gratia iuſtificationis donaret*, he roſe againe to endue vs with the grace of iuſtification: *vt iuſtitiam credentium confirmaret*, to confirme the iuſtice of thoſe which beleeue, ſaith *Hierome*: *iſta reſurrectio credita nos iuſtificat*, this reſurrection beeing beleeued, doth iuſtifie vs, ſaith *Auguſtine*. 3. An inherent iuſtice we confeſſe, which is our ſanctification, the fruit and effect of our iuſtification by faith, but becauſe it is imperfect in vs, and not able to ſatisfie the iuſtice of God, wee denie, that we are thereby iuſtified in his ſight.

Controv. 16. *Againſt Socinus corrupt interpretation of theſe words, ver.* 25. *Was deliuered vp for our ſinnes.*

Socinus will not haue this phraſe to ſignifie any ſatisfaction made by Chriſt for our ſinnes, but onely to betoken the cauſe or occaſion of Chriſts death: as the Lord is ſaid to *giue Iſrael vp for the ſinnes of Ieroboam, who ſinned and cauſed Iſrael to ſinne*, 1. Kin. 14. 16. thus wicked *Socinus de Seruat. part.* 2. *p.* 108.

Contra. 1. Though sometime this phrase signifie the cause, yet it is false that it so onely signifieth: for the Scripture speaketh euidenly, that Christ *was our reconciliation*, and that we haue redemption in him, Rom. 3. 24. 25. our sinnes then onely were not the cause or occasion of his death, but he so died for our sinnes, as that he by his blood satisfied for them. 2. It was the Pelagian blasphemie that Christ died for our sinnes, to bee an example onely vnto vs to die vnto sinne: for thus the power and force of Christs death is extenuated, which indeed causeth vs to die vnto sinne, it doth not teach vs onely, and shewe vs the way: this were to extoll the power of mans corrupt will against the grace of God. 3. The instance of Ieroboam is altogether impertinent; Israel was deliuered vp for Ieroboams sinnes, which they imitated and followed: if Christ were so deliuered vp for our sinnes, then they must make him also to bee a sinner with vs, and to bee polluted with our sinnes: *ex Parn dub.* 8.

20. Controv. Piscators *opinion explained, that our sinnes are remitted onely by Christs death, not for the obedience and merit of his life.*

These are *Piscators* words in his annotation vpon the 25. v. *Omnia nostra peccata expiata sunt per solam mortem Christi*, all our sinnes are expiated onely by the death of Christ: and therefore neither originall sinne is purged by his holy conception, nor the sinnes of omission by his holy life, but by Christs death onely: to this purpose many places of Scripture are cited, and alleadged by him: as Matth. 20. 28. *The Sonne of man came to giue his life a ransom for many:* Matth. 26. 28. *Which (namely, blood) is shed for many for the remission of sinnes:* Act. 20. 28. *Christ hath purchased his Church by his blood.*

Likewise he affirmeth, that by Christs obedience in his death, and vpon the crosse, *partam esse nobis vitam æternam*, euerlasting life is obtained for vs: as Hebr. 10. 19. *By the blood of Iesus wee may be bold to enter into the holy place:* and other places are cited to the same effect.

Contra. 1. It is true, that Christ onely by his death, and other his holy sufferings, payed the ransome, and bare the punishment due vnto our sinne: but seeing Christs blood had been of no value, if it had not been most perfectly righteous, his obedience and righteousnesse must as well concurre vnto the remission of sinnes, as his death: and this is that which S. Peter saith, 1. Pet. 1. 19. *We are redeemed with the pretious blood of Christ, as of a Lambe vndefiled, and without spot:* and c. 3. 18. *Christ hath once suffered for sinnes, the iust for the vniust:* the innocencie then and integritie of Christ must be ioyned with Christs blood, to make it an acceptable sacrifice.

2. Whereas there are two parts of our iustification, the remission and not imputing of sinnes, and the imputation of Christs righteousnesse: which two are not separated, neither can the one stand without the other, neither can there be any remission of sinns, vnles Christs righteousnes be imputed: as S. Paul saith, 1. Cor. 5. 21. *Hee hath made him to be sinne for vs, that knewe no sinne, that wee should bee made the righteousnesse of God in him:* the merit of Christs obedience and righteousnesse must needes concurre in the remission of sinnes: yea, *Piscator* in his annotation vpon the 4. v. confesseth that these words, *Blessed are they whose iniquities are forgiuen, idem valere*, to be as much in effect, as to say, *Blessed are they to whome iustice is imputed.*

3. But that seemeth to be a more strange assertion, to denie, that *possessio vitæ æternæ tanquam effectum adscribitur obedientiæ Christi*, the possession of eternall life is ascribed, as an effect to Christs obedience: which is directly affirmed by the Apostle, Hebr. 7. 26. *Such an high Priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens:* what hath Christ higher then the heauens, but his holinesse, perfection, integritie? and therefore *hee is able perfectly to saue them that come vnto God*, vers. 25.

4. And further, that we are iustified by Christs obedience, the Apostle sheweth, Rom. 5. 19. *As by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous:* here the Apostle saith directly, that wee are made righteous by the obedience of Christ. *Piscator* here answereth, that by Christs obedience here is vnderstood his obedience in submitting himselfe willingly vnto death, in which it was his fathers will he should suffer for vs. *Contra.* Our iustification consisteth of two parts, of the remission of our sinnes, and the making of vs iust before God: the one is procured by Christs death, the

the other is purchased by his obedience and righteousnesse: and that the Apostle speaketh not onely of Christs obedience vnto death, but generally of his whole course of righteousnes, both in life and death, is euident, because he calleth it *the gift of righteousnesse*, v.17. and *the raigning of grace by righteousnesse, through Iesus Christ*, v.21. And further this is yet more euident, where the Apostle saith, Rom.4.25. *Christ was deliuered to death for our sinnes, and is risen againe for our iustification*: whence it is gathered, that iustification is more then remission of sinnes onely: which as it was wrought by his death, so the other was compassed by all other his holy actions: *Piscator* answereth, that *iustification* is here affirmed of the resurrection, *Because it is an euident demonstration of our iustification, which was obtained by the death of Christ.* But I preferre rather *Augustines* interpretation, *lib.10. contr. Faust. c.10. Ista resurrectio creditanos iustificat, &c.* this resurrection of Christ beeing beleeued doth iustifie vs, *non quod reliqua opera & merita Christi excludantur, &c.* not that the rest of his merits and works are excluded, *sed omnia consummantur, &c.* but because all was perfected and finished in his death and resurrection: here *Augustine* affirmeth two things, both that all Christs merits and works concurre in our iustification, as also that the beleeuing of Christs resurrection is as verily a cause of our iustification (not a demonstration onely) as his death was of the remission of our sinnes. See before this place more fully expounded, quest. 42. and *Piscators* exposition refuted, *artic.5.*

So then to finish this matter, if Christs death only effected and wrought our iustification, then should the rest of his works and actions be superfluous: whereas, whatsoeuer hee did in life or death, was wrought for vs: as *Thomas* in his Commentarie vpon this place alleadgeth out of *Damascen, omnes passiones & actiones illius humanitatis fuerunt nobis salutifera, vtpote ex virtute diuinitatis prouenientes*, all the passions and actions of his humanitie did tend vnto our saluation, as proceeding from the vertue of his Diuinitie.

6. Morall obseruations.

v.7. *Blessed are they whose iniquities are forgiuen*: Pet. Martyr here noteth well, that our sinnes onely doe hinder our blessednes: for *iustificatio est inchoata beatitudo*, our iustification is an happines inchoate or begun: so then when our sinnes shal be fully taken away, then our beatitude and blessed estate shall be no longer deferred: as our happines beguune bringeth with it the remission of sinne, so when it is finished, all our sinnes with the remainder of them shall be cleane purged.

1. Observ. That our sinnes hinder our beatitude.

v.13. *The promise, that he should be heire of the world.* Although the faithfull haue the promises of this life, so farre as the Lord seeth it to be expedient for them, yet their peculiar inheritance is the kingdome of heauen: the children of God therefore must comfort themselues in the hope and expectation of their proper inheritance, though in the meane time they bee stripped and dispossessed of the things of this life: As Abraham had the land of Canaan promised him, and yet he himselfe had no inheritance in it, no not the breadth of a foote, Act.7.5. so we must be reuiued with the hope of our celestiall inheritance, though we possesse little in this world: as Abraham was promised to be heire of the world, not so much of that present, as of that to come.

2. The hope of our celestiall inheritance should qualifie our outward wants in this world.

v.18. *Abraham aboue hope beleeued vnder hope.* This teacheth vs, that we should neuer despaire, or cast off our hope, but comfort our selues in God, though we see no meanes, as Abraham beleeued Gods promise, concerning the multiplying of his seede, though he saw no reason thereof in nature: such a godly resolution was in Iob, cap.13.15. *Though hee slay me, yet will I trust in him.* Then God sheweth himselfe strongest, when we are weakest: and his glorie most appeareth, when hee helpeth vs being forsaken of all other worldly meanes.

3. Neuer to cast off our hope, or to distrust in God.

v.20. *And gaue glory vnto God.* As Abraham praised and glorified God for his mercie and truth, so we ought to magnifie God, and set forth his praise for all his mercies towards vs: the Lord is not so well pleased with any spirituall sacrifice and seruice, as when we returne vnto him praise of euery good blessing; as the Prophet Dauid said, Psal.116.12. *What shall I render vnto the Lord for all his benefits? I will take the cuppe of saluing health, and call vpon the name of the Lord*: this is all the recompence, that either God expecteth at our hands, or we are able to performe, to giue him thankes for all his benefits.

4. We must giue glorie and praise to God for all his benefits.

v.23. *Now it was not written for him onely, &c. but for vs, &c.* Seeing then that the

5. The Scriptures are diligently to be searched of all.

Scriptures are written generally for all the faithfull, we haue all interest in them: and therfore euery one of Gods children should hereby receiue encouragement, diligently and carefully to search the Scriptures, as appertaining and belonging euen vnto him: as our Sauiour saith, Ioh. 5. 39. *Search the Scriptures, for in them you thinke to haue eternall life*: who would not search his ground very deepe, if he thought he should finde gold there? so much more should we be diligent in searching the Scriptures, which shew vs the way to eternall life, which is farre beyond all the treasures of the world.

6. Our true consolation is, that our sinnes are pardoned in Christ.

v. 25. *Who was deliuered to death for our sinnes*: Seeing then that Christ died not in vaine, but brought that worke to perfection, for the which he died; this now maketh much for the comfort of Gods children, that their sinnes are verily done away in Christ, and blotted out in his death: this was S. Pauls comfort, *That Christ came into the world to saue sinners, of whom he was the cheefe*, 1. Tim. 1. 15.

9. Christ dying for sinn, doth teach vs to die vnto sinne.

This also teacheth vs to die vnto sinne, which was the cause that Christ was giuen vp vnto death, as *Origen* well obserueth, *quomodo non alienum nobis & inimicum omne ducitur peccatum, &c.* how shall not euery sinde seeme strange, and as an enemie vnto vs, for the which Christ was deliuered vp vnto death?

The fifth Chapter.

1. *The text with the diuerse readings.*

v. 1. Then beeing iustified by faith, we haue peace (not *let vs haue peace, S. L.*) toward God, through our Lord Iesus Christ:

2 By whom also we haue had accesse through faith into this grace, wherein we stand (*by whom we stand, Be.*) and reioyce vnder the hope, *Be. G. V.* (*in the hope, L. S.*) of the glorie of God. (*of the sonnes of God. L. but this is added.*)

3 Neither *that* onely, but also we reioyce in tribulation, knowing that tribulation (*or affliction, V. S. oppression, Be.*) bringeth forth patience, (*worketh, G. in vs, S. but this is not in the originall.*)

4 And patience proofe, *B. S. L. V.* (or *experience, Be. G. δοκιμὴν, Gr.*) and proofe (or *experience*) hope,

5 And hope maketh not ashamed, because the loue of God is shedde abroad in our hearts by the holy Ghost, which is giuen vnto vs:

6 For Christ, when we were yet weake, at *his* time, *B. G.* (that is, *the appointed time, S. according to the time, Gr.*) died for the vngodly. (not, *to what ende, when we were yet weake did Christ for the vngodly? L. it is not put interrogatiuely, but passiuely in the originall.*)

7 Doubtlesse one will scarce die for a righteous man; but yet for a good man (for *one which is profitable to him, Be. he vnderstandeth the sense, not the words*) it may be one dare die:

8 But God setteth out his loue toward vs, seeing that while (not *seeing, if that while, S.*) we were yet sinners, Christ died for vs.

9 Beeing iustified therefore by his blood, much more shall wee bee saued through him from wrath.

10 For if when we were enemies, we were reconciled to God (*God was reconciled to vs. S.*) by the death of his Sonne, much more beeing reconciled we shall be saued (*liue, S.*) by his life.

11 And not onely *so*, but we also reioyce in God, thorough our Lord Iesus Christ, by whom we haue obtained *V. Ba.* (*receiued, Gr.*) reconciliation: (*attonement, B. G.*)

12 Wherefore as by one man sinne entred into the world, and death by sinne, and *so* (*in this sort, Ba.*) death went ouer all men, in whom (namely *Adam, Be.* not *in as much as, S. V. B.*) all men haue sinned.

13 For vnto the time of the law, was sinne in the world, but sinne is not imputed, while there is no law.

14 But death raigned from Adam vnto Moses, euen ouer them, that sinned after the like manner (*after the similitude, Gr.*) of the transgression of Adam, which was the figure of him that was to come:

15 But yet not as the offence, so *is* also the gift: for if by the offence of that one, many be dead,

dead, much more the grace of God, and the gift by grace, which *is* of one man *(by one man, B. G.)* hath abounded vnto many.

16 And not, as *that which entred by one* which ſinned: *(* not, as *the ſinne of one, S. L. for the word is* ἁμαρτήσαντος, *ſinning, or that ſinned:* or, *as by one that ſinned*, death entred, *V. for that followed in the next verſe)* ſo is the gift: for the fault *(ſinne, B. not, iudgement, S. L. V. becauſe of the words following, to condemnation,* κρίμα. *Gr.) came* of one *offence*, *(which muſt bee ſupplyed out of the next clauſe)* vnto condemnation: but the gift *is* of many offences to iuſtification.

17 For if by one offence *Be.* (better *then by the offence of one, B. G. S. V. L. for ſo much is ſupplyed in the words following)* death raigned through one: much more ſhall they, which receiue the abundance of grace *(that abundance of grace, G.)* and of the gift of righteouſnes, raigne in life through one, *that is*, Ieſus Chriſt:

18 Likewiſe then, as by one offence *Be.* (not *the offence of one, cæter. ſee the former verſe,*) *the fault came* vpon all men to condemnation, ſo by one iuſtification *Be.* (not *the iuſtification of one, B. G. cum cæter. for the word* ἄρα, *is put in the firſt place, otherwiſe it ſhould be put after, as in the next verſe*) the *benefit redounded* vnto all men to the iuſtification of life:

19 For as by the diſobedience of one, many were made ſinners; ſo by the obedience of one many ſhall be made righteous.

20 Moreouer, the Law entred thereupon, *(by the way, V. in the meane time, B.)* that the offence ſhould encreaſe: *B. Be. (abound, V, G.)* but where ſinne increaſed, grace abounded much more:

21 That as ſinne had raigned vnto death *(in death, V. S. L. ſo is the word in the originall, to, is, but hee meaneth vnto death, as appeareth by the other oppoſite part,* vnto eternall death,) ſo might grace alſo raigne by righteouſneſſe vnto eternall life, thorough Ieſus Chriſt our Lord.

2. *The Argument, Methode, and Parts.*

In this Chapter the Apoſtle purſueth the former propoſition, wherewith hee concluded the fourth Chapter, that Chriſt died for our ſinnes: and now he ſheweth the manifold benefits, which we haue by the death of Chriſt, with an ample proofe and demonſtration of the ſame.

So then this chapter is deuided into two parts, the firſt containing a rehearſall of the befits which we haue by Chriſts death, to v. 6. the ſecond a proofe and demonſtration thereof, to the end of the Chapter.

1. In the firſt part there is, 1. Set forth the foundation of all other benefits, which we obtaine by Chriſt, namely iuſtification by faith, v. 1. 2. Then the benefits and graces, either *internall*, which are theſe fowre, peace of conſcience, bold acceſſe to Gods preſence, perſeuerance, hope of glorie, v. 2. or *externall*, which is conſtancie and reioycing in tribulations: which is amplified both by the effects, patience, experience, hope, which is deſcribed by the effect, it maketh vs not aſhamed, v. 5. and by the efficient cauſe thereof, the loue of God ſhed in our hearts by the holy Ghoſt, v. 5.

2. Then followeth the probation hereof, which conſiſteth of two arguments, the one taken from the ſtate and condition of ſuch, as were reconciled by Chriſt, they were enemies, this argument is handled, from v. 6. to 12. the other argument ſtandeth vpon a compariſon, and collation betweene Adam and Chriſt, the loſſe which we had by the one, and the benefit which we are made partakers of by the other: from v. 12. to the end.

In the firſt argument there is 1. the propoſition, that Chriſt died for the vngodly, ver. 6. 2. the illuſtration thereof *à diſſimili*, by an vnlike compariſon betweene man and God: the firſt part is expreſſed, v. 7. that a man will not die for an vnrighteous man, and an enemie: which is ſhewed by the contrarie, becauſe hardly for a righteous man will one die, vnleſſe he be alſo a friend, much leſſe for an vnrighteous man and an enemie: the other part of the compariſon followeth, 1. ſhewing that Chriſt died both for vs being vnrighteous, v. 8. and enemies alſo, v. 10. 2. then he inferreth two concluſions: 1. the certaintie of our ſaluation being now iuſtified and made friends, v. 9. 10. 2. the ioy and conſolation which ſpringeth and ariſeth hereof, v. 11.

The second argument consisting of a comparison betweene Adam and Christ, is thus handled: there is the *proposition* concerning Adam, shewing wherein he was like, wherein vnlike vnto Christ, to v. 18. then the *reddition* or second part concerning Christ, v. 18. to the ende.

First, Adam is like in three things: 1. In his person, he was but one, and yet the author of sinne to all. 2. In the obiect, his sinne was communicated to all, though himselfe but one. 3. In the effect and issue, this sinne brought forth death: all this is propounded, vers. 12. that sinne entred by one man into all the world: that is prooued by 3. arguments. 1. By the office of the Law, which is not to bring in sinne, but to impute sinne, v. 13. therefore though sinne were not so much imputed before the Law, as after, yet it was in the world before. 2. By the effects, death was in the world before the Law, and it raigned also vpon infants, that had not sinned actually as Adam had done; and therefore sinne much more which brought forth death, v. 14. 3. Adam was a figure of Christ, therefore as Christs righteousnes is extended euen vnto those, before the Law, so also was Adams sinne, v. 14.

Then the Apostle sheweth wherein Adam is vnlike vnto Christ; namely, in these three things. 1. In the efficacie and power, the grace of God in Christ is much more able to saue vs, then Adams fall was to condemne vs, v. 15. 2. In the obiect, Adams one offence was sufficient to condemne, but by Christ we are deliuered from many offences, v. 16. 3. In the end, Adams sinne brought forth death, but Christs righteousnesse doth not onely deliuer vs from sinne and death, but bringeth vs vnto righteousnesse and life, yea and causeth vs to raigne in life: it restoreth vnto a more glorious kingdome and inheritance, then we lost in Adam, v. 17.

The reddition or second part of this comparison sheweth, wherein Christ of whome Adam was a type and figure, is answerable vnto Adam: namely, in these three things propounded, v. 12. First, in the singularitie of his person, one mans iustification saueth vs, as one mans offence condemned vs, v. 18. 2. In the obiect, as Adams sinne was communicated to many, so is Christs obedience, v. 19. And here the Apostle by the way preuenteth an obiection: that if sinne came in by Adam, why entred the Law? he answereth, to the ende, that sinne might the more appeare and be increased, not simply, but that thereby the grace of God might abound the more. 3. In the ende, as sinne had raigned vnto death, so grace might raigne vnto eternall life.

3. The questions and doubts discussed.

Quest. 1. *What peace the Apostle meaneth, v. 1.*

v. 1. *Being iustified by faith, we haue peace toward God.* 1. *Oecumenius*, whom *Haymo*, and *Anselme*, *Lyranus*, *Hugo* follow, doe reade here in the imperatiue, *habeamus*, let vs haue, not *habemus*, we haue: and they vnderstand peace with men: that the Iewes should no longer contend with the Gentiles about their law, as though iustification came thereby, seeing the Apostle had sufficiently prooued already, that we are iustified by faith: But this exposition cannot stand: 1. because the Apostle speaketh of such peace, as we haue with God, not with men: 2. he speaketh here in the first person, *we haue*, but S. Paul was none of those which did contend about the law.

2. *Origen*, *Chrysostome*, *Theodoret*, vnderstand it of peace with God, but in this sense: let ye being iustified by faith, vnderstand, that we offend not God by our sinnes, and so make him our enemie: *Multi videntur* (saith *Chrysostome*) *de vita & conuersatione differere*, the Apostle seemeth vnto many to speake of our life and conuersation: so *Origen*, let vs haue peace *vt vltra non aduersetur caro spiritui*, that our flesh no longer rebell against the spirit: But the Apostle doth not *obtestando hortari, sed gratulando ornare fidelium statum*, he doth rather set forth with ioy the happines of those which are iustified: *Erasmus*: and it is not an exhortation, but a continuation rather of the former doctrine of iustification, *Tolet. annot.* 3. and here he sheweth the benefits of our iustification, whereof the first is peace of conscience, *Pareus*: and this is further euident by the words following, *By whome we haue accesse*, which words being not considered by way of *exhortation*, but of *declaration*, shew that the former words should so likewise be taken, *Erasmus*.

2. *Another reading in the Indicative, habemus*, we haue, expounded this peace of the tranquilitie and peace of conscience, which we haue with God, being once iustified by

faith in Christ: thus the Apostle himselfe expoundeth this peace, v.10. *When we were enemies we were reconciled to God, by the death of his Sonne:* for they are our sinnes which make a separation betweene God and vs: this sense follow *Tolet annot.*1. and in his Commentarie, *Pareus, Grynæus, Faius*, with others.

4. This then is resolued vpon, that the Apostle speaketh here not of externall, but internall peace: there is *pax temporis*, and *pax pectoris*, a temporal, and a pectorall or inward peace: the other Christ giueth, but through the malice of Satan, and the corruption of mans heart it may be interrupted, and therefore Christ saith, Matth.10.34. *That he came not to send peace, but the sword:* but the other, which is the inward peace of conscience, Satan himselfe cannot deprive vs of: no man can take it from vs.

But whereas there is a threefold combate within vs, the fight betweene reason and affection, betweene the flesh and the spirit, and a wrestling with the terrors of Gods iudgements: in the two first we cannot haue peace here, but in part: for still in the seruants of God there remaineth a combate betweene reason and affection, the flesh and the spirit, as S. Paul sheweth, that it was so with him, Rom.7.23. he saw another law in his members rebelling against the law of his mind: and therfore we are not to hope to haue such peace, *vt non vltrà carnem adueršetur spiritui*, that the flesh should no more rebell against the spirit, as *Origen* thinketh: but this inward peace is in respect of the terrors which are caused in vs by the feare of Gods iudgements against sinne: from this terror we are deliuered by Christ, *Beza*: yet so as sometime there may arise some feare, doubts, and perplexitie in the minde of the faithfull: as it is written of *Hilarion*, that being 70. yeare old, and now neere vnto death, hee was somewhat perplexed and troubled in mind; yet faith in the ende ouercommeth all these dangers, that we fall not vpon the rockes, to make shipwracke of our faith, and a good conscience.

5. And here we must distinguish between, *pax conscientiæ*, *& stupor conscientiæ*, the peace of conscience, and a carnall stupiditie: for the one neuer felt the terror of Gods iudgements, and therefore can haue no true peace; the other hath felt them, and is now by faith deliuered from them, *Caluin.*

6. Now whereas it is added, *We haue peace with God, or toward God*, these things are here to bee obserued: 1. All the causes are here expressed of our iustification: the materiall, which is remission of our sinnes, included in iustification; the formall, *by faith*; the finall, *to haue peace with God*; the efficient, through our Lord Iesus Christ, *Gorrhan.* 2. And in that he saith, *toward God: Origen* noteth that this is added to shew, that they haue neither peace in themselues, because of the continuall combate betweene the flesh and the spirit: nor yet with Sathan and the world, which continually tempt vs: but with God we haue peace, who is reconciled vnto vs in Christ: and he saith *toward God, or with God*, to signifie that reconciliation is not made onely with God, but that it is pleasing and acceptable vnto him, that such a reconciliation is made, *Tolet:* and further hereby is signified, that this is a perpetuall peace, because it is toward God, with whome there is no change nor mutabilitie: *Faius.*

Through Iesus Christ: 1. *Chrysostome* seemeth thus to vnderstand the Apostle, that Christ Iesus, is our preseruer in this state to keepe vs in peace: which is true, but it is not all: wee rather vnderstand with *Origen, Theodoret, Ambrose*, that this our peace and reconciliation, was wrought and effected by Christ, not continued onely and preserued. 2. Neither doe we vnderstand by this phrase, that Christ in respect of his humanitie, was *instrumentum coniunctum*, a ioynt instrument of this our peace, as *Lyranus.* But Christ is the true author and efficient cause of this our peace, as συαίτιος, & σύνεργος, a ioynt cause, and fellow-worker with his Father: for he saith, Ioh.16.33. that in him we haue peace, as the foundation thereof; and therefore he is said to be our peace, Ephes.2.14. the worker and effecter thereof, *Faius.* And here we may obserue the opposition betweene the effects and fruits of iustification by the law, and by faith: for they which looke to be iustified by the lawe, haue not wherein to reioyce with God, c.4.1. but they which are iustified by faith, haue peace with God, and so matter of reioycing, *Tolet.*

Quest. 2. *Of the second benefit proceeding of our iustification, which is to stand and persevere in the state of grace.*

1. *By whom we haue accesse through faith.* 1. This is an amplification of the former be-

nefit

nefit of reconciliation: that we haue not peace onely with God by faith, but are admitted also vnto his presence, to his grace and fauour: one may bee reconciled to his Prince, and yet not be brought into his presence, *Perer.* as *Absalom* was a long time kept from his fathers presence after he was reconciled: but by faith we are both reconciled, and restored to the fruition of the fauour and gracious presence of God. 2. But we must take heed here of *Origens* note, that the gate whereby we haue accesse vnto God, is not onely faith, but *ostium hoc iustitia, ostium humilitas*, righteousnes is this gate, humilitie is this gate: whereas the Apostle directly saith, *We haue accesse through faith.* 3. Neither is this accesse taken onely for a bare entrance and beginning: as *Gorrhan* thus alludeth, *accedere est incipientium, stare proficientium, &c.* to haue accesse is of beginners, to stand, of proceeders, to glorie of such as are perfect: but here it signifieth not an entrance as it were to the threshold, but an admittance into the very chamber of the spouse, *Faius.*

2. *Vnto this grace.* 1. Not the grace of a good conuersation, *gloss. interlin.* for the Apostle speaketh of the iustifying grace, wherewith we are formally made iust, *Lyran.* 2. Neither by grace are vnderstood the second graces and gifts of the spirit, whereof the Apostle speaketh, 1. Cor. 15. 10. *I laboured more abundantly then they all, yet not I, but the grace of God, &c. Origen:* for the Apostle speaketh not of any such speciall and particular graces which Paul had, but of the common iustifying grace. 3. This grace then is that whereof hee spake before, c. 3. 24. *We are iustified freely by his grace:* and it signifieth both the originall of our iustification, which is the free mercie and grace of God, and the state and condition whereunto we are called, *Parens.*

3. *Wherein we stand.* 1. Some haue reference vnto our fall in *Adam, gloss. interlin.* 2. Some oppose it to the gesture of sitting or lying, as set against the lawe, wherein wee stood not, but were as pressed downe with the burthen of ceremonies. 3. *Tolet annot.* 3. thinketh thereby to be signified, *progressum ad viteriora bona*, a progresse and proceeding to further good things: so *Perer.* saith, that standing betokeneth *hominem erectum ad aspectum*, a man setting himselfe to looke vp to behold heauenly things.

4. But *Chrysostome* better obserueth the stedfastnesse of spirituall graces, *neq; finem nouit ista hac Dei gratia*, this grace of God knoweth no ende. And beside, it sheweth as the stedfastnesse of Gods grace in it selfe, so the certaintie which we haue thereof by faith: for faith is like vnto Iacobs staffe wherewith he went ouer Iordan, Gen. 32. 10. it is that whereby we stand, Rom. 1. 24. whereby we walke, 2. Cor. 5. 7. through this vaile of miserie, *Faius:* we then stand in the state of grace, being sure by the Lords assistance neuer to fall away from thence: *sic Caluin, Parens*, with others.

Quest. 3. *Of the third benefit of iustification; the hope of euerlasting glorie.*

V. 2. *And reioyce vnder the hope of the glorie of God.* 1. *Tolet annot.* 3. will haue the word *reioyce* referred vnto the former clause, *Wherein we stand and reioyce, vnder the hope, &c.* and his reason is, because there are two prepositions vsed in the Greeke, ἐν, *in*, and ἐπὶ, *vpon, vnder*, with the former is the same word *reioyce*, ioyned in the next verse, we *reioyce in tribulation:* but this is a needlesse contention, for howsoeuer the word be ioyned, the matter of this reioycing is the hope of eternall life.

2. The Latine translator addeth, *the glorie of the sonnes of God*, which some vnderstand of the Angels, *Hugo Card.* some of the Saints in heauen, *Lyran.* but there are no such words in the originall, though this glorie belong vnto the sonnes of God, not onely them which are alreadie glorified in heauen, but those which are the sonnes of God by grace, yet militant in earth: as it is called, *The glorious libertie of the sonnes of God*, c. 8. 21.

3. *Origen* is here somewhat curious: making three kinds of glorie, one which was seene, the glorie of Moses countenance, which is passed away, another glorie which appeared in the incarnation of Christ, Ioh. 1. 14. *And we saw the glorie thereof, as of the onely begotten sonne of God:* the other is the glorie of the next life, whereof the Euangelist speaketh, Matth. 25. 31. *When the Sonne of man commeth in his glorie:* And whereas the Apostle speaketh here only of the hope of glorie, that is glorie hoped for, and yet elsewhere he saith, 2. Cor. 3. 18. *We behold the glorie of the Lord with open face, and are changed into the same image from glorie to glorie:* as though he had possession alreadie of this glorie: the Apostle must be vnderstood to speake of two kinds of glorie, one now enioyed in the state of grace, but the more full glorie is hoped and expected for in the kingdome of heauen.

4. *Chry-*

4. *Chrysostomes* note here is good, that faith extendeth it selfe not onely vnto things present, as the Apostle speaketh of grace, *wherein we stand*, but vnto things also to come, namely, the glorie which is hoped for: And beside he noteth the certaintie of this glorie, which is hoped for, because *we* glorie in this hope: now saith he, *gloriamur in ijs quæ iam exhibita sunt*, we glorie in the things which are alreadie exhibited: if then the hope of things to come were not as certaine, as the things which are alreadie past, we could not glorie in it.

5. Here the Apostle speaketh not so much of that absolute glorie, which God hath in himselfe, as of that, whereby he shall glorifie vs, *Pareus*.

Quest. 4. *How we are said to reioyce in tribulation.*

v. 3. *Neither that onely, &c. Origen* referreth this clause to all the particulars before expressed, as iustification by Christ, peace with God, and having accesse vnto him by Christ: but it is better restrained vnto that former clause, that we doe not onely reioyce because of the future hope of eternall glorie, but euen in tribulation also, *Erasmus*: for it might haue beene obiected, that the condition and state of the children of God, is for the present time most miserable: the Apostle then preuenteth this obiection, shewing that the children of God are euen in their afflictions most happie.

2. As before then he shewed the internall effects of iustification in the spirituall graces of the minde: so here is declared what iustification worketh in vs euen temporall and externall things: which is seene in these three points: 1. the faithfull reioyce in tribulation. 2. why, because tribulation bringeth forth patience. 3. and this is not in vaine, for hope maketh them not ashamed, *Gorrhan*.

3. *Chrysostome* here sheweth a difference betweene the striuing for a temporall and euerlasting crowne: for there in the labour, that is sustained, there is no pleasure till they come to the reward: but here *non minus incundatis adferunt ipsa certamina, &c.* the very striuing hath no lesse pleasure, then the reward which we striue for.

4. But here we must vnderstand not euery tribulation, but such as are endured for Christs cause: for the euill also doe suffer tribulation, but they suffer worthily as euill doers, and in such tribulations there is no ioy, no comfort: but in such as the faithfull doe suffer for righteousnesse sake, such as the Apostle speaketh of, Act. 14. 22. *That we must through many afflictions enter into the kingdome of God.*

5. This is contrarie to the iudgement of the world, and of naturall reason, for they hold afflictions to be nothing els but miserie and vnhappinesse, and them miserable which doe suffer them: But like as the eight sphere keepeth it course from the East to the West, but the planets doe moone from the West to the East, holding a contrarie course: so the godly and faithfull doe embrace that way, which the wicked decline as euill and vnhappy. *Martyr*.

6. And the faithfull reioyce thus in tribulation, not as though they were without feeling and were voide of affection, as the Stoiks would haue their wise men; but afflictions beeing euill in themselues, are through the grace of God, turned to the good of his seruants, *Mart. Chrysostome* here saith, that tribulations are *res in seipsis bona, &c.* things good in themselues, because they bring forth patience: but this is rather *ex accidente*, by an accident, that things in themselues euil, are by Gods grace turned to be profitable vnto the seruants of God.

7. Now in that the faithfull doe many times mourne and complaine in their afflictions, this is not contrarie to the Apostle: for there is in euery man regenerate, the spirituall and naturall man: the one sheweth it selfe in the naturall feeling of crosses and afflictions: but the other aboue nature by grace reioyceth in them, *Calvin*.

Quest. 5. *How S. Paul and S. Iames are reconciled together: the one making patience the cause of the triall or probation, the other the effect.*

S. Paul, v. 4. saith, that patience bringeth forth triall or probation, which is commonly translated experience: But Iames saith, v. 1. 3. that the trying of your faith bringeth foorth patience: so S. Paul maketh this probation the effect of patience, S. Iames the cause.

1. It cannot be said, that they speake of two diuerse kinds of patience, for the same word ὑπομονὴ, patience, is vsed in both places.

2. *Lyranus*

2. *Lyranus* by probation vnderstandeth, the *purgation* of sinnes: for as the blot of sinne is taken away (saith he) by the contrition of the heart, so the guilt of punishment by tribulation: But the Scripture acknowledgeth no such purging of sinnes by affliction, the purging of sinne is ascribed vnto Christ, Heb.1.3. *who by himselfe* (not by our afflictions, but by his owne sufferings) *hath purged our sinne.*

3. There are then two kind of probations: or rather this word probation is taken two wayes: for either it signifieth the very action it selfe, whereby one is tried or prooued, and so it is taken actiuely in respect of God, who prooueth and tryeth vs: and so the triall and probation of our faith by affliction, bringeth forth patience as the fruit and effect thereof: and in this sense Iames taketh it: or it signifieth the experience or triall which a man hath of himselfe by his affliction, and so is the effect of patience, and thus S. Paul vnderstandeth it: And therefore the Apostles vse two diuerse words: Iames hath δοκίμιον, which is taken actiuely for the very probation it selfe: S. Paul vseth the word δοκιμὴ, which is taken passiuely, for that which is tried and found out by experience: thus *Caluin*, *Parem dub.* 3. *Tolet annot.* 4. *Perer. disput.* 1. *numer.* 5.

4. *Faius* further answereth that both are true in the same sense, that patience bringeth forth triall or experience, and probation or triall againe maketh patience: as health is the cause of deambulation and walking, and walking is the cause againe of health, the one is encreased by the other.

Quest. 6. *Of the coherence of these words with the former, Because the loue of God is shed abroad in our hearts*, v.5.

1. *Oecumenius* maketh this as a reason why we reioyce in tribulation; because the loue of God is in vs, and men doe delight to suffer and endure for that which they loue: But loue is here taken passiuely for the loue, wherewith we are beloued of God, not actiuely, for that whereby we loue God, as shall be shewed in the next question: and the Apostle had yeelded a sufficient reason before of our reioycing in tribulation, because tribulation worketh patience, patience experience, &c.

2. Some doe make it a reason of the words immediately going before, namely, of the certentie of our hope, which maketh vs not ashamed, seeing we enioy the things hoped for, because wee are assured by the spirit of God, that wee are beloued of God: his loue is shed abroad that is, manifested in our hearts by the spirit, so *Faius*, *Tolet.*

3. But it rather containeth a generall reason of all the precedent benefits and priuiledges, mentioned before, of our iustification by faith, accesse and entrance vnto God, hope of glorie, reioycing in tribulation, because the spirit beareth witnesse vnto our hearts, that we are accepted and beloued of God in Christ, *Calvin*, *Parem.*

Quest. 7. What kind of loue the Apostle speaketh of, saying, *The loue of God is shed abroad, &c.*

1. Some doe take this *actiuely*, for the loue wherewith we loue God, so *Oecumenius*, *Anselme*, and *Stapleton antid* p.275. doth to the same purpose alleadge *Augustine*, who vnderstandeth here the loue *non qua ipse nos diligit, sed qua facit nos dilectores sui*, not wherewith God loueth vs, but whereby he maketh vs louers of him, &c. and hee would proue the same by the Apostles phrase, *absurdissime dicitur, &c.* that is most absurdly said to be shed in our hearts, *quod extra nos est, &c.* which is without vs, onely in God.

August. de spirit. & litt. c.31.

Contra. 1. Against *Oecumenius* we set *Chrysostome* an other Greeke Father, who vnderstandeth the Apostle to speake of the loue of God toward vs, *dilectioni Dei rem omnem acceptam fert*, he ascribeth the whole matter vnto the loue of God. 2. *Augustine* shall answer *Augustine*, who elsewhere interpreteth this place of the loue of God toward vs: as where he thus saith, *Ipse spiritus sanctus dilectio est, non enim habet homo, vnde Deum diligat, nisi ex Deo, vnde Apostolus*, the holy spirit himselfe is this loue, for man cannot tell how to loue God, but from God: whereupon the Apostle saith, *the loue of God is shed abroad, &c.* 3. And in this very place of *Augustine*, he speaketh of such loue of God in vs, whereby the Lord maketh vs loue him, so that he includeth also the loue of God, first toward vs, whence issueth our loue toward him. 4. And the loue of God in God towards vs, may without absurditie at all, be said to be shed abroad in our hearts, as in true friendship the loue of a friend may be said to be shed on him whom hee loueth: so Gods loue is shed forth in vs by the fruits and effects which it worketh in vs, *Parem dub.* 4

lib.15. de Trin. cap.16.

2. Some thinke that both the loue of God toward vs, and our loue toward God, are comprehen-

prehended in the Apostles speach, as *Origen* vpon this place alloweth both: so also *Gorrhan*, and *Perer.* in *disput.* 2. *lib.* 10. 9. who hereupon inferreth, that there may be more literall senses, then one, of one place of Scripture. *Contra.* One Scripture may haue one generall sense, which may comprehend diuers particulers: or it may haue one literall sense with diuers applications, as typicall or tropologicall, figurative or morall: but it can not haue more then one literall sense or exposition, specially one being different from the other, nor any matter included in it, or inferred, or deducted out of it: for then the spirit in the Scripture should speake doubtfully and ambiguously, like vnto the oracles of Apollo, which were so deliuered, as that they might be taken in a diuers, yea a contrary sense. See further of this point *Iunius. Contur. 1. cap. 7.* But that the loue, wherewith man loueth God, is not here at all vnderstood, it shall appeare by diuers reasons here following.

2. The best interpretation then is, that the Apostle speaketh here of the loue of God, wherewith we are beloued of him in Christ. 1. *Beza* vrgeth this reason, because afterward v. 8. the Apostle speaketh of that loue: *God setteth forth his loue toward vs, &c.* and in both places mention is made of the same loue of God, the ground and foundation whereof is Christ, that was giuen to die for vs. 2. *Parens* insisteth vpon this reason: the loue of God here spoken of is alleadged as the cause of our reioycing, and of the stedfastnes of our hope: but our loue of God, being weake and imperfect, can not be that cause. 3. *Peter Martyr*, and *Parens* doe further presse the scope of the place: the Apostle assumeth this as an argument of our hope, because Christ was giuen to die for vs, which proceeded not from the loue of vs toward God, but from his loue toward vs. 4. *Faius* vrgeth the force of the Apostles phrase: this loue is said to be shed abundantly in our hearts, but our loue toward God is not such an abundant, and surpassing loue: it is a slender, scant, and weake loue: he meaneth then the superabundant loue of God toward vs, which as the Apostle saith Phil. 4. 7. *Passeth all vnderstanding.* 5. I will adioyne also *Tolets* reason, *annot. 5. in c. 9.* the charity and loue, whereby we loue God, is but one grace and vertue: but the Apostle speaking of the shedding forth of this loue by the holy Ghost, meaneth the effusion and powring out of all the graces, which are wrought in vs by the spirit: he meaneth then the loue of God toward vs, from which fountaine issue forth, all the graces and gifts of the spirit. 6. Adde hereunto the consonant exposition of many of the Fathers, as of *Chrysostome* cited before, of *Hierome*, who thus writeth, *quomodo Deus nos diligat, ex hoc cognoscimus, &c.* how God loueth vs, we know by this, that he hath not onely by the death of his Sonne forgiuen our sinnes, but hath also giuen vs the holy Ghost, &c. Likewise *Ambrose*, *pignus charitatis Dei habemus in nobis, &c.* we haue the pledge of the loue of God by the holy spirit giuen vnto vs, &c. *Theophylact* also interpreteth *de charitate Dei: quam erga nos ostendit, &c.* of the loue of God, which he sheweth toward vs, &c. Likewise expound *Theodoret*, *Sedulius*, with others.

8. Quest. *Why the loue of God is said to be shed abroad in our hearts.*

1. Some doe giue this sense: *effusa est sicut oleum, &c.* this loue is shed abroad like oyle, *totum occupando*, in possessing and occupying the whole heart, according to that saying Matth. 22. Thou shalt loue the Lord thy God with all thy heart: *Gorrh.* but the loue of God is here taken actiuely, for that loue whereby we loue God, as is shewed in the former question. 2. *Tolet* thus expounded it, *abundantissime facti sunt amici Dei*, they are not sparingly, but abundantly made the sons of God: likewise the *ordinaria glossa* referreth it to the greatnes of Gods loue; *late nos diligit*, he doth loue vs largely, that is, greatly. 3. Some referre it to the cleare manifestation of the loue of God in our hearts: *clare nobis manifestatus, sicut cum lux diffunditur, &c.* the loue of God is clearely manifested to vs, as when the light is spread and dispersed abroad. *Gorrhan.* 4. But hereby rather is expressed the abundance of those graces, which are powred vpon vs by the spirit: so *Chrysostome*, *non modice nos honorauit, &c.* he hath not sparingly honoured vs, but he hath shed forth vpon vs his loue, as the fountaine of all good things: so also *Oecumenius*, *quia vbere datus est, &c.* because the spirit is plentifully giuen vs: and in the same sense the Prophet saith, Ioel. 2. *I will powre out my spirit vpon all flesh.* *Faius.*

9. Quest. *Why it is added by the holy Ghost, which is giuen vs.*

1. The spirit of God is mentioned as the efficient cause of this worke: the loue of God

is said to be shed in our hearts by the holy Ghost, because the spirit of God doth worke vnto our soules, that we are the sonnes of God, Rom. 8. 16. *Quando Deum, &c. inuocamus in ipso charitatem Dei, &c.* the spirit of God maketh vs to vnderstand and feele his loue toward vs.

2. And this worke is ascribed to the spirit, not excluding the Father and the Sonne, whome this loue toward mankind doth concerne: but the Apostle here meaneth not the persons, because election is giuen vnto God the father, and Redemption vnto the Sonne, so loue is the proper worke of the spirit: both perswade vs to feele the loue of God, and make vs to loue againe.

3. And here we are not to vnderstand onely the gifts of the spirit, but the spirit, which dwelleth in vs, not in his essence, which is infinite, but by his diuine power working, directing, conuerting *vel Deum, vel Christum habentem, &c.* as the spirit *non solum dicitur communicari sed per ea in nobis habitare, &c.* doth not only communicate his gifts vnto vs, but so by them dwelleth in vs.

4. In that the holy Ghost is said to be giuen vs, thereby is signified *quodnam principium inscribat, &c.* that we haue obtained the spirit not by our owne merits, but by the free loue of God: *Occumen.* and the person of the holy Ghost is noted in that he is said to be giuen, and the giuers are the Father and the Sonne. *Hug. Cardi.*

10. Quest. How Christ is said to haue died according to the time.

1. Some doe referre these words to the former clause, and read thus, *Christ when we were weake according to the time:* that is, we were weake in the time of the Law, when grace appeared not: so *Chrysost. Theodor.* and *Erasmus* thinketh this is added as a mitigation of their infirmity: but it is against the Apostles vse to qualifie the corruption and vnkindnesse of our nature: neither speaketh he to the Gentiles, that had not the law as well as the Iewes.

2. The most doe apply it vnto the latter clause, that Christ died in his time: and here are diuers opinions. 1. Some vnderstand it of the short time which Christ did continue, namely but three daies. *Ambrose* so readeth, but that true being alleaged for Christs resurrection, is not fully expounded of him here. 2. *Sedulius* thus interpreteth it, *in vltimo mundi tempore mortuus est*, because he died in the last and age of the world. According to the time, that is, he died temporally in the flesh which is mortall: for eternity knoweth no time. *Hieron.* 4. *Hierom* also and *Aug.* referreth it to the opportune time: Christ died in a fit time, when the world stood most in need of his redemption. But the best exposition is, that Christ died in the fulnesse of time, as the Apostle speaketh, Gal. 4. 4. the time decreed and appointed of his father: thus expounded *Theodor.* and *Theophil. tempore decenti & destinato*, in a meete time, and appointed of God: so also *Beza, Perkins* with others.

11. Quest. Of the meaning of the 7. v. *One will scarce die for a righteous man, &c.*

1. The *Syrian* interpreter readeth in the first place, *scarce will any die for the wicked*: which reading *Beza* seemeth not to mislike, but that all the Greeke copies are otherwise: and I thinke the Syrian hath one word by the writers mistaken for an other, because of some similitude in the Syrian tongue: and thinketh it should rather be read according to the Greeke copie, *for the righteous*, not *for the wicked*.

2. Some doe take here these two, the righteous, and the good, to be *one* and the same: and some confounding these two, doe not vnderstand these words of the person of the iust and good man, but of the cause: *Hier. epist. ad Alg.* and so this should be the sense, that though scarce and seldome, yet sometime men may be found to die for a iust and good cause: some likewise taking these two for one, apply it vnto the person of the righteous good man, *Chrysost. Lyran. Tolet. Pet. Loin.* But the Apostle first saying *negatiuely*, *scarce die*, and afterwards using a kind of correction, that *one may die for a good man*, doth euidently distinguish these two clauses.

3. The most then doe diuide these two, and take the iust and righteous, and the good to be diuersly taken by the Apostle.

Hier. epist. 151.

1. Wicked *Marcion*, as *Hierome* reporteth, by the *iust* did vnderstand the God of the olde Testament, for whome fewe offered themselues to death: by the *good* also God of the new Testament, that is Christ, for whom many are found ready to die. But this opinion beside the blasphemie thereof in making two diuers Gods, and authors of the Old and new Testament, containeth apparant absurdity and falshood: for both many gaue their liues

for

the old Testament in the defence of the law of God, as the three children, Daniel, and many in the time of *Antiochus Epiphanes*, as the history of the Maccabees testifieth: and beside, many thousand Martyrs are found to haue died for Christ: whereas the Apostle speaketh of very few, that will die for a good man.

2. *Aretius* contrariwise by the *iust*, vnderstandeth Christ, and by the *good*, the Father, of whom Christ testifieth, that none is good but God. But if Christ be this iust one, for whom so many thousand Martyrs willingly gaue their liues; how saith the Apostle, that *scarse any will die for a iust man?*

3. *Ambrose* by the *iust*, interpreteth the Law and the old Testament, by the *good* Christ, and the new Testament: for few Martyrs are found in the old Testament; and many in the new. But beside that it is against the scope and mind of the Apostle, to vnderstand this of dying for Christ, who by this comparison setteth forth the loue of Christ, who died for euill men, euen by his enemies; whereas few are found ready to die for the righteous and good: the words of the Apostle will not beare this sense, who in saying *for a good man it may be, that one dare die*, noteth the rarity and fewnes of them: whereas many thousands haue died for Christ in the New Testament.

4. Some by the *iust*, vnderstand the vertuous, by the *good* the innocent, for whome one may die in commiseration and pity toward him. *Haymo, Thom. Aquin. Gorhan*: or because innocencie is fauoured of men, *iustitia habet aliquid generositatis*, iustice hath some rigour and severity in it. *Hug. Cardinal.* But a man cannot be iust, but he also must be innocent: these two then are not thus distinguished.

5. *Caietane* vnderstandeth by the *iust*, an ordinary, vertuous, or righteous man: by the *good* some excelling in the works of supererogation: for such one perhaps dare die. But such works of supererogation we acknowledge not: all that a man hath is too little for himselfe; he hath no superfluity to supererogate vnto another.

6. *Osiander*, and *Emmanuel Sa*, doe vnderstand in both these clauses, the things, not the persons: and the first they expound of iust punishment, which none willingly suffereth: in the second the good and honest cause, for which one may be found ready to die. But the phrase *to die for the iust*, will not beare that sense: a man is not said to die for iust punishment, but by it, or with it: and yet in this sense some haue been found, which willingly suffred their iust punishment, as the theif conuerted vpon the crosse, who said vnto his fellow, Luk. 23. 41. *we are righteously here.*

7. The best interpretation then is, that by the *iust* we vnderstand such an one, as is in himselfe righteous and vertuous man; by the *good* such as haue deserued well of vs, that are liberall and bountifull men, from whom we haue receiued good: so *Beza* interpreteth, one that is profitable to him: of whom he hath receiued good. *Genesius*, in also *Gotherus* a Poetish writer: and some by the *good* vnderstand such as are deare vnto them, as their children, parents, friends, country: as some such were found among the Romans, that gaue their liues for their friends and country. *P. Mart.* And this exposition may be confirmed by the opposite part: that Christ died for vs being sinners, v. 8. yea his enemies, v. 10. whereas men will not die for the righteous, and hardly for their friends.

12. Quest. *Of the difference betweene Christs dying for vs, and those which died for their country.*

We read in the forren histories of the Gentiles, that some haue giuen their liues for their country: as *Codrus* for the Athenians, *Menoeius* for the Thebanes, who killed himselfe and fell among his enemies for the deliuerance of his country: so *Curtius* threw himselfe into a gulph to preserue Rome from the pestilence. But there was great difference betweene the death of these and of Christ. 1. They were not innocent as Christ was, and therefore as their life was not so holy, so could not their death be so precious, nor their person so honourable. 2. They did not willingly offer themselues vnto any iudge to be condemned, as Christ did: but in other manner and sort auenturated their liues. 3. They did it not of loue, but of vain-glory and desire of praise. 4. They by the instigation of Sathan were moued so to doe, hauing no cogitation thereinto please God: but Christ gaue himselfe to death in obedience to the will of his heauenly father. 5. They at such time gaue their liues, when as their case was desperate, and so were impatient to abide the extreame bands: and they died beeing mortall men, that could not liue long, as *Solon*, when he encouraged the citizens to take armes against *Pisistratus* the tyrant, being asked, what

make him bold to make answer, that olde age had bene new to him could not live long. But Christ died for vs, having no necessitie to die in himself. 6. Their death was glorious and honourable vnto them: but Christ offered himself to the ignominious and shamefull death of the crosse. 7. They died for a temporall deliuerance: but we by Christs death were eternally deliuered. 8. And that which maketh the greatest honour of all, they died for their countrey and friends: but our blessed Sauiour for his enemies. *Rhetyr. Pareus.*

Origen addeth further, that although there may be found among the heathen that died for their countrey, yet there is none of them, which died for all the world as Christ only did; which by his death, *veniam mundi peccata absolut*, did absolue all the world of their sinnes.

13. Quest. *Of the greatnes of the loue of God toward man in sending his Sonne Christ to die for vs.*

The exceeding great loue of God is set forth by three circumstances, what they were for whome Christ died, sinners and enemies to God; what Christ was, that suffered, euen the Sonne of God; and what he endured and suffered, euen to die for them.

1. The condition of them for whome Christ died is set forth by three names: they are said to be weake, as not able to helpe or deliuer themselues, *vngodly*, as they which had left the worship of the onely true God, and had defiled themselues with idolatry; *sinners*, which had euery way transgressed the law of God: *Tolet. annot. 10. Origen* here comprehendeth all kind of sinners: for either one of ignorance, and infirmitie sinneth, and he is called weake: or he is an obstinate and malitious offender, who is called the sinner. Sinners in Scripture are said to be those, not which commit any sinne, but those in whome sinne dwelleth and raigneth: 1. Ioh. 3. 3. and such were we by nature, *Rez.* yea we were not onely sinners, but enemies vnto God: which setteth forth his loue so much the more, that he sought our good, not onely hauing euill, but also aduersaries vnto him: So that while we were sinners, and so God hated vs in respect of our sinnes, yet at the same instant, *amabat secundum quod opus suum*, he loued vs, as his owne worke. *Gloss. ordin.*

2. Gods loue further appeareth in sending his owne Sonne into the world: nothing is dearer to a man, then his owne sonne: and therefore Gods loue doth herein most shew it selfe, in that he sent not either Angel or Archangel, or any other of his glorious creatures to die for vs, but his owne sonne. *Martyr.*

3. And this Sonne of God was he not only made man for vs, and lived in the flesh, and suffered many things for our sake, but he died for vs: it had beene a sufficient demonstration of his loue, to haue humbled himself, to take vpon him the nature of man, and to walke and conuerse among sinfull men: But in that he died, and that for his enemies, it sheweth an vnspeakable loue. Here is no greater loue among men, then when one bestoweth his life for his friends: Ioh. 15. 13. But Christs loue here exceeded, that he gaue his life for his enemies. *Gorhan.*

14. Quest. *Whether mans redemption could not otherwise haue been wrought, then by the death of Christ.*

1. It was not necessarie that Christ should die for our redemption, either by the necessity of *coaction*, as though God had been by some vrgent occasion compelled thereunto: for God is not forced, he worketh most freely, nor yet by necessitie of nature: as it is impossible in the diuine nature, that God should lie, or be vniust: but no externall work doth he by God proceeding from the necessitie of his nature: there was then no absolute necessitie, that Christ should die for vs, nor yet any hypothetical or conditionall necessity, the ordering considered; namely, the saluation of man: for it had beene possible for God by other meanes then by the death of his Sonne, to haue wrought the saluation of man.

Neuertheless it is necessary, that Christ should die for mankind, the wisdome and counsell of God considered; because there was no other way whereby the greatnes of the loue of God could be shewed vnto man, then by giuing his owne Sonne to die for vs. *Ex Matth.* there might haue been an other way, in respect of Gods power, to whome all things are possible; *sed nullus longue miseriæ finis melior*, but none more conuenient in regard of mans misery: for what can more comfort vs, & deliuer vs from dospaire, then that it pleased God, that man like vnto vs should die for vs? *Iosephus*, and though there might haue been an other way found out, *ad liberandi*, to deliuer man, *humanum non redimendi*, yet no other way of redeeming man, *Gorhan.* for man could not properly be said to be redeemed, vnlesse he were

some had beene paied, and the punishment due vnto man satisfied, which was by the death of Christ.

15. Quest. *Wherein the force of the Apostles reason consisteth saying, Much more being reconciled we shalbe saued by his life, v. 9.*

1. The *ordinarie glosse* thus collecteth because it is more to take away sinne, then *iustos & sanctos facere, seu saluare*, to saue those that be iust, and saith he worketh as though this were the Apostles argument; it was an harder matter to worke our iustification, which was done without vs, then now to purchase saluation, whereto man him selfe worketh. But this is farre from the Apostles meaning, to make men thereat worke with Christ in the matter of iustification: for he ascribeth all hereunto the death and life of Christ.

2. Wherefore the force of this comparison, beeing from the greater to the lesse, consisteth in these three points. 1. For whom God hath done this. 2. How he hath wrought it. 3. And what.

3. The first is obserued by *Chrysostome*: he iustified vs by faith in his blood, when we were enemies, now *amici factis sumus*, we are made his friends, and therefore he will much more saue vs.

4. The next is obserued by *Oecumenius*, and *Chrysostome* also toucheth it: it is not necessarie, *vt posthac filius moriatur*, that afterward the Sonne should die any more: if then iustification be already wrought for vs, which required Christs death; much more now shall we obtaine the perfecting of saluation, to the which Christs death againe is not required. *Pareus*, and before him *Gorrhan*, doe place the comparison in the opposition betweene life and death: if he could iustifie vs by dying, *multo magis viuens, &c.* much more beeing aliue can he saue vs.

5. It is more to iustifie and reconcile sinners, then to saue them beeing iustified. Christ hath done the first, much lesse need we doubt of the second: *Pet. Matt.* But *Lyranus* hath here a corrupt glosse, giuing this reason, why it is a greater worke to iustifie a sinner, then to glorifie him beeing iustified, because one cannot merit his iustification: but he that is iustified may *per gratiam mereri de condigno vitam beatam, &c.* may by grace deserue of condignity a blessed life, &c. This is contrary to the Apostle, who saith, Rom. 6. 23. *That the gift of God is eternall life, &c.* it can not then be any wise merited.

6. Now saluation is ascribed to the life of Christ, not as though the life of Christ rising from the dead were the price of our redemption, but because Christ by his resurrection and life did perfect our saluation: and now he euer liueth to be an intercessor for vs vnto his father, and to bring vs vnto glorie: wherefore to finish and make perfect our iustification, the life of Christ and his resurrection must be ioyned with his death and suffering: as the Apostle concluded before in the very last words of the former chapter, *Pareus.*

16. Quest. Why the Apostle saith, *not onely so, but we also reioyce in God, v. 11.*

1. Some doe make this connexion: that we onely shall not be saued by Christ in the life to come, but now also reioyce in the hope thereof, *Lyran. Gorrhan.* and before them *Theodoret* likewise. *Anselme* we glory in this, *quia considerauimus nos futuros cum illo in gloria*, we consider we shall be with him in glory.

2. *Oecumenius* giueth this sense, least any might thinke it a shame vnto vs, that we could not be otherwise redeemed then by the death of Christ: the Apostle addeth that we neede not be ashamed thereof, but rather glory therein, because it was a signe of the great loue of God, that he spared not his owne Sonne for vs.

3. Some referre it to our glorying in tribulations, *Sa.*: but it is more to glory in God, then to reioyce in tribulation.

4. But the Apostle here setteth downe the highest degree of the reioycing of Christians: they doe not onely reioyce vnder the hope of glory, nor in tribulation, which two degrees the Apostle mentioned before, ver. 2. but they reioyce in God: which is to reioyce, *quod Deum propitium habeas*, that thou hast God thy mercifull father, *Pareus. Iactare, Deum habere patrem, &c.* to boast, that we haue God our father, protector, and defender. *Talet. gloriamur Deum esse nostrum*, we reioyce, that God is ours: *Caluin. gloriamur de ipsius in nos clementia*, we glory of his clemencie and loue toward vs, *Osiander.* And thus the Apokle here amplifieth three effects of iustification, before propounded, v. 1, 2. to haue peace with God, to stand in the state of grace, and to reioyce: so here he saith we are recon-

reconciled by his bloode, then we are saued by his life, and so haue a perpetuity and certeyntie in our state, and we dare also glory in God. *Parens.*

17. Quest. *Whether any thing ought to be supplied in the Apostles speach,*

v. 17. *As by one sinne entred into the world, &c.* 1. Some doe thinke that the reddition of this similitude is wanting: for vt ergo, *sic by one, &c.* should answer the other purpose, *&c.* Origen giueth this reason thereof, that S. Paul omitted the other part: *Sic by one mans obedience many righteous are, propter negligentiores,* least the negligent and carelesse sort should haue presumed too much: but this can be no reason, because the Apostle both before and after doth presse as much, that we obtaine life and righteousnes by Christ.

2. *Bullinger* consenteth with *Origen*, that there is in this speach of the Apostle an *Anakoluthon*, some inconsequence: and that he omitted the other part, through vehemencie.

3. *Erasmus* thinketh, that here is an *anantapodoton*, a comparison without a reddition: which he would haue vnderstood by supplying the word *sic ita*, in the particle *sic*, and *death by sinne*, that is, so death came by sinne, *ita peccatum mortem intulit*: but all this belongeth to the proposition or first part of the comparison: *As sinne came in by one, and death by sinne*: the reddition must be, *ita* so righteousnes came in by Christ, and life thereby: for otherwise there should be small coherence in the words.

4. *Tolet* thinketh that the reddition is included in those words in the ende of the 14. v. where Adam is said to *be the figure of him that was to come*: insinuating thereby, that life and righteousnes came in by the second Adam, as sinne and death entred by the first.

5. But their opinion seemeth to be better, which supply the reddition of this comparison concerning Christ in the words following: *Origen* referreth vs to those words, v. 15. *the gift is not so as the offence*: but I rather with *Bez.* and *Parens* thinke, that the second part of the comparison is suspended by a long parenthesis in the words comming betweene vnto the 18. and 19. verses, where the Apostle setteth downe both parts of the comparison.

18. Quest. *Who was that one by whom sinne entred into the world,* v. 12.

1. *Ambrose*, and *Hieromes* vpon this place, by this *one man* would vnderstand the woman, because the beginning of sinne came in by her: as Ecclesiastic. 25. 26. it is saide, *of the woman came the beginning of sinne, and through her we all die*: and S. Paul saith, 1. Timothi. 2. 14. *Adam was not deceiued, but the woman was deceiued, and was in the transgression*: But the woman here is not vnderstood; seeing the word is put in the masculine gender: and thus it is that from the woman came the beginning of sinne, by the seducing of man: but the Apostle here speaketh of the propagation of sinne, which was by the man, not by the woman. *Peter.*

2. Some will haue both the man and woman here vnderstood, which both made as it were but one: as when the Lord said, *Let vs make man according to our owne likenes*, both the man and woman are vnderstood. *Parens*: so also the *ordinaria gloss. quia mulier de viro, & viri* [illegible] *vna caro*, because the woman is of the man, and both made but one flesh.

3. But by this *one* we better vnderstand Adam: though both our parents sinned, and the man was seduced and deceiued by the woman, yet the man onely is named: 1. Not because the man is the head of the woman, and so the sinne of the woman is imputed to the man, because he might haue corrected her. *Hugo.* 2. Nor because the man perfected the sinne of the woman, which if he had not consented, had not beene finished: so the woman was *principium incompletum*, was the incomplete or imperfect beginning of sinne, the man was the complete and perfect beginning, *Gerrhan.* 3. Neither is this the reason, because the Apostle *consuetudinem tenens, &c.* doth followe the custome which ascribeth the succession of posterity to the man, not to the woman, *gloss. ordinar.* 4. But this indeede is the reason, the Apostle here sheweth not the order how sinne entred simply into the world: for the woman sinned first, and before the woman the serpent; but how sinne was propagated into mankind: now *posteritas ex viro, non ex mulere nominatur*, the posteritie is named of the man, not of the woman: as the Apostle saith, 1. Cor. 11. 8. *The man is not of the woman, but the woman of the man*: to this purpose *Origen*, so also *Pet. Mart. ex quo tanquam principio peccatum per propagationem traductum fuit, &c.* by the man as the first beginning sinne was traduced by propagation: the Apostle then here speaketh of the beginning of the propagation of sinne, not of the beginning of [illegible]

ductio[illegible]

duction, which was by the woman, or of imitation, which was by the deuill: who was a lier from the beginning, *and the father thereof*, Ioh.8.44. not by propagation, but by seduction, and imitation, *Mart.*

Quest. 19. What sinne the Apostle speaketh of here, originall or actuall; *by one man sinne entred.*

1. Some vnderstand here originall sinne, whereby the nature of man is corrupted, and not actuall: *actuale non per vnum, sed per plures intrat*, because actuall sinne entreth by many, and not by one, *Gerrhan.*

2. Some comprehend here sinne generally, both actuall and originall: this word sinne, *non solum complectitur vitium originis, sed omnia mala quæ ex eo sequuntur*, doth not only comprehend the originall corruption, but all other euills, that come from thence, &c. *Martyr.* but of the propagation of originall sinne, the Apostle speaketh afterward in the ende of the verse, *in as much as all men haue sinned, &c.*

3. Wherefore the Apostle here vnderstandeth, the actuall sinne which Adam committed: for the word is put in the singular number, and hath the article prefixed before it, ἁμαρτία. which sheweth some particular sinne: and afterward the Apostle calleth it παράβασιν, transgression, and παρακοὴν, disobedience: which must be vnderstood of Adams transgression: which was in him actuall, but originall in respect of vs, because it was the fountaine of all sinne: but it was not originall sinne *passiue*, passiuely: as now we call that originall sinne, which is the corrupt nature of man, issuing from Adams sinne, *Parens*: this sinne of Adam, in respect of him, was *peccatum personale*, a personall sinne, but as thereby the whole nature of man was corrupted, it was *peccatum naturæ*, the sinne of nature, *Faius.*

4. Neither are we here to vnderstand all the actuall sinnes, which Adam committed, but onely for his transgression in eating of the forbidden fruit: for like as the sinnes of parents now are not transmitted to their children, so neither were all Adams sinnes propagated to posterity, but onely the first, betweene the which and his other sinnes this is the difference: that by the first, *bonum naturæ*, the goodnes of nature was lost, by the other, *bonum gratiæ personalis*, the goodnes and grace in Adam was taken away: And though Adam repented of his sinne, and so were deliuered from the guilt thereof, yet because that was a personall act, it extendeth not beyond his person: the corruption of nature could not be healed by his repentance. *Perer. disput. 6. numer. 19.*

Quest. 20. *How sinne is said to be entred into the world.*

1. *Origen* by the world vnderstandeth, *terrenam & corporalem vitam*, the terrene and carnall life, to the which the Saints are crucified: but *P. Mart.* reiecteth this interpretation vpon this reason, that by this meanes the Saints should not haue originall sinne, if they be not comprehended vnder the name of the world.

2. Some doe take the world for the continent and place of the world: but this is reiected by *Pererius numer. 32.* vpon this reason, because sinne did not in that sense first enter into the world by Adam: for before him sinned the Angels that fell, and the woman, that was first deceiued.

3. Neither by the world, can we well vnderstand paradise: for the woman had first sinned in Paradise, before the man had consented.

4. Therefore by the world we better vnderstand by a figure the inhabitants of the world: the thing containing is taken for that which is contained: *totum genus humanum*, all mankind is here signified, *Gerrhan, Martyr*, with others: as afterward the Apostle expoundeth himselfe, by the world vnderstanding all men. And thus sinne entred into the world: first Adam sinned being in and a part of the world, and in him all mankind sinned, being then in his loynes.

21. Quest. *And death by sinne: what kind of death the Apostle speaketh of.*

1. *Ambrose* here vnderstandeth onely the death of the bodie, when the soule is separated from the bodie: *There is an other death* (saith he) *which is called the second death in hell, quam non peccato Adæ patimur, sed eius occasione propriis peccatis acquiritur: which we suffer not by reason of Adams sinne, but by occasion thereof, it is procured by our sinnes:* so *Ambrose* is herein deceiued, for Adam was threatned to die the same day he should eate of the forbidden fruit, Gen.2.17. but he died not then the bodily death: *Augustine*, who seemeth

to be of the same minde with *Ambrose*, that the death of the body only was threatned, not the second death, *quod eam Deus occultum esse voluit propter dispositionem nouæ Testamenti*, which God would haue kept secret because of the newe Testament, wherein it should be manifestly declared: *Augustine* (I say) thus answereth this reason, that although Adam and Eue did not that day die the corporall death, yet because from that time forward *mutata in deterius & vitiata natura*, their nature decaied and was corrupted, and the necessitie of death was brought in, they then beganne to die, &c. and *Ambrose* to the same purpose saith, that there was after that no day nor houre, wherein they were not *mortis obnoxij*, subiect to death. But the words of the text *morieudo morieris*, in dying thou shalt die, doe seeme to imply an actuall death which then they should die, not a potentiall onely. *Pererius* is of the same opinion, *numer.* 38. that S. Paul here speaketh of the death of the body: because after our parents had eaten of the forbidden fruit, the Lord said to Adam, *Dust thou art, and to dust thou shalt returne:* But this is no good argument, they were subiect to the death of the bodie, *Ergo*, to no other death.

lib. 13. de ciuit. Dei, c. 13.

2. Some were of opinion, that the spirituall death is here onely meant, because they did not the same day die the death of the body, but liued 900. yeares after: so *Philo lib. de alleg. leg. Mosaic.* and *Eusebius lib. 1. in Genes. Gregor. epistol. 41. ad Euleg.* the *Pelagians*, to whom consenteth impious *Socinus*, were also of the same opinion, that the spirituall death onely must be here vnderstood, but vpon an other reason, because they thought, the death of the body to be naturall: But neither of these reasons conclude: not the first, for the same day they became mortall, though actually they did not: nor the second, for Adam being created according to Gods image was made immortall, he was not then mortall by nature.

3. *Pererius* hath here an other conceit by himselfe, that the death of the soule was also a companion of originall sinne, if it be taken onely for the separation of the soule from God, and the priuation of eternall life, but not as it signifieth beside the euerlasting torments of hell, *numer.* 39. But 1. this assertion includeth a contradiction, for if the death of the soule depriue sinners of eternall life, it consequently casteth them downe to hell. 2. Seeing Christ the second Adam deliuered vs from that thraldome, whereunto we were brought by the sinne of the first Adam, and he hath redeemed vs from the torments of hell, it followeth that by Adams transgression we were made guilty of hell.

4. Wherefore the sounder opinion is, that sinne brought into the world the death both of body and soule: as *Haymo* well interpreteth, *mors animæ & corporis in omnes hominis pertransijt*, the death both of the body and soule went ouer all men, &c. *Origen* giueth this reason, these two kinds of death are here signified, *quia corporalem mortem umbram illius dixeris, &c.* because you may call the corporall death a shadow of the other, namely, the death of the soule: that whersoeuer that inuadeth, the other doth necessarily follow, &c. he thinketh the death of the soule to be here specially meant, as in that place of Ezechiel. *The soule that sinneth, shall die*, but so, as the corporall death must necessarily follow: *Theophylact* reason concludeth as much, who saith by the sinne of one, sin and death inuaded the world, *abcessisseq; hominis vnius, id est Christi virtute:* and both are remooued and taken away by the vertue and strength of one, that is Christ, &c. Thus then the argument is framed, what is recouered in Christ, was lost in Adam, but Christ restoareth vs both to the eternall life of the soule, and the life of the body in the resurrection: therefore by Adams transgression we died both in body and soule, *Pareus, Pet. Martyr* addeth further, that as there is a double life, of the soule, whereby we seeke such things as are heauenly and spirituall, and of the body, which seeketh those things, that concerne the preseruation of the body: so *vtramq; hanc vitam mors inflicta propter peccatum sustulit:* so both these liues death inflicted by sinne hath taken away: *Fains* giueth this reason, in Adam we are the children of wrath, now the wrath of God inuadeth not the bodie onely, but the soule also.

By death then here we must vnderstand, first the spirituall and eternall death of the soule, which is to be cast out of Gods presence into hell, whereunto all are subiect without the mercy of God in Christ: secondly, the death of the body, which is the separation of the soule from the bodie: thirdly, all the forerunners, and consequents of both these deaths, as sickenesse, weakenes, corruption in the bodie, griefe, horror, despaire, and such like in the soule. *Pareus.*

Quest. 21.

Quest. 22. *Whether but the death of the bodie be naturall, or inflicted by reason of sinne.*

1. *Seneca* hath this saying, *mors bonum ipsum est ex sua natura*, death is the nature of man, not a punishment: and of the same opinion seemeth *Iosephus* to be, who writeth, *lib. 2. antiquit.* that Adam if he had not sinned, *futurum fuisse absque omni vitio ut diu viveret*, should haue had a long life, and a slow old age, &c. he thinketh then, that he should haue died, though it had been long first. The *Pelagians* also were in the same errour, that Adam was by reason of his nature subiect to death, not because of sinne. *Augustine* reporteth their opinion, *lib. de peccat. merit. c. 9.* and wicked *Socinus* agreeth with them, that death is naturally incident to men, as to other beasts: and that Adams posterity is subiect to death, *propter propagationem generis, non imputationem peccati*, because of the propagation of their kind and nature, not for the imputation of sinne.

2. But this opinion is directly confuted by the Scriptures. 1. Man was at the first created according to Gods image: then as God is immortall, so man if he had not sinned, should also haue beene immortall. 2. The Apostle saith, Rom. 6. 23. *The wages of sinne is death*, he speaketh of death in generall, every kind of death both spirituall and corporall, is the reward of sinne. 3. The propagation of sinne doth indeed bring with it also propagation of death, as the Apostle here saith, sinne entred by Adam, and death by sinne: if sinne then had not entred, neither should death haue entred.

3. But thus it is obiected on the contrary, that death to mankind is naturall, and not brought in by sinne.

1. *Obiect.* The body of man is compounded of dissonant and contrarie qualities, and therefore naturally is apt to be dissolued, and if there be a naturall aptnesse and power to die, there should also haue followed a naturall act of dying.

Answ. 1. *Peronius* answereth, that indeede, if man be considered, *secundum mediam naturæ conditionem*, according to the bare and naked condition of his nature, he was by nature mortall, as other creatures: but being considered as he receiued a supernaturall grace from God, death was not naturall, but a punishment of sinne, *Peron. num. 34.* But this answere is insufficient and vntrue: for there should not haue beene so much as any possibility of death in the world if sinne had not entred: he then answereth onely concerning the act of dying, which should be suspended by a naturall gift, he taketh not away the possibility of dying: and this supernaturall gift was no other then the dignity and excellencie of mans nature made by creation immortall, if he had not sinned. 2. Wherefore our more full answer is, that mans body, though consisting of diuerse elements, yet was made of such an harmonicall commixtion and temper, as no dissolution should haue followed, if he had not sinned: such shall be the state and condition of our bodies in the resurrection.

2. *Obiect.* If death be the punishment of sinne, God should be the author of death, because he is the author of punishment.

Answ. 1. *Peronius* saith, that God is not directly the cause of death, but either *consequenter*, by way of consequent, because he made man of a dissoluble matter, whereupon death ensueth: or *occasionaliter*, by way of occasion, because he tooke away from man that supernaturall gift whereby he should haue beene preserued from mortality: but God *effectiuè*, is not the efficient cause of death, which is a mere priuation. But this answer also is insufficient: neither should death haue followed by reason of any such dissoluble matter, if Adam had not sinned: neither needed there any such supernaturall gift, beside the priuiledge and dignity of mans creation. 2. Wherefore we answer further, that as God created light, darkenes he created not, but disposed of it: so he made not death, but as it is a punishment, God, as disposer rather, and a iust iudge, then as author, inflicteth it.

3. *Obiect.* Christ died, and yet had no sinne, therefore death is a naturall thing, not imposed as a punishment for sinne.

Answ. 1. *Origen* here answereth, that as Christ knewe no sinne, yet *per assumptionem carnis dicitur factus esse peccatum, &c.* yet by the taking of our flesh he is saide to be made sinne for vs, so also he died for vs, &c. the death then which he vndertooke was not a punishment vpon him, in respect of his owne sinne, which he had not: but of ours, which was imposed vpon him. 2. *Origen* saith further, *mortem, quam nullo debito, (homo, non homo) suscepit*, the death to which he ought to none, he did willingly vndertake, not of necessity: so Christ himselfe saith, *I haue power to lay downe my life, and power to take it againe.* 3. Adde

here-

hereunto, that *mors in eum imperium non habuit, &c.* death had no power or commaund over him, *Mart.* for he rose againe from death triumphantly, which sheweth that he yeelded not vnto death of necessitie, for then he could not haue shaken off so soone the bands of death againe.

Quest. 13. Of the meaning of the Apostle in these words, *in whom all haue sinned*, and of the best reading thereof, v. 12.

1. *Erasmus* will haue the words ἐφ᾽ ᾧ, to be interpreted, *eo quod*, or *quandoquidem*, in so much, or because: so also *Caluin*, *Martyr*, *Osiander*, and our English translations: and *Erasmus* reason is, because the Scripture vseth an other phrase in that sense, as 1. Cor. 15. 22. In Adam all die, the words are not ἐν ᾧ, but ἐν τῷ. But this reason may be easily taken away: for sometime in Scripture the preposition ἐν, is taken for in, as Heb. 9. 17. *Testamentum in mortuis confirmatum*, the testament is confirmed in the dead, *Beza*: and Heb. 9. 17. ἐπὶ νεκροῖς, *in mortuis*. And this interpretation of *Erasmus*, is the rather to be misliked, because he would not haue this vnderstood of originall sinne, but of euery mans proper and particular sinnes, as *Theodoret* before him, and so we should want a speciall place for the proofe of originall sinne.

2. Wherefore the better reading is, *in whome*, that is, in Adam all haue sinned, so read *Origen*, *Chrysostome*, *Theodoret*, *Oecumenius*, *Theophylact*, whom *Beza*, *Pareus* follow: and there are three things, which may serue for the antecedent to this relatiue, in whom, either sinne or death, or that one man, namely Adam before spoken of, but not the first, because sinne in the Greeke tongue ἁμαρτία is of the feminine gender: and so cannot answer vnto the Greeke relatiue, which is of the masculine gender: nor the second: for it were an improper speach to say in that which (death) all haue sinned: for as *Augustine* saith, *in peccato moriuntur homines, non in morte peccant*, men die in sinne, they haue not said to sinne in death: and so *Augustine* resolueth, that *in prima hominis omnes peccasse intelliguntur*, all are vnderstood to haue sinned in the first man Adam, &c. and to this purpose *Augustine* in the same place alleadgeth *Hilarius*.

August. lib. 4. cont. 2. epist. Pelag. c. 4.

Quest. 14. Whether the Apostle meane originall, or actuall sinnes, saying, *in whom all haue sinned.*

1. *Erasmus* in his annotations vpon this place, contending that it should be rather read, *for as much as all men haue sinned*, then, *in whom all men haue sinned*, thinketh that this place is not vnderstood of originall, but of actuall sinnes: who although he professe, that he is an enemie to the heresie of the Pelagians, which denie originall sinne: yet contendeth both by the authoritie of the Fathers, as *Hieronme* and *Origen*, and by the scope of the place, that the Apostle must be vnderstood to speake of actuall sinnes. But all this may easily be answered. 1. Those commentaries which passe vnder the name of *Hieronme*, are verily thought not to be his, but *Augustine* coniecteth, that they might be written by *Pelagius*: that supposed author excepteth Abraham, Isaac, Iacob, that they were free from his death, namely the spirituall death of the soule, besides euen they also without the mercy of God, were subiect by nature vnto euerlasting death. 2. But *Origen* manifestly interpreteth the Apostle to speake of originall sinne: for he saith, as *Leui* was in Abrahams loynes when he payed tithes to *Melchisedech*, *sic omnes homines erant in lumbis Adae*, &c. so all men that are borne were in the loynes of Adam, and when he was expelled out of Paradise, they were expelled with him, &c. 3. Touching the scope of the place that which followeth, v. 13. *vntil the time of the law was sinne in the world*, comprehendeth also originall sinne (which *Erasmus* would haue vnderstood onely of actuall, that this place might be taken so likewise, as shall be shewed, when we come to that place.

lib. 3 de remission. peccat. c. 13.

2. But *Theodoret* goeth yet further then *Erasmus*, for he doth not onely exclude originall sinne here, applying the Apostles words onely to actuall sinne: but he thinketh further, that Adams sinne was not the cause of the entrance of sinne vpon his posterity, but the occasion onely: for they hauing sinned became mortall: and being mortall, they begat mortall children, and so were subiect to perturbations, and consequently vnto sinne, and so to death, *vim peccati non esse naturalem, &c.* that the force of sinne is not naturall: for then they which sinne shall be free from punishment, (for that which is naturall cannot be helped) *sed naturam ad peccatum proniorem esse factam*: but yet nature was made prone and apt to sinne: to this purpose *Theodoret*. But the Apostle euidently sheweth, that not onely death is entred into the world, but sinne also: for how could infants in the iustice of

be subiect vnto death, if they were not also guilty of sinne.

3. But the Pelagians goe yet a steppe further, and deny that there is any originall sinne at all, and that Adams sinne is not transfused to his posterity by any naturall propagation, but onely a corrupt imitation: which heresie shall be confuted among the controuerties.

Quest. 25. Of the coherence of these words, *(vntill the time of the law sinne was in the world.)*

1. Some make this connexion, that the Apostle directly proueth his former assertion, v. 12. that in Adam all sinned, and therefore we are subiect to death: and this is proued by the contrary: because before there was any law giuen, men were not punished for their actuall sinnes, which were then in the world: for there is no imputation of sinne where no punishment, where is no law: seeing then death was not inflicted for actuall sinne, it followeth, that it was for originall sinne, *Tolet.* But this is not the coherence, for he taketh sinne onely for actuall sinne, whereas the Apostle spoke before of originall sinne.

2. Some will haue all this verse to containe an obiection, and to be vttered by S. Paul in the person of the aduersary and obiecter: *Where no law is, there is no sinne imputed: but before Moses there was no law giuen, therefore no such sinne was imputed.* But all the words of this verse cannot containe the obiection, because the first clause, *vntill the time of the law sinne was in the world*, are contrary to the obiection: for it is affirmed that sinne was in the world, which the obiection exceepteth against: beside, Beza well obserueth, that where the Apostle speaketh in the person of an other, he inserteth some note or signification thereof.

3. *Caluin* suspendeth all this sentence by a parenthesis, which *Beza* misliketh, because it hath very good coherence with the former verse.

4. Some thinke that the Apostle here maketh not an obiection, but rather preuenteth it, and maketh answer vnto a supposed obiection: for it might haue beene thus excepted against the former words, *in whom all haue sinned*, that there was no law giuen vntill Moses, and where no law is, there is no imputation, or matter to this obiection the Apostle answereth by way of concession vnto part, that though sinne be not imputed without a law, yet sinne was in the world before the law, as it appeareth by the effects thereof, namely death, which reigned ouer all, as it followeth, v. 14. to this purpose, *Martyr, Piscator, Lyran.*

5. But this rather is the right coherence and connexion of these words with the former: whereas the Apostle had inferred, that all in Adam were sinners, and so subiect to death: lest there should be giuen of those which liued vntill the time of the law, that vnto them sinne was not imputed, because they had no law giuen them: Then the Apostle answereth this obiection, prouing that death came into the world because of originall sinne: and this will be well granted, that there was then sinne in the world before the Law. Thirdly, as also confirmeth he reasoneth thus, if death were in the world, and men subiected for actuall sinne, and not for originall: but it was not inflicted for actuall sinnes: which he proueth by two reasons, first by that which was obiected: there was no law giuen for actuall sinne, and therefore they were not imputed: secondly, by the instance of children which committed no actuall sinnes, and yet died: therefore death entred into the world because of originall sinne. *Pare.*

Quest. 26. *How sinne is said to haue been vnto the time of the law.*

1. Some doe vnderstand this sentence *indefinitely*, including also the time of the law: and expound vnto the law, vnto the end and terme of the law: for sinne was both before and vnder the law, which could not take away sinne vntill Christ came: thus *Augustine, lib. 1. de peccatorum remissione, c. 10.* and *Theodoret*, likewise *Haymo*, who vnderstandeth by the law *finem legis, & vltimum gratiæ*, the end of the law, and beginning of grace: and maketh it like vnto that speech the *Hunnes* vsed vnto *Attyla their prince*, vnto king Attyla, that is vnto his death: but the words following are against this exposition: *sinne is not imputed where is no law*, for if the time vnder the law be here comprehended, how could it be said, that then sinne was not imputed, whereas by the law it is most of all imputed.

2. *Origen* hath this singular exposition by himselfe, he vnderstandeth here not the writ, but the naturall sawe: and he supplieth the word *mortuum*, *dead*: sinne is dead vnto the time of the law, that is, till children come to yeares of discretion to vnderstand the lawe of nature, and light of reason, sinne is not imputed vnto them: As it is forbidden that a child should smite his parents, but in a boy of 4. or 5. yeare old it is counted no sinne so to doe,

and

and to this purpose he also interpreteth the word, *world*: the Apostle saith not *among us*, but in the world: because in the world there is vnreasonable creatures, which are not capable of sinne; and so he thinketh that S. Paul vnderstandeth children, which are not yet capable of reason: to this effect *Origen*. But first it is euident that the Apostle by the law, vnderstandeth the written law of Moses, as it followeth, v. 14. and againe it is too great boldnes to insert the word, *dead*: for thus we may make any sense of the Scripture.

3. Wherefore the Apostles meaning is, that from Adam vntill the law was giuen (for of the time after the law there is no question) there was sinne in the world: for though they had not the written law, yet they had the law of nature, in transgressing the which they sinned, *Lyran. Beza, Mar.*

Quest. 27. *What sinne the Apostle meaneth which was in the world vnto the time of the law?*

1. Some doe vnderstand it onely of actuall sinne, which was in the world in that time of it sinne was transgressed, though yet there were no written law giuen, *Tolet.* but it is euident, in that the Apostle maketh direct mention of infants, v. 14. which sinned not as Adam did, that is, actually, that he meaneth originall sinne also.

2. *Perarius* onely referreth it to originall sinne, which though it were knowne vnto Pagans, yet it was not by the law of nature acknowledged for sinne, so also *Anselm.* *Tolet* replyeth, that it cannot be so taken: for neither vnder the law is originall sinne imputed vnto punishment: But this reason is not sufficient: for both before and after the law did raigne ouer all, as brought in by originall sinne.

3. But it is more agreeable to the Apostles minde to vnderstand sinne here generally, both originall and actuall, yet with speciall relation to originall sinne: because the Apostles intendment is to shewe, that all are sinners in Adam, and so subiect vnto death: and this appeareth to be the Apostles meaning, v. 12. where he speaketh of the raigning of death ouer all, as well those which committed actuall sinne, as those which did not: Thus *Hyper.* interpreteth: sinne was in the world, *& originale & actuale*, both originall and actuall: *Augustine* likewise and *Theodoret* in the exposition of this place comprehend both: so also *Bez. Perer.*

Quest. 28. *How sinne is said to be imputed where there is no law.* ver. 13.

1. *Chrysostome* here reporteth the opinion of some, that make this a part of the obiection but he refuseth it: and *Tolet* addeth this reason further: because men doe not vse to obiect but that hath some shew of probability: now none could doubt whether there were sinne in the world before the law, for that was euident and apparent to all: these words therefore the Apostle vttereth in his owne person.

2. *Oecumenius* thinketh that the Apostle speaketh of the imputation of such sinnes, as were against the ceremoniall lawe of Moses, as couetting circumcision, prophaning the Sabboth, and such like: for other sinnes before the law of Moses, were both knowne and imputed vnto vs euident in the examples of Cain, Lamech, the Sodomites, which were punished for their sinnes: But the Apostle directly speaketh of such sinnes, as were in the world before the law: now the breach of ceremonies commanded by the law, was counted no transgression before the law.

3. Some by the imputation of sinne vnderstand the account made of sinne, and reputation for reputation: as the Syrian interpreter, and *Beza* in his last edition, *non putatur esse peccatum*, it is not thought to be sinne, which is referred vnto the iudgement and opinion of men: before the law came, they had no perfect knowledge of sinne, *obscurata est enim natura diuina*, the light of nature was so obscure, that men did not see their sinnes, *Mart.* so also *Oecumen.* *non reputabatur*, it was not reputed sinne: also *Melanct.* *non erant leges quæ accusarent*, &c. where no law is, sinne is not acknowledged nor accused: to the same purpose *M. Calvin*: though euen before the law their consciences accused them, and there were diuerse examples of Gods iudgements, *vt plurimum tamen sua scelera impunita erant*, yet for the most part they did winke at their sinnes, &c. That before them *Augustine* vnderstandeth is of the knowledge of sinne, because *per legem datur notitia peccati*, by the law commeth the knowledge of sinne, *lib. 1. de peccat. merit. c. 19.* *Chrysostome* also to the same purpose taketh it comparatiuely, *magnitudo peccati non erat tanta*, &c. the greatnesse of sinne was not knowne so before the lawe as afterward

the law: and *Haymo* so expoundeth *peccatum non aguoscebatur tam grave malum esse*, sinne was not knowne to be so great euill: to the same purpose *Lyranus*, *Hug. Card.* But these exposition seeme not to be agreeable to the scope of the Apostle: for to what purpose should the Apostle vse this qualification: sinne was in the world, though it were not imputed, and taken to be sinne before the law came: for the Apostle doth not here intend, to shew the effects or property of the law, but his purpose is to proove, that men before the law came, were punished with death even because of their originall sinne.

4. *Origen* taketh the imputation of sinne for the reputation, but he followeth this former sense, vnderstanding the law of nature: that in children, while yet they haue no vse of reason, and so no knowledge of the law of nature, that which they doe is not counted sinne: But the Apostle euidently sheweth in the next verse, speaking of Moses, that he meaneth here the written law of Moses: *Origen* fortifieth his opinion, that the Apostle here meaneth the lawe of nature; because if it be vnderstood of any other law, *diabolus & angeli eius videantur absolui*, the Deuill and his angels may seeme to be absolued, because they had no other law, then the law of nature. *Contra.* The Apostle speaketh not of the sinne of Angels, but of men propagated from Adam, whom he proueth all to be sinners in Adam, because they die in Adam: but in the spirits there is neither propagation, nor mortality.

5. *Ambrose* referreth this imputation of sinne vnto the opinion, which men had of God, whom they thought not to regard nor punish the sinnes of men: But the contrary is euident in Pharaoh and Abimelech, who knew they were punished for keeping Sarah Abrahams wife.

6. *Anselme* and *Peruius* doe vnderstand this to be spoken onely of originall sinne: that it was not acknowledged to be sinne, before Moses law came, by the lights of nature: though the Patriarkes and holy men it were knowne: But the contrary is prooued by the Apostle, that originall sinne was imputed to men, euen before the law was giuen, because death raigned ouer all, euen ouer children: so farre is he from saying, that originall sin was not imputed: for where death was inflicted for sinne, there sinne was imputed.

7. This word of *imputing* of sinne is taken two wayes, it signifieth either to haue the fault imputed, or the punishment: but here the latter rather, to impute sinne, is *adiudicare peccatum*, to adiudge the guilty person worthie of punishment: in this sense is the word taken, 2. Tim. 4. 16. *All haue forsaken me, I pray God it be not imputed vnto them*: that is, God doth not punish them for it: so to *Philemon*, 18. *If he haue hurt thee any thing or ought, impute it vnto me*, that is, let me satisfie for it, *Faim. Telet*: in this sense the Apostle saith, Rom. 4. *Blessed is he to whom the Lord imputeth not his sinne*, his sinne shall not be laid to his charge in iudgement. And so the Apostle saith here, where no law is, sinne is not imputed, that is, there is no punishment inflicted for sinne, but by the prescript of a law: seeing then, that the punishment of death was inflicted vpon those which liued before the law, it could not be for sinnes, which they actually committed, which had no law to punish them: therefore it was originall sin, which was punished by death: and least it might be said, that though there were no written law, whereby sinne was imputed, yet there was a naturall law, which men transgressed: and therefore were punished: the Apostle sheweth in the next verse, that euen death raigned ouer them which had committed no actuall sinne, as Adam had done, and therefore death was inflicted as a punishment not onely of actuall, but originall sinne. Rom.

29. Quest. *How death is said to haue raigned from Adam to Moses.*

Origen distinguisheth betweene the word *pertransijt*, entred or passed, which he applyed before, v. 12. and *regnauit*, raigned: death entred ouer all both the iust and vniust, but it raigned onely in those, *qui se peccato tot annorum subiecerunt*, which did giue themselues wholly vnto sinne: But the Apostle speaketh generally of all, not onely of some: that death raigned vpon all by the generalitie of death, he prooueth the generalitie of sinne: and by this word *regnauit*, hee sheweth *potentiam mortis*, the power of death, that none could resist it, *Martyr*: *instar tyranni sæuit*, it raged like a Tyrant, *Peter*.

By death, some vnderstand, *mors animæ*, the death of the soule, that is, sinne, which raigned from *Adam* vnto Moses: *Haymo*, *Hug.* but it is euident, that the Apostle in this verse distinguisheth death from sinne: and proueth by the effect, the violence of death

death, brought in by sinne, the generality of sinne also, *Origen* seemeth to vnderstand, *mortem gehennæ*, the death of hell, vnto which all descended, and therefore Christ went to hell to deliuer them: this sense followeth also the *ordinarie* glosse, and *Gorrhan*. But in this sense it appeareth not, why the Apostle should say, *vnto Moses*: for they hold, that all the iust men euen vnder the law also, went to hell. But in truth, the death of hell raigned not ouer the righteous either before the law, or after, from the which they were deliuered by Christ: therefore the death of the body is here vnderstood, which entred vpon all euen ouer infants which sinned not as *Adam* did.

13. *Vnto Moses.* 1. *Origen* by *Moses*, vnderstandeth the Law, and by the law the whole time of the law, *vsque aduentum Christi*, vnto the comming of Christ, who destroyed the kingdome of sinne: so also *Haymo*: but in that the Apostle setteth Moses against *Adam*, it is euident, that he vnderstandeth the time, when the law was giuen, and what law he speaketh of, is further shewed, v. 20. *The Law entred that offence should abound*: the dominion thereof sinne and death herby ended not. 2. Some thinke this limitation is set, because men were more afraid of death before Christs comming then after, because they had not such hope of the resurrection, *Gorrhan*, but it is an hard and forced exposition, to interpret, *vnto Moses*, vnto the comming of Christ, as is the next before. 3. Some thinke rather is said, *vnto Moses*, because then a remedy was giuen by the law in restraining of sinne: and then first is *Indoctum est dæmon regnum mortis*, the kingdome of death began to be destroied, and now euery where *gloss. ordinar.* but the lawe gaue no remedy against sinne, for sinne then abounded much more, v. 20. and the Apostle said before, c. 4. 15. *That where no law is, there is no transgression*: there is no such knowledge of sinne. 4. Therefore vnto *Moses*, betokeneth the time of the giuing of the law: *vsque ad legem per Mosen promulgatam*, vnto the law published by Moses, *glossa Lyran.* not that death raigned not after Moses also: but this is added, to shew that death in the world euen before the law, *Lyran.* and so consequently sinne: for of those greatest doubt might be made, which had died before the law, whether death entred vpon them as a punishment of their sinne.

14. Quest. Of the meaning of these words, *which sinned not after the similitude of the transgression of Adam.*

This verse hath diuerse readings. 1. Some doe referre the last words, *after the similitude of the transgression of Adam*, vnto the first part of the sentence, *death raigned*. 2. Some doe ioyne it with the next words before, *which sinned*: and of either of these there are seuerall opinions.

1. They which distinguish the sentence, and ioyne the first and last words together, as *Chrysostome*, giue this sense, that as death raigned vpon *Adam*, so likewise it raigned ouer his posterity: but others doe make this the cause of death and mortality, because they are borne like vnto Adam, that is, subiect to all infirmities, *Lyranus, Tolet. annot.* 19. They further would confirme this interpretation by diuers reasons. 1. The proposition *in* which with the like case sometimes both the Greeke, whereas an other word is, is vsed to signifie as Philip. 2. 7. *He was found in shape as a man*: and Rom. 8. 3. *In the similitude of sinnefull flesh*. The word *ὁμοίωμα*, signifieth, the verie similitude and likenesse of nature. 3. And this is most agreeable to the Apostles purpose, to shew the cause why death raigned ouer all, because they are borne sinners like vnto Adam.

Contra. 1. The Greeke word *ἐπὶ* is sometime taken for *in*, *in*, as before in the 12. vers. *ἐφ' ᾧ*, in whom: and *Tolet* himselfe in that place shewed it, that it is so vsed in other places of Scripture: *annot.* 15. 2. The word of similitude is better referred to the qualitie of *Adams* sinne, then to the conformitie in nature. 3. Neither needed the Apostle here shew the cause why death raigned ouer all: but he bringeth in this as a proofe of that which he spake vers. 12. that all sinned in *Adam*, because all are subiect to death: whereof the cause could not be, if sinne were not in them: therefore impertinent to the thing which he intendeth to proue. 4. Now further this distinction of the verse is ouerthrowen by these two reasons. 1. If the Apostle had said, *vnto those which sinned*, and should haue put to no other condition, he had contradicted himselfe, hauing said downe vers. 12. that in *Adam*, all sinned, and death therefore went ouer all: how then could he say, that death raigned ouer those, that sinned not? 2. There is no reason for the similitude of *Adams* transgression, for his sinne was actuall, so is not theirs: if he had said barely, *after the similitude of Adam*, and not added *transgression*, there had been some

death

probable

probability in it, thus to diuide the sentence. But in that he addeth, *after the similitude of the transgression*, it is more fitly ioyned to the former words, *which sinned not.*

4. Now of those which ioyne the last clause with the former words, some read them affirmatiuely, thus, *death raigned, &c. euen ouer them, which sinned after the similitude, &c.* and *Origen* reciting this reading, expoundeth it of those, which committed mortall and great sinnes, as *Adam* did: and so distinguisheth betweene the entring of death, which went ouer the righteous, and the raigning of death onely ouer those, which gaue themselues wholly ouer vnto sinne. *Ambrose* vnderstandeth this clause of Idolatery, for they sinne like vnto *Adam*, who was not free from idolatry, in forsaking the Creator. Some vnderstand it of children, that they are said to sinne after the similitude of *Adam*, *quia ex peccatore nascuntur peccatores*, because they are borne sinners of a sinner: *Gorthen.* But all these goe against the receiued reading, which hath a negatiue, *euer them which sinned not*, as also the Syrian interpreter readeth.

5. Of those which read with a negatiue, *euer them, which sinned not: Hier. I. cont. Pelag.* expoundeth it of the particular sinne of *Adam*, in eating of the forbidden fruit: that death raigned euen ouer those, which had not committed that sin: so also *Theodor.* and *Chrysost.* though he otherwise diuide the sentence, as is shewed before. But none beside *Adam* did commit the sinne: whereas the Apostle in saying, *euen ouer them also, which sinned not*, in deed, that there were some, ouer whom death raigned, that sinned after the similitude of *Adams* transgression, and some which did not.

6. *Asban. ser. 4. cont. Arr.* saith, that they sinned like to *Adam*, which committed mortall and great sinnes: they sinned not like to *Adam*, that sinned not mortally; and yet died, as Ieremie, and Iohn Baptist, that were sanctified in their mothers wombe. But in this sense the Apostle onely should shew, that death raigned only ouer those, which had committed actuall sinnes: and so he should not proue that which he said before, that in *Adam* all sinned, not only those which commit actuall, but are guilty onely of originall sinne.

7. *Oecumenius* doth interpret this place, of those, which were before the Law, which did not transgresse *in legem Adae*, against any law giuen vnto them, as *Adam* did, but onely against the law of nature: and so he seemeth to vnderstand it onely of those which committed actuall sinnes: but then the Apostles reason should not be generall enough, if he concluded not all, as well Infants, as others to be sinners in *Adam*.

8. Most of our new writers vnderstand this, *not to sinne after the similitude of the transgression of Adam*, to be *sine lege peccare*, to sinne without a law, as all they did which were from *Adam* to Moses, as well infants as men of yeares: so *Marc. Bulling. Melanct. Calu.* But this had been then a needles addition, seeing all without exception from *Adam* to Moses sinned in that manner without a law; but the Apostle in saying, *euen ouer them also*, sheweth, that there were some beside those, which sinned after the transgression of *Adam*.

9. Wherefore I preferre *Augustines* exposition, who taketh those to sinne after the similitude of *Adams* transgression, that committed actuall sinnes, and those not to sinne after the similitude, which had no actuall but onely originall sinnes: so also *Ansel. Lyran. Gorrh. Iosse inter. Haymo*, and of our new writers, *Beza, Pare. Osiand. Pisc.* with other: so also *Per.*

31. Qu. *How Adam is said to be the figure of him that was to come*, v. 14.

1. *Origen*, by *him which is to come*, vnderstandeth the next world, that as by *Adam* we all in this life become mortall, so in the next world *vita regnabit per Christum*, life shall raigne through Christ.

2. Some vnderstand this according to that place, 1. Cor. 10. 11. *All those things happened vnto them in types*: so what soeuer was before or vnder the law, were figures of those things, which should be accomplished in the times of the Messiah: *Faius*, and *Origen* also to the same purpose. But it is euident, that the Apostle compareth the person of *Adam* and Christ together, and touching those things, which were wrought and accomplished in this life, not deferred till the next.

3. *Augustine* sometime referreth, *that, which is to come*, not vnto Christ, but vnto *Adams* posterity, that such as he was after he had sinned, such was his posterity, *lib. 1. de peccat. merit. 11.* so also *Haymo* bringeth this in for one exposition, *sicut Adam peccator extitit*, as *Adam* was a sinner, so all his posterity are borne sinners: but the word being put in the singular number, and with one article, τὸν μέλλοντος, of him, or one to come, sheweth that it must be vnderstood of some speciall one, not of all Adams posterity.

4. The commentarie vnder S. Hieromes name, but falsly, hath bewrayed it selfe to haue been written by some Pelagian, whose heresie was, that Adams sinne is derived to his posterity by imitation, not by propagation: these are the words, *Adam hauing first transgressed the commandement of God, exemplum est legem præuaricari volentibus, is an example to those which will transgresse the law of God, as Christ is an example to those which will imitate him, in fulfilling his fathers will.* But wherein *Adam* is a type of Christ, the Apostle sheweth in the rest of this chap. following, where no mention is made of any such exemplary imitation.

5. Some referre this to such things as happened to *Adams* person, as *Eue* was formed out of *Adams* side being asleepe: so out of Christs side hanging on the crosse issued water and blood, the Sacraments of regeneration, by the which the Church is sanctified and saued: *Gorranus, Lyranus, Pererius:* And as *Adam* was made *ex terra virgine*, of the earth a virgin, so Christ was borne of Marie the Virgin: *Haymo.* But *Bellarmine* presseth this further, thus as *Adam* was made out of the earth being yet not accursed, so Christ of Marie, *quæ omni maledictionis ac per hoc omnis peccati expers fuit*, which was free from all malediction, and so from all sinne, &c. But beside that none of the rest, which vrge this similitude, doe straine it thus farre: but onely thus, that as *Adam* was made out of the earth, *diuina virtute*, by the diuine vertue, *Lyran. sine humano opere*, without mans helpe, *Gorran*: so Christ was borne of a Virgin, this strained and forced collection should be contrarie to the Apostle: for if Marie were without sinne, how is it true, which the Apostle said before, *in whom all men haue sinned.*

Bellar. lib. 4. de amiss. grat. c. 15.

6. Herein then *Adam* was a type of Christ, not in respect of such things, as were personall to either of them, but of that, which by them redounded to many: and this similitude and correspondencie, is *ex contrario*, by the contrary, as *Origen* well obserueth: and that in these three respects: what they are in themselues considered, what to their posterity, and wherein. 1. They were both authors and beginners, *Adam* was the beginning of mankind, *quoad esse naturæ*, in respect of the naturall generation: Christ is the beginning *quoad esse gratiæ*, in respect of the spirituall regeneration by grace, *Lyran.* 2. As *Adams* sinne did not hurt himselfe onely, but his posterity; so the grace of Christ is communicated to all his spirituall generation. 3. As death and sinne came in by *Adam*, so life and righteousnes by Iesus Christ: as the Apostle followeth this comparison in the rest of this chapter, and at large, 1 Cor. 2. 15.

Here follow certaine questions touching this comparison made by the Apostle betweene *Adam* and Christ.

31. Quest. *Of the names and tearmes, which the Apostle vseth in this comparison.*

1. In the transgression and fall of *Adam*, the Apostle vseth diuerse words and tearmes, which either expresse the cause of *Adams* fall, the ruine and fall it selfe, and the fruits: for in these three are *Adam* and Christ compared together. 1. The cause is set forth in generall tearmes, as it is called ἁμαρτία, sinne, v. 12, or παράπτωσις, transgression, v. 14. or more specially, as it is called παρακοὴ, disobedience, v. 19. 2. The fall of man is called παράπτωμα, *Lapsus*, the fall or ruine of man, v. 15. 3. The effects are either, the guiltines of sinne, called κρίμα, v. 16, or the punishment, which is either θάνατος, death, v. 12. or κατάκριμα, condemnation, euerlasting death, v. 16.

2. In the iustification purchased by Christ, are likewise expressed the causes, the worke it selfe, and the effects which follow. 1. The causes: the efficient, χάρις, the grace of God, v. 15. called also περισσεία, the abundance or redounding of grace, v. 17. the formall cause, is ὑπακοὴ, the obedience of Christ, v. 19. 2. The worke of our iustification is called χάρισμα, the gift, v. 15. δωρεὰ ἐν χάριτι, the gift by grace, v. 15. and the gift of righteousnes, v. 17. 3. then the fruit and effect thereof, is δικαίωσις ζωῆς, the iustification of life, or vnto life, v. 18.

3. But yet if we will more exactly distinguish these words, this difference may be made betweene them: these three words which the Apostle vseth, χάρισμα, δωρεὰ, δώρημα, v. 15, 16. the first signifying grace, the other two being translated the gift, doe thus differ: the first sheweth the grace and fauour, from the which the benefit proceedeth, the second is the collation of the benefit, the third betokeneth the benefit it selfe, which is conferred: as if a Prince should giue a great treasure to redeeme one out of captiuity: this fauour of the Prince is, χάρισμα, the grace; the free giuing of it is δωρεὰ, the donation; the others enioying of it, and receiuing of this liberty, is δώρημα, the benefit or gift. *Beza.*

4. So

4. So the fe other 3. words; *Iustificatio, Iustificatum, iustifying*, iustification, iustifice, doe thus differ: the first signifieth the *meritorious* Christs iustice, whereby we are iustified: the second the actuall or reall iustification, whereby Christs iustice is communicated vnto vs: the third the iustice it selfe, which is imputed and communicated vnto vs. *Tolet. annot. 24.*

Quest. 33. *Of the comparison betweene Adam and Christ in generall.*

1. *Origen* well obserueth, that this comparison, *is per genus similis per species contraria*, it is alike in the generall resemblance, but contrary in the particulars: in two things there is a generall agreement and resemblance: 1. That there is one that giueth beginning, and is the author vnto the rest. 2. *In plures aliquid diffundit*, on both sides as the beginning is from one, so there is somewhat conueied vnto many.

2. The speciall difference, consisteth in the *contrariety*, and disparity, and the excellencie: the disparitie is, that one was the author of sinne vnto condemnation, the other of righteousnesse vnto life: the excellencie is, in that the gift is not so as the offence, but much more powerfull and abundant: of both these, the disparity and excellencie, more shall follow to be added in the two next question. So then here are three things to be considered in this comparison, as *Photius* obserueth, cited by *Oecumenius*, *similitudo, contrarietas, excellentia*, the similitude or likenes, the contrarietie and disparity, and the excellencie.

3. Now whereas the Apostle from this verse vnto the 19. v. seemeth to vse diuerse iterations of the same thing, we shall finde by a diligent viewe and examination of the Apostles sentences, that he doth not repeate the same things, as *Pelagius* thinketh, *eadem repetit propter infirmas conscientias*, &c. he repeateth the same things because of weake consciences, which often thinke, that sinne is more powerfull then grace. But *Oecumenius* saith better, *nequaquam iterum atq; iterum eadem repetit Apostolus*, &c. the Apostle doth not againe and againe repeat the same things, as one would thinke, but *diligentissime copulat*, he doth most diligently couple and ioyne the principall heads together.

Quest. 34. *Of the disparitie and vnlikenesse betweene Adam and Christ in this comparison.*

The difference and disparitie betweene them is in these sixe seuerall points.

1. In the persons compared: Adam is consideted as a meere man, v. 12. but Christ was both God and man, he is called Iesus Christ our Lord, v. 21.

2. They differ in that which is conferred: Adam propagateth to his posterity sinne, and death, v. 12. Christ communicateth to his, righteousnesse and life, v. 15. 16.

3. The meanes are farre different: Adams disobedience brought in sinne: Christs obedience procureth life, v. 18. 19.

4. The persons vpon whom these things are conferred, differ: for from Adam death and sinne are deriued vpon all in generall, v. 12. 18. but righteousnesse is communicated only to those, which receiue the abundance of grace by faith, v. 17.

5. The manner how these things are conueyed, are diuerse: Adams sinne is transmitted by naturall propagation; but life and righteousnesse by Christ are communicated by grace, v. 15. the gift is by grace.

6. The sequele and endes are contrary: the offence is vnto condemnation, v. 16. but iustification by Christ is vnto life eternall, v. 18.

Quest. 35. *Of the excellencie and superioritie which the benefits by grace in Christ hath beyond our fall and losse in Adam.*

1. The first excellencie is generally in the power and efficacie of the worker: for it was necessarie that he that should ouercome sin and death, should be superiour to both: for if he had beene of equall power he could not haue dissolued Sathans worke: the strong man could not be bound but by a stronger then he, *Mart.* And more particularly this excellencie appeareth in the author and efficient cause: Adams sinne was *puius & puri hominis*, of one and the same a meere man: but the gift was *Christi hominis & Dei*, of Christ God and man: *Lyran.* that was of one, but this, *non solum patris sed filij gratia*, was not only the grace of God the father, but of his sonne, *Chrysost.*

3. Another point of excellencie is generally in the worke it selfe, and the manner of it: If sinne being a priuatiue, were so forcible vnto condemnation, much more obedience and grace of Christ, being a thing positiue, is available *fortiora, efficaciora, insuperabiliora esse*, and stronger then death, and righteousnes then sinne: *Origen. Tertull. facilius est hominem resuscitare, &c.* it is a more powerfull thing to raise one being dead, then to kill one that is aliue. *Oseand.* 3. *Chrysostome* addeth further, *magis videtur gratiæ consonum, &c.* it seemeth more agreeable to reason, that one should purchase saluation and redemption, then condemnation to and for vs others: if then that were done, which was more against reason, for one to worke an others condemnation, much more the other.

3. As our redemption and iustification by Christ is more excellent then our condemnation by Adam, in respect of the more excellent and powerfull cause, as the Apostle proueth, v. 15. as is before expressed: so it excelleth, in regard of the more excellent fruits and effects whereof sinne is declared, v. 16. that whereas one offence of Adam entred vnto the condemnation of one, in Christ not onely that sinne is pardoned, but all other our actuall sinnes *non solum illud peccatum semper, sed omnia delicta, sed & reliqua omnia*, not only that soule sinne away by his grace, but all the rest also. *Chrysost.*

4. An other effect is, that in Christ we receiue abundance of grace, v. 17. *munus iustitiæ*, our sinnes are not onely taken away, but righteousnes also is giuen vs: *Chrysost.* which he setteth forth by this similitude; like as a Prince from his throne, doth not only call a man, that is cast into prison with his wife and children, and not only restore him to liberty, but set him in a princely throne: or as if a medicine should be giuen, not onely to heale the disease, but whereby the body should be made much stronger: *Lyranus*: so Christ, *non solum iustificat a peccatis, sed etiam addidit ad gloriam*, doth not onely iustifie vs from our sinnes, but also bringeth vs to glory. *Lyranus.*

5. *Chrysostome* addeth one excellent priuiledge further, which we obtaine in Christ, that whereas death came by Adam, in Christ we obtaine, that by death we receiue no hurt, *sed plurimum huius interimus*, but much good: As 1. death perswadeth vs and the remembrance thereof, to liue soberly and honestly. 2. *Hic sunt Martyrum coronæ*, death was the occasion of the crowne of martyrdome. 3. And thereby we are made fit for immortality.

6. *Origen* herein placeth the excellency of this effect, that not only death no longer raigneth, *sed & duo contrariorum bona*, two good things are conferred, life is giuen in stead of death, Christ our life raigneth in vs, and we also shall raigne in life with him.

This then is the abundance of grace that we receiue in Christ. 1. In that we are not onely purged from our sinnes, but iustified in Christ. 2. And sanctified in him. 3. Made fellow heires with Christ, and restored to be the sonnes of God. 4. And brought to euerlasting glory.

36. Quest. *Some other opinions refused, wherein this excellencie should consist.*

1. Some thinke, that herein consisteth the excellencie of grace, because the sinne of Adam was deriued onely vnto men, the grace of Christ is reuealed to Angels. *Perer. disput.* 10. This is true, that euen the Angels are saued by Christ, but it is not the meaning of Saint Paul here: for hee speaketh expressely of the abounding of the gift of iustification vnto men, v. 18.

2. *Peruius* further saith, that by originall sinne, which we haue from Adam, we are onely made subiect *pœnæ damni*, to the penalty of losse, which is the priuation of the grace and glory of God: but in Christ we are deliuered from the penalty not onely *damni*, of the losse, but *sensus*, of feeling and suffring the torments of hell. But the Apostle is contrary, who saith, that by the offence of one, sinne came vpon all to condemnation, v. 18. the euerlasting condemnation then of body and soule, is due vnto men by nature in respect of originall sinne; without the mercy of God in Christ: and elsewhere the Apostle saith, we are all the children of wrath by nature, Eph. 2. 3. to the children of wrath belongeth all kind of punishment, not onely in the priuation of life and glory, but in the actuall feeling and suffring of eternall torments.

3. The ordinarie glosse saith, that death in Adam raigned onely *temporaliter*, temporally, but grace and life in Christ eternally: but death in Adam should haue raigned eternally, if Christ had not redeemed vs; not onely temporall, but eternall death is the reward of sinne: then seeing all sinned in Adam, all by nature are subiect euen to eternall death.

4. *Pet. Martyr* obserueth out of *Oecumenius* an other point of excellencie in Christ aboue Adam: for Adams sinne, *vniuersos homines vsque nostra tempora*, had euery one of our sinnes to helpe and worke together with it: but the grace of Christ came vpon all, *sine nostris exceptionibus*, without our ioyne workings: for not onely the faithfull and beleeuers, but infidels also and vnbeleeuers shall rise againe from death.

But *Pet. Martyr* taketh these exceptions to this obseruation. 1. Adams sinne without our actuall sinnes, was sufficient to condemne his posterity. 2. Though the vnbeleeuers shall rise againe, it shall be to their further condemnation, it shall be no benefit vnto them. 3. Though Gods grace doe worke without vs, yet there is somewhat required in the faithfull, that they should beleeue, though that also be the gift and worke of God in vs.

5. Wherefore the true excellencie of the grace of Christ aboue the sinne and condemnation by Adam, consisteth in those points declared in the former question: because in Christ we are restored to a more excellent state, then we lost in Adam: 1. By Adam we are depriued of a temporall paradise, in Christ we are restored to an heauenly. In Adam we are excluded from the eating of the materiall tree of life: but in Christ we feede of the bread of heauen, which giueth eternall life. 3. In Adam it was giuen vs, *posse non mori, non peccare*, a possibility not to sinne, not to die: but in Christ we shall obtaine *quod posse peccare, mori*, that we cannot die, nor sinne in the next life. 4. By Adams sinne we are compared to the beasts, that perish, Psal. 49. 12. but in Christ we are made like vnto the Angels: In these and other points, is our state more perfect in Christ, then it should haue beene in Adam, if he had not sinned.

Quest. 17. *In what sense the grace of God is said to haue abounded more, v. 15.*

The vulgar Latine giueth occasion of this question, which in the first clause readeth *multi* many be dead through the offence of one: but in the second he saith *gratia in plures abundauit*, hath abounded vnto more; and this reading seemeth *Origen* to follow: wherevpon many doe busie themselues to shew, how grace in Christ hath abounded vnto more, then sinne in Adam.

1. *Origen* saith that they are said to be more, because Adam himselfe, from whom the death of sinne was derived vnto others; *additur numero eorum, &c.* is added to the number of them, which haue receiued grace in Christ: But this is too curious, neither agreeable to the Apostles meaning; for seeing the comparison is instituted betweene Adam and Christ, though Adam indeede were saued by Christ, yet each of these Adam and Christ with their offspring must be considered here, as in themselues: neither can the adding of one to this number, make them more which haue obtained grace in Christ, then them which are lost in Adam.

2. Some by those *many* which are dead in Adam, vnderstand onely those which sinned by imitating of Adam, that is *commit actuall sinnes*, and so they reade the former verse affirmatiuely, *Death raigned ouer those which sinned, after the like manner of the transgression of Adam*, and then the grace of Christ aboundeth vnto more, euen vnto infants, that sinned not in like manner, as Adam did, that is, actually: thus *Andreas Gallofardanus, Corbon.* But in this sense infants should be out of the number of those that are dead in Adam: whereas the Apostle saith, *in whom all haue sinned*, yea infants and all sinned in *Adam*.

3. *Pererius* hath this quaint obseruation, that there may be found of *Adam* carnally propagated, and yet not infected with his sinne, as the blessed Virgin Marie: yet none can be found spiritually regenerate, but by the grace of Christ; But this conceit of his is against the Apostle, who saith that in *Adam* all sinned: and *Origen* thus collecteth *videsne vt a peccato nullum Paulus excipiat?* see you not how the Apostle excepteth none from sinne? If all haue sinned in *Adam*, then cannot the Virgin Marie be exempted from originall sinne.

4. *Pererius* hath an other conceit, that the grace of Christ is said to haue abounded vnto more; because that if God should create a newe kind of men, not of *Adam*, they should stand in neede of the grace of Christ, and yet they not comming of *Adam*, could not be infected with his sinne, *Perer. disput.* 10. But S. Paul speaketh not of a possibility or supposal, how grace might abound vnto more, but of the actuall and reall abounding of grace vnto many in Christ: and if there were a new creation of men, they should be created in a perfect estate as *Adam* was before his fall, and so should not keeping of that state, haue neede of a redeemer in that behalfe.

3. But this is a needlesse question, seing there in the originall in both places the Apostle vseth the word *omnes*, *multi*, *many*, not in the comparatiue *plures*, more: therefore this question is impertinent, now the grace of Christ is said so haue abounded more aboundantly then doth the Apostle giue vnto the grace of Christ the prehaminence in respect of the number, but of the more powerfull effect, as is shewed before, quest. 35.

4. *Haymo* in both places vnderstandeth the elect: they are the *many* which are dead by Adam temporally, and they are the *many*, *vnto whom grace hath much more abounded*, because in Adam onely they are infected with originall sinne, in Christ both originall and actuall are pardoned: But those whom the Apostle here calleth *many*, v. 18. he expresseth to be all: he meaneth then all mankind in generall, which die in Adam.

Quest. 38. *How all men are said to be iustified in Christ*, v. 18.

1. *Haberus*, therein ioyning the right hand of fellowship with the old Pelagians, hence would proue the Vniuersality of grace, that all in Christ are absolutely iustified, as in Adam all die: But then it would followe by the force of the Apostles comparison, that all should verily be saued in Christ, as they are by nature sinners in Adam: see the confutation of this error at large among the controuersies.

2. Some vnderstand this of the sufficiencie of iustification by Christ, that it is sufficient for all, if they had grace to receiue it, *Lyran.* But the Apostle speaketh not of a possibility of iustification, but of an actuall collation of this benefit, as Adams sinne really and actually is transfused to his posterity.

3. *Tolet* vnderstandeth generally all men, whosoeuer, and by the iustification of life, he would haue signified, the resurrection, which shall be of all men in generall, both good and bad, as all men are subiect to death in Adam both good and bad: but the Apostle before v. 17. called that *raigning in life*, which here he nameth the *iustification of life*, but the wicked that rise againe shall not raigne in life, therefore they are not partakers of the iustification of life.

4. *Haymo* better vnderstandeth here the vniuersalitie of the elect, *omnes electos & praedestinatos ad vitam*, all that are elect and predestinate vnto life: that as Adam infected all his posterity carnally descending of him, so Christ iustifieth all, which beleeue in him: to the same purpose *Augustine* vnderstandeth, *omnes viuificandos*, all that are to be quickned and made aliue, because none are iustified but in Christ, *lib. 6 cont. Iulian. c. 19.* so the interlineary glosse vnderstandeth *omnes sui*, all that are Christs: all are iustified *qui sunt Christi*, which are Christs, *Pareus.*

Quest. 39. Why the Apostle saith, v. 19. *By one mans disobedience many were made sinners*, and not *all.*

1. *Origen* by sinners here vnderstandeth those, which continue in a custome of sinne: a righteous man may sinne, but he therefore cannot be called a sinner: and so not all borne of Adam, but many are said to be sinners to the same purpose *Tolet. annot. 25.* But the Apostle speaketh here of Adams disobedience, whereby many *were* sinners; which is derined of propagation, and learned by imitation, therefore he speaketh generally of all that sinned in Adam, and not onely of some speciall sinners.

2. *Theodoret* thinketh the Apostle nameth *many*, because all did not continue in Adams sinne: but some *permanserunt in decreto naturae, &c.* did remaine in the decree of nature, and followed vertue, as *Abel, Henoch, Noe, &c.* But euen those also were borne in sinne, as the Apostle said before, v. 12. that all sinned in *Adam*, and they were sinners by nature, though regenerate by Christ.

3. *Tolet* thinketh the Apostle hath reference to the time before spoken of from *Adam* vnto Moses, and therefore, he saith, *many*, not *all*, as he on the other side specially meaneth the times of the Gospell, when likewise many, and not all beleeued in Christ, *annot. 22.* so also *Faius.* But then this comparison should be imperfect: for as *Adams* sinne hath infected all his posterity since the beginning of the world to the ende thereof: so Christ is the Sauiour of the world both from *Adam* to Moses, and since.

4. *Augustine* taketh the Apostle to meane *all*, but yet he saith *many*, to shewe the multitude of those that are saued in Christ: for there are *aliqua omnia, quae non sunt multa*, some things all, that are not many, as the fowre Gospels are all: but not many: and there be *aliqua multa*, some things many, that are not all; as many beleeuers in Christ, not all, for all haue

haue not faith, 2. Thess.3.&c. It is true, that the Apostle by many, vnderstandeth all, as he said in the former verse: and sometime the Scripture calleth them many, which are all: as in one place the Lord saith to Abraham, I haue made thee a father of many nations, Gen.17. in another, In thy seede all the nations of the earth shall be blessed: but yet the reason is not given, why the Apostle saith *many*, not *all*.

3. Some thinke, he so saith, *many*, because Christ is excluded, that came of Adam: *Pisca-ter.* But Christ, though he descended of Adam, yet not by ordinarie generation, therefore in this generall speach he needed not to be excepted: as he was not included, when the Apostle saith, in whom (that is, in Adam) all haue sinned.

6. The reason then is this, *multos opponit vni*, he opposeth many to one: that Adam beeing one, infected many beside himselfe with his sinne: as Adams sinne rested not in his person, but entred vpon many, so Christs obedience and righteousnes staied not in his person, but was likewise communicated to many: *Beza, Parens.*

Quest. 40. How, *many* are said to be *sinners* in Adam.

1. *Chrysostome*, by sinners vnderstandeth, *mortis obnoxios*, those that are subiect to death by reason of Adams sinne: and he addeth this reason, *ex illius inobedientia alium fieri peccatorem, quam peperit habere consequentiam?* by his disobedience others to become sinners, it hath no coherence or consequence.

Contra. 1. True it is, that sometime the word *peccatores*, sinners, is taken in that sense, for men subiect to death, and punishment: as *Bathsheba* said to *David*, 1. King. 1. 21. *Else when my Lord the King shall sleepe with his fathers, I and my sonne Salomon shall bee sinners, &c.* that is, put to death as offenders: But yet in this place, the word is not so taken, for as to be made iust in Christ, signifieth not to haue the reward of iustice, but to be iustified indeed, so to be made sinners, sheweth not the punishment, but the guiltines of sinne deserving punishment; as then in the former verse, the effects were compared together, *condemnation* in Adam, and iustification vnto life in Christ: so here the causes are showed, sinne on the one side causing death, and righteousnesse on the other which bringeth to life. 2. Though *Chrysostome* faile in the interpretation of this place, yet he denieth not, but that in Adam all sinned, and in many places he testifieth euidently of originall sinne: as he calleth it *radicale peccatum*, the rooted sinne, *hom. 40. in epist. ad Corinth.* And therefore the Pelagians did him wrong to make him an author of their opinion, who denied originall sinne: from which imputation of the Pelagians *Augustine* cleareth *Chrysostome*, writing against their heresie: and this point is cleared in this place: for if all are subiect to death in Adam, which *Chrysostome* here confesseth, then all haue sinned in Adam, for death could not enter vpon all without sinne.

2. As *Chrysostome* vnderstandeth here onely, *temporall* death, whereunto all are subiect in Adam: so some by condemnation mentioned, v.17. doe likewise insinuate the sentence onely of mortality, *Tolet.* *Origen* vnderstandeth the expulsion of Adam out of Paradise: but by the contrarie seeing the Apostle by iustification vnto life, vnderstandeth the reigning in life eternall: by death and condemnation is signified, *animæ & corporis damnatio*, the damnation of body and soule: so expounded *gloss. interlin. Gorrhan*, with others.

3. *Origen* by sinners, vnderstandeth *consuetudinem & studium peccandi*, the custome, and study of sinning: as though the Apostle had meant onely actuall sinne: but that proceedeth not from Adams disobedience properly, as originall sinne doth.

4. Neither yet doth the Apostle onely meane originall sinne which is by Adams disobedience, *in ipsius posteros propagatum*, propagated vnto his posterity: *Faius*: for it is more to be a sinner, then to sinne in Adam, which the Apostle said before, v.12.

5. Wherefore the Apostle by sinners, vnderstandeth both such as sinne originally in Adam, *peccatum contrahendo* by the contagion or contraction of sinne, and *peccatum imitando*, which sinne actually by imitation, *Gorrh.* so that we are not only naturally euill by sinnefull propagation: as the Apostle said before, v.12. *in whom all haue sinned*, and so are by nature guilty of death and condemnation, v.18. but beside as an effect of our naturall corruption, there is a generall prauity of nature, and an habite of euill engendred in vs, whereby we can doe no other then sinne: so Adams disobedience, hath made vs not onely *naturaliter praues*, naturally euill, *sed habitualiter peccatores*, habitually sinners. *Parens.*

Quest. 41.

Quest. 41. *How the law is said to haue entred thereupon, ver. 20.*

1. The occasion of these words is not so much to shew, that sinne raigned in the world euen after the law, as it was in the world before the law, from Adam to Moses, v. 14. but the Apostle hauing shewed at large, how we are deliuered from sinne and death brought in by Adam, onely by Christ, he preuenteth the obiection of the Iewes: for it might haue beene replyed, wherefore then serued the law, if there were no remedy against sinne thereby? the Apostle then answereth, that the law was so farre from sauing men from their sinnes, that they were thereby the more encreased thus: *Chrysostome* and *Pet. Martyr*, with others.

2. But this is not to be vnderstood of the law of nature, as *Origen*, who to decline the imputation of the law, laid vpon it by wicked *Marcion*, that it was giuen to an euill end to encrease sinne, will haue the Apostle to speake of the law of nature: for the Apostle making mention of the law before, v. 13. vnderstandeth the written law, as he expoundeth, v. 14. where he expressely speaketh of Moses: neither was the law of nature giuen to that end, to encrease sinne, no more then the morall law was, but sinne entred *occasionaliter*, by occasion only of the law, as shall be shewed in the next question.

3. The law παρεισῆλθεν, entred thereupon. 1. The Latine interpreter readeth, *subintrauit*, it entred in by the way: as though it had entred in secretly, so also *Erasmus*, and *Gorran* giueth the reason, because it was giuen but vnto one people, and secretly in the desert: but the law beeing so publikely deliuered, in such great power and signes, could not be said secretly to enter. 2. *Origen* giueth this sense, that the law of the members entred *sub obtentu legis naturalis*, vnder the pretext and colour of the law of nature, it entred as it were by stealth, but the Apostle speaketh not here of the law of nature as is shewed before. 3. *Chrysostome* (whom *Tolet* followeth) thus interpreteth, the law is said to haue entred by the way, *vt ostenderet vsum illius temporarium*, to shew that the vse thereof was but for a time: but this is a perpetuall vse of the law, to manifest and reueale sinne: though indeed the vse of the ceremoniall law were to continue but for a time.

4. Some thinke the law is said to haue entred as vnder hand, *post obfuscationem legis naturalis*, after the law of nature was obscured: so *Ambrose*, *Lyran.* but though the law of nature had not been obscured, yet the written law should haue beene giuen: by the which men should haue been prepared to receiue the Gospel, *Tolet. annot. 26.* therefore it is said to haue entred thereto or thereupon: that is, beside that naturall corruption and depriuation of nature in Adam, the law also was giuen *accessit ad morbum illum*, it came vpon, or was added vnto that naturall disease, that sinne thereby beeing more encreased might more commend the riches of Gods mercy in Christ, *Beza*, *Pareus*.

Quest. 42. *How the offence is said to haue abounded by the entring of the law, ver. 20.*

The law is to be considered three waies: in respect of the nature thereof, in respect of man, to whom it is giuen, and of God, the author and giuer of the law. 1. The law being considered in it selfe, is holy, spirituall, and good, and so properly is not the cause of the encrease of sinne, but onely in respect of the euent, as *Chrysostome*, *Gennadius*, and most of the Greeke interpreters expound it: the law then causeth sinne to encrease, *non causaliter*, *sed consecutiue*, not as the cause, but in regard of the euent, or consequent: and that not *ex parte legis*, on the behalfe of the law, but of the malice of mans heart, *Lyran. non ex natura legis*, not by the nature of the law, but by the slouth and carelesnesse of them, which receiue the law, *Chrysost.* and sinne is thus *occasionally encreased* foure waies. 1. Because *ruimur in vetitum*, &c. we alwaies rush vpon that which is forbidden: like as a riuer meeting with some stone or let in the way, maketh the greater noise: whereof these reasons may be giuen: first, because things forbidden are not in our power, and therefore our desire is more toward them, whereas we neglect things easie, and such as we can do, when we list: secondly, the nature of humane affections is, the more they are suppressed, and kept in, the more to be inflamed: as fire, when it is kept in, breaketh out more violently: this is vsually seene in the passions of anger and greife: *Perer. numer. 78.* Adde hereunto the peruersenes of mans wil, which is opposite to the will of God, and most of all is bent to follow those things which the Lord forbiddeth. 2. Sinne is increased by the law, because he sinneth more that knoweth the will of God, and doth it not, then he, that is ignorant of it. 3. By the law, which

which containeth variety of precepts, the number of ſinnes is multiplied: *innumera præcepta lex dedit*, the law gaue a number of precepts, *Chryſoſtome*. 4. The law terrifieth the conſcience, and ſo accuſeth and condemneth, and ſheweth puniſhment due vnto ſinne, and ſo exaggerateth it, *Mart.*

2. If the law be conſidered in regard of the effect which it worketh in the hearts of men, then this particle *in a. that*, may be taken *cauſally*, becauſe by the law properly ſinne is manifeſted, and reuealed, as the Apoſtle ſheweth, Rom. 3. 20. That *by the law commeth the knowledge of ſinne*, Perer.

3. If we turne our ſelues to God the author of the lawe, then in reſpect of his counſell the lawe may be vnderſtood *cauſally* to encreaſe ſinne, in regard of a further ende, which God propounded to himſelfe, namely that by the abounding of ſinne, grace may yet more abound, *Martyr.* ſo the ordinarie gloſſe, hath here this profitable note, *Magnum Dei conſilium fuit, &c.* it was the great and deepe counſell of God, *that by the law ſinne ſhould abound, that men in ſeueritie and auſteritie of the lawe, ſeeing their owne infirmitie, infirmi ad medicum confugerent, &c.* beeing weake ſhould runne vnto the Phyſitian, and ſeeke for the helpe of grace, &c.

Queſt. 43. *How grace is ſaid to haue abounded more.*

1. *Athanaſius* referreth the word ἔνθα, *vbi*, where, to the nature of man: that in the ſame nature grace abounded by the comming of Chriſt in the fleſh, where ſinne abounded before: *nullus de ſalutar. aduent.* but this ſeemeth to be too curious.

2. *Lyranus* hath reference to the law: that whereas ſinne abounded vnder the law, grace alſo abounded vnder the law, becauſe Chriſt was made vnder the law, as the Apoſtle ſheweth, Galat. 4. 4. But here grace is oppoſed, and ſet againſt the law, therefore in both the oppoſite pares, there cannot be reference to the ſame law.

3. The ordinarie gloſſe, hath two expoſitions: grace is ſaid to abound becauſe it profiteth them, whom the deuill could not ouercome: grace worketh on them, vpon whom the kingdome of ſinne had no power: but, then the ſame thing ſhould be compared with it ſelfe, for in that the kingdome of ſinne and Sathan preuailed not againſt them, it was the worke of grace.

4. Otherwiſe thus, *quia peccatum ad tempus regnauit*, becauſe ſinne reigned but for a time, but grace for euer: but vnleſſe grace had deſtroyed the kingdome of ſinne, it ſhould haue reigned for euer.

5. *Origen* ſaith grace abounded more, in that it doth not onely *homines abſoluit a peccatis præteritis*, free a man from ſinnes paſt, but alſo ſtrengthen him againſt ſinnes to come.

6. *Chryſoſtome* thus: grace hath ſuperabounded, not onely in taking away the puniſhment, and remitting our ſinnes, but in giuing vs life, and making vs iuſt.

7. Some giue this ſenſe, that grace hath abounded, not onely in taking away originall ſinne, but all other actuall ſinnes added beſide, *Piſcator, Gorrhan.*

8. But it is better to vnderſtand this ſuperabounding of grace, of all thoſe priuiledges and excellencies, which the benefit by Chriſt hath beyond our loſſe and fall in *Adam*, as the Apoſtle ſhewed before, *Bez. Pal.* So euery way grace exceedeth, both in reſpect of the power of God, whoſe grace appeareth to be the greater, by the greatnes of our ſinne: which *non modo ſuperat, ſed abſorbet*, it doth not onely ouercome, but euen ſwallow vp, *Caluin.* and in reſpect of our ſelues, who the more we feele the burthen and ouerflowing of our ſinne, the more we haue occaſion to extoll and magnifie the grace of God, *Oſiander.*

So here are two ends of the law expreſſed; the neater ende, is the manifeſtation and encreaſe of ſinne: the remote ende is the more abounding of grace, but here is the difference: the firſt ende is vniuerſall, for in all men both beleeuers and vnbeleeuers, the law worketh the encreaſe, inſight, and knowledge of ſinne: but the other ende is particular and peculiar only to the faithfull, that by the abounding of ſinne, grace may more abound toward them: which is not properly cauſed by the encreaſe of ſinne, but thorough the mercy of God, *Parem.*

Queſt. 44. *Of the raigne of ſinne vnto death, and of grace vnto life.*

1. Before the Apoſtle had aſcribed the kingdome vnto death, v. 14. *Death raigned from Adam, &c.* but here vnto ſinne, becauſe death indeed raigneth by ſinne, as the Apoſtle

ſaith,

saith, *The sting of death is sinne*, 1. Cor. 15. 56. death could haue no power ouer vs, but through sinne: *Martyr.*

2. But to speake more distinctly: where the Apostle giueth the kingdome vnto death, he speaketh of the times before the law, when as death did apparantly raigne in the world, but sinne was not so apparant till the law came: but sinne is said to haue raigned after the law was giuen, because sinne then more abounded: So that three estates of the world are here described, the first, from Adam to Moses, when sinne was in the world, but death raigned; the second, from Moses to Christ, when death was in the world, but sinne chiefely raigned; the third is from the comming of Christ, who raigned by righteousnesse vnto life, destroying both the kingdome of sinne and death, *Tolet.*

3. By death *Chrysostome* seemeth to vnderstand the death of the body, *mors ex hac præsenti vita ejicit*, death doth cast vs out of this life, &c. but eternall death is here also comprehended, *potestatem habuit dejiciendi, &c.* it had power to cast vs downe to eternall death, *Lyran.* as may appeare by the other opposite part of eternall life, *Piscator.*

4. But whereas in the first clause, mention is made onely of the raigning of sinne vnto death, but in the other, there are three mentioned, grace, righteousnes, and life; *Origen* thinketh that the deuill must be vnderstood, to be set against the grace of Christ, *ab inventis rebus author inventi nominatur*, the author of the inuention is named in the things inuented, &c. for sinne came in by the deuill: some thinke that the wrath of God must be supplied, which raigned by sinne, *Piscator:* but I thinke rather with *Caluin*, that beside the necessary parts of the comparison, the Apostle maketh mention of grace, *ut fortius infigeret memoriæ, &c.* that it might better sticke in our memory, that all is of grace.

5. The Apostle speaketh of the time past, *sinne had raigned*, because that although sinne doe still raigne in the children of disobedience, yet in the faithfull it raigneth no more, *Par.*

6. By righteousnesse, some vnderstand, *institiam operum*, the righteousnesse of works, *gloss. interlin.* so also *Bellarmine lib. 2. de justificat. c. 6.* but the iustice of Christ is rather vnderstood: as the Greeke interpreters well expound, and as is euident by the clause in the ende, *By our Lord Iesus Christ*, who is notwithstanding both our iustification, and sanctification.

7. The ordinarie glosse here well obserueth, that in the kingdome of sinne, mention is not made of Adam from whom sinne came, because the Apostle speaketh not onely of originall, but of actuall sinnes, both which are remitted in Christ.

8. *Thorough Iesus Christ our Lord: Iesum per gratiam, Dominum per justitiam, nostrum per gloriam.* Iesus by grace, Lord by his iustice, and ours, because he bringeth vs to glory, *Gorrhan.*

4. Places of doctrine.

Doct. 1. Of the difference betweene Christian and worldly hope.

V. 5. *Hope maketh not ashamed.* This is the property of the hope of Christians, that it neuer confoundeth them, or maketh ashamed: because it is founded vpon Gods promises, who both is immutable and cheangeth not, and is also omnipotent, able to performe, whatsoeuer he promiseth. But so is not in humane or worldly hope: for that often putteth a man to rebuke, because he is deceiued in his hope, and faileth in the thing hoped for; and the reason is, for that he reposeth his confidence in man, who is either deceitfull and keepeth not his promise, or is not of power to performe it: therefore the Prophet saith, *Cursed be the man, that trusteth in man, and maketh flesh his arme*, Ierem. 17. 5.

Doct. 2. Of the properties and effects of faith.

V. 1. *Hauing iustified by faith*: 1. Vnto faith is ascribed iustification, as in these words, and remission of sinnes in purifying, by hearts, Act. 15. 9. 2. Faith is the foundation of things hoped for, Heb. 11. 1. 3. It is the cause of the producing and bringing forth of good fruit, Iam. 2. 8. *Shewe me thy faith out of thy workes, &c.* 4. It ouercommeth the temptations of Sathan: for by the sheild of faith we quench all his fierie darts, Ephes. 6. 18. 5. By faith we attaine vnto the vnderstanding of the word of God, which otherwise is vnprofitable, Isay. 7. 9. *Vnlesse ye beleeue, yee shall not vnderstand*, as some translations doe reade: and the Apostle saith, that the word did not profit the Israelites, because it was not mixed with faith,

Heb. 4.

Heb. 4. 2. 6. faith obtaineth our requests in prayer, Iam. 5. 16. *The prayer of faith* [illegible] *the sicke.* 7. It worketh the saluation of the soule. Luk. 7. 5. *Thy faith hath saued thee.*

Doct. 3. *Of the raigne and dominion of death.*

v. 14. *Death raigned from Adam to Moses:* Before sinne entred into the world, death had no dominion: but now it hath gotten a tyrannical and generall dominion ouer mankinde of all sorts and conditions, both young and olde, and in all ages: & here it is said to raigne from Adam to Moses: that age was not exempted from the dominion of death, wherein sin seemed least to abound, but Christ hath ouercome death, and destroyed the dominion thereof, both in that he hath taken away the sting thereof, which is sinne, that death is now hurtfull vnto them that beleeue, but bringeth their soules into euerlasting rest: and in the generall resurrection, our bodies which death had seazed on, shall be restored vnto liues as our Blessed Sauiour saith, *I am the resurrection, and the life, &c.* Ioh. 11. 25.

Doct. 4. *Of the difference of sinnes.*

v. 14. *Euen ouer them, that sinned not after the like manner, &c.* Here the Apostle setteth downe this distinction of actuall and originall sinne: some doe sinne in like manner, as Adam did, that is, actually: some not in like manner, that is, there is a secret and hid sinne in the corruption of nature, which is not actuall, but in time breaketh forth into act, as the seede sheweth it selfe in the herbe.

Doct. 5. *There is no saluation or life without Christ.*

v. 17. *Much more shall they, which receiue, &c. raigne in life, &c.* As in Adam sinne and death entred, and so raigned ouer all, so life raigneth by Iesus Christ: then they which are not graft by faith into Christ, but remaine onely in Adam, cannot be partakers of life: they are still vnder the kingdome of sinne and death: wherefore the Turkes, Iewes, and all other that are without the knowledge and faith of Christ, howsoeuer they dreame of a kind of Paradise, and terrene happines after this life, yet they can haue no assurance of life, seeing they are strangers from Christ: So S. Peter saith, Act. 4. 12. *That there is no other name giuen vnder heauen, whereby we must be saued.*

Doct. 6. *That life doth accompanie righteousnesse.*

v. 17. The Apostle saith, that *they which receiue the gift of righteousnes, shall raigne in life:* then as sinne raigned vnto death, so righteousnesse raigneth vnto life: & where soeuer then righteousnes is found, whether inherent, as in the Angels, or imputed as in the faithfull, who haue the righteousnes of Christ imputed vnto them by faith, there is the kingdome of life: then they which do feele the kingdome of righteousnes to be begun in them, who both by faith are iustified in Christ, and their faith is effectuall working by loue, they are assured to enter into life: as S. Paul knew, after he had kept the faith and fought a good fight, that there was a crowne of righteousnesse laid vp for him, 2. Tim. 4. 8.

Doct. 7. *Of the vse of the Law.*

v. 20. *The Law entred, &c. that the offence should abound, &c.* This is the proper vse of the lawe, to bring a man to the knowledge of his sinne, and to shew him in what state hee standeth by nature, a transgressor of the Law, and so subiect to the curse: but we must not rest in this vse of the law, there is a second and more principall end, that by the abounding of sinne, grace may more abound: and in this sense the Apostle calleth the Law, a schoolemaster to bring vs to Christ, Gal. 3. 19. that we by the law seeing our owne weakenesse and vnsufficiencie, should seeke vnto Christ Iesus, to find righteousnes in him, which cannot be obtained by the law.

5. Places of controuersie.

Controu. 1. *Whether a good conscience and integritie of life, be the cause of peace with God.*

Peremus disput. 1. in c. 5. numer. 2. vrgeth that place of the Prophet Isay, c. 32. 17. *The worke of iustice shall be peace, euen the worke of iustice and quietnesse, and assurance for euer:* whereupon he inferreth, that *operi iustitiæ, &c.* the works of iustice and the keeping of Gods commandements, doe worke in vs this tranquilitie and peace of mind.

Contra. It might be here answered, that peace of conscience is the worke of our true

iuſtice, that is, Chriſt, who is called the *Lord our iuſtice or righteouſneſſe*, Ieram. 23.10. but that this interpretation agreeth not with the former words, v.16. *Iudgement ſhall dwell in the deſert, and iuſtice in the fruitfull field:* where the Prophet ſpeaketh of the externall practiſe and exerciſe of iuſtice.

2. *Iapius* ſeemeth to vnderſtand theſe diſiunctively; the fruits of the ſpirit, which ſhould be powred vpon them, v.15. ſhould bring faith, iuſtice, peace, as the Apoſtle ſheweth theſe to be the fruits of the ſpirit, Rom.14.17. *Righteouſneſſe, peace, ioy in the holy Ghoſt*: ſo alſo *Fonſ.* But this diſtinction here cannot be admitted, becauſe it is directly ſaid, *The worke of iuſtice ſhall be peace, tranquilitie.*

3. But the beſt anſwer is; that righteouſneſſe procureth peace, not *effectiuè*, becauſe it worketh this inward peace, which is wrought in vs by the grace of iuſtification; but *declaratiuè*, it declareth, confirmeth, and aſſureth vnto vs our peace; as S. Peter exhorteth, that we make our election and calling ſure by good workes, 2.Pet.1.9. not that our works make our election ſure in it ſelfe, which dependeth on the purpoſe of God, but it is made ſure vnto vs; for the peace of conſcience wrought in vs by faith, is confirmed and ratified vnto vs by good life, euen as good workes are teſtimonies of our faith, and in that ſenſe are ſaid by S. Iames, c.2. to iuſtifie.

Controv. 2. *Againſt invocation of Saints.*

1. *By whom we haue acceſſe through faith:* this text is well vrged by *Pet. Martyr*, and *Perer.* againſt the inuocation of Saints: for if by Chriſt we haue acceſſe vnto God, what need we the helpe of other mediators and interceſſors? the Papiſts then doe much derogate vnto the glorie of Chriſt, in bringing an other προσαγωγέα, to enter vs, and cauſe vs to haue acceſſe vnto God: And further two arguments may be vrged out of the Apoſtles words; her faith we haue acceſſe *by him through faith:* but Saints are not the obiect of our faith, we muſt onely beleeue in God: Ioh.14.1. *To beleeue in God, beleeue alſo in me.* 2. We haue acceſſe vnto this grace, namely, whereby we are iuſtified; but by the Saints we are not iuſtified, therefore by them we haue not acceſſe and entrance.

Controv. 3. *Of the certaintie of ſaluation, and of finall perſeuerance.*

v.5. *We haue acceſſe vnto this grace, wherein we ſtand: Caluin* out of this place refuteth two errors of Popiſh ſophiſtrie; the one that the faithfull for the preſent cannot bee certaine of the grace of God, and of the remiſſion of their ſinnes; the other, that they are not ſure of finall perſeuerance: But to ſtand in grace, ſignifieth to bee ſure of the grace and fauour of God: one may attaine vnto the fauour of the Prince, but he is not ſure to continue in it: But Gods fauour in Chriſt is moſt conſtant; whom Chriſt loueth, he loueth to the ende, Ioh.13.1. *Tolet* here foiſteth in one of his Popiſh drugs, that tranquilitie, and peace of conſcience, and certaintie of remiſſion of ſinnes, is not the fruit or worke of faith in the faithfull; for the wicked, that know not their ſinnes, haue alſo a quiet conſcience, *Tolet. anno.* 1. *Contra.* There is great difference betweene a ſenſleſſe, and a quiet conſcience; the wicked feele not the pricke of conſcience, becauſe their ſinnes are concealed from them, but the faithfull haue peace of conſcience after the ſight of their ſinnes, which they know to be remitted in Chriſt. So Paul was aliue without the Law, but afterward when ſinne reuiued, he died, Rom. 7.9. where then the conſcience is caſt into a ſlumber of ſecuritie, ſinne reuiuing awaketh & troubleth it; but where ſinne is remitted in Chriſt, the conſcience ceaſeth to bee troubled and perplexed, as in the wicked.

Controv. 4. *That the tribulations of the Saints is not meritorious, though it be ſaid to worke patience.*

We muſt vnderſtand, that the Apoſtle diuerſly vſeth the word κατεργάζεσθαι, *worketh*: for it is ſometime aſcribed vnto the principall efficient cauſe, as vnto God the author and worker of all good things in vs, 2. Cor. 5.5. ſometime to the ſecond or next vnder-working cauſe; as the Apoſtle ſaith of beneficence or liberalitie, *That is worketh or cauſeth thankſgiuing vnto God:* ſometime the effect is aſcribed by this word vnto the inſtrumentall cauſe; as Rom.4.15. *The Law is ſaid to worke or cauſe wrath:* and our light and momentanie afflictions, are ſaid to cauſe or worke vnto vs an exceeding weight of glorie, 2. Cor. 4.17. becauſe they are meanes to withdraw our mindes from earthly things, and ſo ſtirre vp

faith in vs: So tribulation worketh patience, not as the efficient cause, but as the organe and instrument, whereby the spirit worketh patience in vs: it procureth patience, not *sicut causa effectum, &c.* as the cause the effect, as *Caietan*, but *tanquam exercendo, augendo, ostendendo*, in exercising, encreasing, and shewing forth our patience, *Gorrh.* to the same purpose *Pererius*, *exercenda patientia materia & occasio est*, tribulation is the matter and occasion of exercising our patience. This then is to be vnderstood according to the phrase of Scripture, which doth vse to pronounce that of the signe and instrument, which is proper vnto the thing: as when it speaketh of the Sacraments: for of it selfe tribulation worketh not patience, as is seene in the wicked, who thereby are driuen to impatience and despaire: here then is no place to propoe any merit in the afflictions of the faithfull.

Controv. 5. *That we are not iustified by the inherent habite of charitie.*

Whereas the Apostle saith, v.5. *The loue of God is shed abroad in our hearts, &c. Pererius* vnderstanding the Apostle to speake here of that loue and charitie, which is infused as an habite into the mind, whereby we loue God; setteth downe here certaine positions concerning this inherent charitie. 1. He affirmeth, that this charitie is that iustice, whereby we are formally made iust and righteous before God, *disput. 2. numer. 10.* 2. This charitie whereby we are iustified, he affirmeth *esse donum omnium donorum maximum*, to be a gift farre exceeding all other gifts. 3. This charitie, *re non distingui à gratia gratum faciente*, is not indeede distinguished from grace making vs acceptable vnto God. 4. Against the opinion of *Caietan, Scotus, Gabriel*, he holdeth, that there is in those which are iustified, the habit of charity permanent and remaining when the act ceaseth, whereby they are formally made iust before God; otherwise they should not be held to be iust before God, in their sleep, or when they cease to worke, *disput. 3. numer. 17. 18.*

Contra. Although all these questions are here impertinent, because the Apostle treateth not here of the charitie or loue, which is in man toward God, but of Gods loue towards vs, as hath been shewed at large before, quest. 7. yet it shall not bee amisse briefly to counterpoise these erroneous assertions, with the contrarie and sound positions.

1. An inherent righteousnesse, and infused charitie in the faithfull we denie not: but not such, as whereby we are formally made righteous, and iustified before God: both because all our righteousdesse is as a stained cloth, Esay 64. it is imperfect and weake, and therefore not able to iustifie vs: and for that the Scripture testifieth, that it is the righteousnesse of Christ which is applyed by faith, whereby we are iustified before God, as the Apostle calleth it, *The righteousnesse of God, through the faith of Christ*, Rom. 3. 22. Philip. 3. v. 9.

2. Charitie is not simply the greatest of all other gifts, and absolutely preferred before faith, but onely wherein they are compared together, namely, *in respect of the continuance*: because faith and hope shall cease, when wee enioy those things which are beleeued, and hoped for: but loue shall remaine still: so *Chrysostome* expoundeth the Apostle, 1. Cor. 13. 13. Thus *Hugo* saith well, that charitie is said to be the greatest, *quia non excidit*, because it falleth not away: but otherwise faith is the greater, *in quantum est cognitio, & generans omnes alias virtutes*, as it is a knowledge, and engendereth all other vertues.

3. The *Thomists* are herein contrarie to the Iesuite, who affirme, that *gratia gratum faciens*, grace which maketh vs acceptable to God, is in respect of charitie, as the soule is to the powers and faculties which proceede from it: And so indeede the grace that maketh vs acceptable vnto God, is the loue and fauour of God in Christ, which is, as the efficient cause of that other loue and charitie, which is infused into vs, and wrought in vs by the holy Ghost: And that our loue of God maketh vs not first acceptable vnto him, the Apostle euidently testifieth, 1. Ioh. 4. 10. *Herein is loue, not that wee loued him, but that hee loued vs*: we were first then accepted and beloued of God, before wee could loue him againe.

4. We graunt, that faith, hope, and charitie, are habites of the minde infused by the spirit, and permanent in the soule: for as the wicked doe attaine vnto euill habites of vice and sinne; so the faithfull haue the habite of vertue: but this is the difference; that an euill habite is *acquisitus*, gotten by euill custome, but the good habites of

the intellectuall vertues of faith, loue, hope, are *infusi*, infused and wrought in vs by the spirit.

But we denie, that by any such inherent habite we are made formally iust: they are not causes of our iustification, but rather the fruits and effects: we haue the habite of faith, because the spirit of God worketh in vs beleefe: and we loue God, because hee loued vs first, and gaue vs his spirit, which worketh this loue in vs, *Faine*. So then the faithfull euen in their sleepe are iustified, not by any inherent habite, but because they are accepted of God in Christ, as the Apostle saith, *Christ died for vs, that whether we wake or sleepe, we should liue together with him.*

Controv. 6. *Against the heresie of impious Socinus, who denieth that Christ died for our sinnes, and payed the ransome for them.*

Whereas the Apostle here saith, v. 8. that Christ died for vs, wee according to the Scriptures so vnderstand it, that he offered a sacrifice for our sinnes, Heb. 10. 12. that he was our high Priest offered himselfe for our redemption, Heb. 7. 25. that he was our suretie and paied our ransome for vs, Hebr. 7. 22. and saued vs from our sinnes, in bearing the punishment due vnto the same: and so he died for vs, that is, in our place and stead, and so purchased our redemption: yet wicked *Socinus* thus wresteth and misconstrueth these words, that Christ died no otherwise for vs, then for our profit and benefit, in confirming by his death his doctrine and example of life: by the which he saith he brought saluation vnto the world, and not by dying for vs, as in our stead; or to pay by his death our ransome: his wicked obiections are these:

1. *Obiect.* The Apostle saith, 1. Ioh. 3. 16. *Hee layed downe his life for vs, and we ought to lay downe our liues for the brethren*: Christ died for vs, as wee must die for our brethren, which is not to die in their stead, but onely to profit them by our example.

Answ. The Apostle doth not simply compare the death of Christ, and of the faithfull dying for their brethren together: but onely in this, that in both loue is expressed to the brethren, though not in the like measure: But Christs death doth not onely by the example thereof profit the Church, as the death of Martyrs did: but thereby mans saluation and redemption also was wrought.

2. *Obiect.* S. Paul saith, that he suffered for the Colossians, 1. Coloss. 1. 24. which was not to satisfie for them, or he suffered in their stead, but onely to confirme their faith, and so to edifie them.

Answ. There is great difference betweene the sufferings of Christ for his Church, which was to redeeme it; and the sufferings of Paul for his brethren, which onely was to edifie them.

3. *Obiect.* As Christ is said to haue died for vs, so likewise the Scripture saith he died for our sinnes, Gal. 1. 4. the meaning is not in stead or place of our sinnes; but because of our sinnes: in the same sense he died for vs, that is, for our cause, not in our stead.

Answ. This is a childish cauill: for the Scripture sheweth a manifest difference betwixt these two phrases, *to die for vs*, that is, to saue vs, and *to die for our sinnes*, not to saue them, but to purge them, and take them away.

4. *Obiect.* That which no law or custome euer allowed, is not to be affirmed of Christ: but one to die for an other, is warranted by no law nor custome: indeed one may pay an others pecuniarie mulct or debt, because ones money may become an others, but the death of one cannot be an others.

Answ. 1. The assumption is not true, for euen among the Romanes there were some found, that did offer themselues to present destruction for their country, as *Decius* the Consull and *Curtius*: these examples are farre vnlike vnto Christs, yet they shew, that it is not against all vse and custome one to die for another.

2. The proposition fayleth diuersly: 1. Christs example is singular, the like president cannot be found, as the Apostle sheweth, v. 7. that he died for his enemies, which neuer any did: therefore we must not seeke for lawe or custome to measure this singular act of Christ by. 2. It is also false, that no lawe nor rule can be found for this: for it is grounded in the

the Euangelicall lawe, that God gaue his Sonne to die for the world: the lawe of Moſes indeed required that the ſame perſon that ſinned ſhould die: but that which was impoſſible to the Law, is fulfilled in Chriſt, Rom. 8. 2. yea the blind high Prieſt ſpake the truth vnwittingly, Ioh. 11. 50. *That it was expedient, that one die for the people, and that the whole nation periſh not:* he little thought that Chriſt ſhould redeeme the people from euerlaſting death, yet ignorantly vttered that which the Lord intended.

5. *Obiect.* It is a great crueltie and iniuſtice to puniſh him that is innocent, and to let goe vnpuniſhed the offenders: they then accuſe God of crueltie and iniuſtice, in deliuering vp his innocent Sonne to death for vs ſinners.

Anſw. 1. Gods acts are not to bee meaſured according to the rules of humane proceedings: for the like temper of iuſtice and mercie cannot be found among men: neither haue any the like abſolute power, as God hath, to diſpoſe of all things, according to his will and pleaſure: who if he ſhould, as he made the world of nothing, ſo bring it of a ſuddaine to nothing againe, ſhould not therefore ſhewe himſelfe either cruell or vniuſt.

2. Neither is it vniuſt, for the innocent to ſuffer puniſhment for the offenders, vpon theſe conditions: 1. If both of them be of the ſame nature. 2. If the innocent partie doe willingly offer himſelfe. 3. If he can by his owne ſtrength ouercome the puniſhment. 4. And if thereby he can effectually procure the ſaluation of others: all which doe concurre in Chriſts voluntarie ſuffering for vs.

6. *Obiect.* The Scripture ſaith, The ſame ſoule that ſinneth ſhall die, Ezech. 18. it was therefore vniuſt, that Chriſt ſhould die, that had not ſinned, and thoſe eſcape which had ſinned.

Anſw. Theſe legall ſentences ſhew, what God might, according to the iuſtice of the law, haue required of euery one: they are no rules of Gods proceeding in mercie with his children according to the promiſe of the Goſpel.

7. *Obiect.* God might, if it had pleaſed him, haue freely forgiuen men their treſpaſſes therefore Chriſt needed not to haue died for them.

Anſw. 1. Firſt, it is no good argument, *à poſſe, ad eſſe*, from that which may be, to that which is: God might doe it, therefore he did it, or would doe it, is no good conſequent. 2. Neither is it true, that God could otherwiſe haue forgiuen men, then by the death of Chriſt, his iuſtice beeing preſuppoſed: for God cannot denie himſelfe, ſeeing the ſentence was paſt, that *they ſhould die the death*, if they tranſgreſſed: this decree muſt ſtand, and the death deſerued, muſt bee ſatisfied for: neither is this any want or defect in Gods power, but an argument of the perfection of his nature, that hee cannot lie, neither is mutable.

8. *Obiect.* It is perfect mercy to forgiue freely, and perfect iuſtice, that the offender ſhould be puniſhed onely: but in God is perfect mercie and iuſtice.

Anſw. 1. It is true, that perfect mercie, and perfect iuſtice conſidered apart, and by themſelues, haue theſe effects and properties: but ſo can they not be incident into one and the ſame ſubiect: therefore ſeeing Gods mercie and iuſtice are tempered together, they muſt be ſo conſidered, as the one deſtroy not the other. 2. Indeede the rigor of the Law requireth perfect iuſtice, but in the Goſpel of Chriſt is propounded a way, how the ſeueritie of Gods iuſtice ſhould be moderated with equitie, and tempered in mercie, or elſe no fleſh ſhould be ſaued.

9. *Obiect.* One man can but redeeme one; and therefore either there muſt be found out an infinite ſort of redeemers for all men, or Chriſt redeemed but one.

Anſw. The antecedent is falſe: for many times for one captiue Prince, a thouſand common priſoners are ſet at liberty: much more availeable for all was the redemption purchaſed by Chriſt, the Prince of our ſaluation. *ex Pareo.*

Controv. 7. *Againſt other obiections of Socinus, and other impugning the fruit and efficacie of Chriſts death, in reconciling vs to God his Father.*

1. *Obiect.* Whereas the Apoſtle ſaith, v. 8. *God ſetteth forth his loue toward vs:* hence it is obiected, that ſeeing God loued vs before the foundation of the world, and whome he loueth, he is not angry with, therefore Chriſt needed not to haue died to reconcile vs to God, and to appeaſe his Fathers wrath toward vs.

Answ. 1. The antecedent is true concerning those whom God loued simply, and was neuer offended with them, because they had not sinned against him, such were the Angels: but it is not true of those whom God was offended with for their transgression, and yet he loued them not onely as his creatures, but as his children whom he purposed to redeeme in Christ. 2. So then in a diuerse respect God both was angry with them as sinners, and yet he loued them, vnder this condition, that they should be saued by the redemption of Christ, in him they were elected and beloued before the foundation of the world: the argument then followeth not, God loued them in sending his Sonne to die for them, and so reconcile them; therefore it was needlesse that Christ should die for them, which were beloued of God already; for God loued them in Christ, whom he had ordained before to be their Mediator and Redeemer.

2. *Obiect.* As herein God shewed his loue toward vs, so it would seeme a cruell part in God, so to be delighted in the death of his Sonne.

Answ. 1. God had no delight in his Sonnes death in respect of his suffering and torments, but as it was a satisfaction for the sinne of the world, and the price of our redemption. 2. And Christ the Sonne of God was not forced hereunto, but offered himselfe willingly, of his infinite loue to die for man.

3. *Obiect.* It had beene a greater loue, if the Father himselfe had died for vs, then in sending his Sonne: thus *Pareus* reporteth how a Iew obiected vnto him as he tooke his iourney toward Silesia, *ann.* 78.

Answ. First, we must not curiously search into Gods secrets to know the reason of his will, why the Sonne of God, rather then the Father tooke our flesh and died for vs. Secondly, yet these reasons may be alleadged hereof: 1. the Father and Sonne being but one God, the Father as God did worke with his Sonne, in finishing our redemption. 2. because God was offended, and it was God that must satisfie, for none else could doe it, therefore there must be one person in the Godhead, that must satisfie, namely the Sonne, and one that must be satisfied, namely the Father. 3. what greater loue could God the Father shew, then in giuing his owne Sonne, the most deare thing vnto him. 4. it was the Redeemers and Sauiours part, to restore vs vnto the dignitie of the sonnes of God: vnto whom did this more properly belong, then vnto the Sonne of God?

Controv. 8. *That Christs death was a full satisfaction for our sinnes, against Socinus his cauills.*

Obiect. If Christs death were a satisfaction vnto the iustice of God for the sinnes of the world: then 1. it must haue beene performed by the same person that had offended. 2. The iustice of God required a punishment equiualent to the offence, namely, euerlasting destruction and malediction, which Christ sustained not. 3. The Scripture no where speaketh of any such satisfaction for vs by the death of Christ.

Answ. 1. As in humane Courts there is a double kind of iustice, either strict or rigorous iustice, or iustice moderated and tempered with equitie and clemencie: as if a king inflict vpon a traytor either the punishment of death, or the mulct of ten thousand talents, in the rigour of iustice he may exact either; but if he shall in his clemencie accept an 100. talents of an other, that shall vndertake for the offender, here now is iustice tempered with mercie: So is it with God, he dealeth with some in strict iustice, as with the reprobate Angels, and reprobate men, that doe despise Christ and his redemption; but with his elect he dealeth in an other kind of tempered iustice, accepting the satisfaction of Christ for them, not a stranger from them, but made man like vnto them.

2. Though Christ suffered not eternall paines, yet in respect of the excellencie of his person, that suffered, and the bitternes of that agonie, which he endured, did beare that punishment which in Gods gracious acceptance was equivalent vnto euerlasting paine.

3. And though the Scripture vse not the very tearme of satisfaction, yet there are words of like force and efficacie applyed to the death of Christ, as λύτρον, ἀντίλυτρον, ἀπολύτρωσις, ransome, redemption, and such like, as Matth. 20. 28. *To giue his life for the ransome of many:* Rom. 2. 14. *are iustified, &c. by the redemption that is in Christ Iesus:* and in many such places the like phrases are found.

Controv. 9. *That Christs death was not onely satisfactorie, but meritorius, against Socinus.*

Obiect. No satisfaction of a due debt, hath merit in it, for no more is paid then is due: Christ

Chriſt then by his death merited not, becauſe he payed our due debt: neither doth the Scripture aſcribe any merit to Chriſts death.

Anſw. 1. It is true, that he which ſatisfieth for his owne debt, therein doth not merit: for he payeth but that hee oweth, but he that ſatisfieth for an others debt, meriteth two wayes, firſt in reſpect of the debter, in paying that he oweth not; then in reſpect of the creditor, who by an agreement, couenanteth to accept the ſatisfaction of the vndertaker, not as a recompence onely for the debt, but as a merit to deſerue further grace and fauour for the debter: So Chriſt hath truely merited in reſpect of vs, in paying our debt for vs, and in reſpect of God, who accepteth the death of his ſonne as truely meritorious of his grace and fauour for vs.

2. And further herein appeareth the merit of Chriſts death: 1. In reſpect of the excellencie of the perſon that died. 2. Of the perfect obedience and fulfilling of the Law. 3. His great loue and willingnes in ſuffering. 4. And beſide his ſatisfaction, he was a faithfull martyr and witneſſe of the truth, Reuel. 3.14.

3. The Scripture, though in direct tearmes, it aſcribeth not merit vnto the death of Chriſt, yet it vſeth words equiualent, as the word περιποιησις, *acquiſitio*, purchaſing, includeth merit, as Act. 20.28. Chriſt is ſaid to haue purchaſed his Church by his blood; and Epheſ. 1.14. *It is called the redemption of the poſſeſſion purchaſed, &c.* which is all one as if he had ſaid merited. See more in *Pareus diſp.* 7.

Here follow certaine queſtions and controuerſies of weight, touching originall ſinne.

Controv. 10. *That there is originall ſinne in men by the corruption of nature, againſt the opinion of the Hebrewes.*

The Hebrewes doe reiect this ſaying of the Apoſtle, that ſinne entred into the world, and death by ſinne: and they vrge vs to ſhewe ſome authorities out of the old Teſtament, to proue the propagation of Adams ſinne to his poſteritie.

Paulus Burgenſ. addit. 2. thus confuteth their opinion:

1. That death which was inflicted vpon Adam for his tranſgreſſion remaineth, *quoad pœnam*, as it is a puniſhment, is euident by that place, Gen. 3.3. *Duſt thou art, and to duſt thou ſhalt returne:* which ſentence of mortalitie is executed as we ſee by experience vpon all Adams poſteritie.

2. Then he prooueth, *Quod illud peccatum tranſiit ad poſteros quoad culpam*, that that ſinne did alſo paſſe ouer vnto his poſteritie, euen in reſpect of the faule: this he prooueth by the teſtimonie of the Hebrewes themſelues: firſt by the words which they vſe in circumciſion, which are theſe, *Deus noſter, pars noſtra, & protector noſter, præcipit erui carnem noſtram ab inferno, propter fœdus ſuum quod poſuit in carne noſtra*, God our portion, and our protector, hath commanded that our fleſh ſhould be deliuered from hell, for his couenant ſake which hee hath placed in our fleſh, &c. But infants which are circumciſed haue not deſerued hell by any actuall ſinnes, which they had committed, therefore they are guiltie of hell in reſpect of originall ſinne. To this purpoſe alſo he produceth the teſtimonie of *R. Salmai*, who gineth this note vpon that place, Geneſ. 2.4. *Theſe are the generations of heauen and earth, &c.* that in two places onely this word *toldoth*, generations, is written fully, namely, with *chalem* in the beginning and ende; in this place before Adams fall: for in the beginning men were created *ſecundum plenitudinem ſuam & perfectionem*, in their fulnes and perfection: but after Adam had ſinned, their generations were corrupted, and therefore, Gen. 5. and otherwhere, that word is not expreſſed fully with *chalem* in the ende: the other place is, Ruth 4. *Theſe are the generations of Phares, &c.* there the word *toldoth*, is written fully, becauſe Chriſt the ſonne of Dauid, was the ſonne of Phares, for vntill hee came, the generation of man ſhould not be reſtored. *ex Burgenſ.*

3. But there are euident places beſide out of the old Teſtament, for the proofe of originall ſinne: as Gen. 9.21. *The imagination of mans heart is euill from his youth:* and Dauid confeſſeth, Pſal. 54. *I was borne in iniquitie, and in ſinne hath my mother conceiued me, &c.*

Controv. 11. *That Adams sinne is entred into his posteritie, by propagation, not imitation onely, against the Pelagians.*

The Pelagians held these two heretical positions concerning this matter: 1. That Adams sinne is deriued into his posterity, not by any naturall propagation, but by corrupt imitation: 2. the other, that death is entred into Adams posteritie, not as a punishment of Adams sinne; but as a defect of nature, issuing out of the fraile and brittle composition and constitution of mans body: these strange assertions, are thus confuced by *Augustine.*

1. If the Apostle had spoken here of the beginning of sinne by imitation, not by propagation, *Non eius principium fecisset Adamum, sed diabolum, &c.* he would not haue made Adam the beginning, but the deuill, &c. for he sinned first, he was a lyer from the beginning, Ioh.8.44.

2. As he in whom all are quickned, and made aliue, beside that, hee gaue an example of righteousnesse to those that imitate him, *Dat etiam occultissimam fidelibus gratiam, &c.* giueth also secret grace vnto the faithfull, &c. so he in whome all die, beside the example of imitation in transgressing Gods commandement, *occulta etiam labe, &c.* he also infected all his offspring, with the secret contagion of concupiscence: *August. lib. 1. de peccator. merit. & remiss. c.9.*

3. Further *Augustine* presseth these words of the Apostle, Rom. 5. 16. the fault is of one offence to condemnation, but of men onely guilty of condemnation for their actuall sinnes: he should haue said, *condemnationem fieri ex multis peccatis, &c.* that condemnation came through many offences, not through one: *Epist.89. ad Hilarium.*

4. And in an other place he vrgeth this reason: because many in sinning doe not propound vnto themselues the example of Adam, but haue other occasions which moone them: as when a theife killeth a man, he did it, *nihil de Adamo cogitans*, thinking nothing of Adam, but to this ende, that he might haue his gold, &c. Adams eating of an apple which was forbidden, can yeeld no example of imitation to a murtherer: and there are many wicked men in the world, that neuer heard of Adams transgression: to this purpose *Augustine, lib.6.cont. Iulian.c.12.*

5. Beside the Apostles words euidently conuinceth them: for the Apostle saith as sinne entred, so death by sinne: then as death actually is propagated, so also sinne, *Tolet annot.15.* And death is entred vpon all, because all haue sinned: seeing then infants die, it followeth that they sinne, but not actually, therefore they haue originall sinne: *P. Martyr.*

6. Hence it is euident, that the Commentaries which passe vnder *Hieromes* name, are forged: for that author saith vpon this place, *Insaniunt, qui de Adamo per traducem adnos asserunt venisse peccatum*: they are madde, which affirme that sinne is come vpon vs, as traduced and deriued from Adam, &c. for *Hierome* liuing in the same time, that *Pelagius* broached his heresie, did condemne and detest it, as *Augustine*, and other orthodoxall writers did.

Controv. 12. *Of the manner how originall sinne is propagated, against the Pelagians, where it is disputed, whether the soule be deriued from the Parents.*

The Pelagians to strengthen their error in denying the propagation of originall sinne from Adam to his posteritie; obiected thus: The seate and place of sinne is the soule, but the soule is not propagated nor deriued by generation from the parents: therefore neither sinne.

To this obiection diuers answers are made: 1. Some thinke that originall sinne is conueied by that carnall pleasure and delight, which the parents haue in the act of generation: but this is not so, for these two reasons: 1. Because that carnall pleasure is not sinne, vnlesse some euill affection beside doe concurre with it: for without that delight, there is no generation: which if it were necessarily accompanied with sinne, the Scriptures would not haue giuen libertie to marrie, if it were in it selfe a sinnefull act. 2. And if it were admitted, that this naturall delight were sin, yet thereby that infirmitie onely should be conueyed, whereas originall sinne is a generall corruption of nature.

2. Some thinke, that God createth the soules of men, agreeable to their corrupt bodies: like as he giueth vnto dogs, and other creatures spirits answerable to their state and condition: But this opinion is reiected likewise: for if God should create or make any soule euil, he

he should be the author of sinne.

3. Some doe thinke, that the soule of man is derived also *ex tradvce*, as they tearme it, and propagated from the Parents, as the bodie is: this opinion *Tertullian* seemed to favour, and *Augustine* holdeth it probable, *Genes. ad liter. c.* 10. some of their reasons are these: 1. Because in the making of the woman it is not said, that God breathed into her the breath of life, as it is expressed of Adam, and therefore it is like that she had, as her bodie, so her soule from Adam. *Answ.* Nay rather, the contrarie is inferred, because *no mention* is made of the soule and spirit of Eue, that it had the like beginning which Adams had: otherwise hee would haue said, this is soule of my soule, as he saith, *Bone of my bones flesh of my flesh.* 2. Gen. 46.26. it is said, that 66. soules came out of the loines of Iacob. *Answ.* Here the soule is taken for person: and by a Synecdoche, *the whole man* is vnderstood by a part: and that is said of the whole, because of the vnitie of the person, and the neare conjunction of the soule and bodie, which is true onely in the one part, namely the bodie, which onely came out of the parents loynes: in the same sense, Mary is said to be θεοτοκος, the mother of God, because Christ both God and man was borne of her, and yet he was borne onely as man. 3. If the soule be not propagated by generation, but created in the bodie, then it would follow, that God on the seuenth day had not made an ende of the creation. *Answ.* It followeth not, God ceased from creating any new kind, but now the inspiring of the soule, is but a continuing of that way of the soule, which God in the first creation made for it.

The better opinion then is, *Animas creando infundi, & infundendo creari:* that the soules are infused by creation, and created by infusion; the reasons of which opinion are these. 1. The direct words of Scripture, Zach. 12.1. God is said to haue formed the spirit of man within him: and Heb. 12.9. he is called the Father of spirits. 2. An other ground of this opinion is taken from the nature and condition of the soule: it is a spirituall and immateriall essence, immortall and incorruptible, and therefore cannot come of corruptible and corporall seed. 3. Christs soule came the same way, which other mens soules doe; for otherwise hee should not be like vs in all things, sinne excepted: but his soule was not propagated from Marie: for if he had both his soule and bodie from her, he might as well be said to haue been in the loynes of Abraham, when hee paied tithes to Melchisedech, as Leui, Hebr. 7.10. and yet though Leui had his bodie onely, not his soule from the loines of Abraham, he is said to be in his loynes, because he came from thence by the ordinarie and common generation, but so did not Christ: seeing then this opinion is refused of the generation and deriuation of the soule; we also reiect this answer concerning the propagating of originall sinne.

4. This then is our more full answer vnto this obiection of the Pelagians: 1. Although we cannot giue a sufficient reason of this, how originall sinne should be propagated, yet it is enough for vs that it is so, that we are all by nature the children of wrath. 2. It is not true, that onely the flesh and bodie of man is propagated from the parents: for then man should transferre lesse in his generation, then bruite beasts, from whom not the bodies onely, but the spirits doe issue in the generation of their kind: so then, *totus homo ex toto homine nascitur*, whole man is generated of whole man: and *anima, licet non materialiter, tamen originaliter*, the soule, though not materially, yet originally is taken from Adam: *Pareus:* We doe not say, that the soule of man is deriued from the soule of the father, yet man consisting of body and soule is begotten of his father, the Lord beeing the father of spirits, concurring in that naturall act of carnall generation. 3. It is denied, that the soule onely is the seate of sinne: it is the corruption of the whole man, consisting both of body and soule: the whole man then is corrupted, and so the seate and place of sinne: *Pareus:* and how the soule beeing created pure, commeth to be infected with sinne; *Lyranus* well sheweth, *Sicut liquor bonus inficitur excorruptione vasis, &c.* as a good liquor is infected by the corruption of the vessell: so originall sinne, *provenit ex carne causaliter sed tamen in anima est subiective & formaliter:* commeth of the flesh as the cause, but it is in the soule as the subiect and formally; like as sickenesse and infirmitie commeth of corrupt and vnwholesome meats, as the cause, but the meate is not capable of sickenesse as the subiect, the bodie is the subiect of sickenesse: to this purpose *Lyranus: Patric* expresseth it by this similitude: the pure soule is infected with the contagion of impure seed, *sicut manus inquinatæ flos insignis polluitur, &c.* like as a faire flower is polluted with vncleane hands: *Pet. Martyr* yet more distinctly sheweth the manner how this pollution entreth into the soule: *ex corporis imputitate, & imbecillitate sua:* by two wayes, the impuritie of the bodie, and it owne weakenesse: for both the soule is weake, and not able to re-

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sist the corrupt inclination of the flesh: it is not created in such strength and perfection, as Adams soule was; and the bodie is vnapt and vnfit for any spirituall worke: and this may suffice for an answer vnto this obiection of the Pelagians concerning the originall of the soule.

Controv. 13. *Against the Pelagians and Papists, that originall sinne is not taken away in baptisme.*

1. The Pelagians obiect further, that there is no originall sinne propagated vnto Adams posteritie, or at the least remaining in them: for that which is taken away and blotted out, remaineth not, now originall sinne is taken away in baptisme, and therefore is no more extant.

Answ. There must be two things considered in sinne: the act thereof as the matter, and the guilt: now there is herein a great difference betweene originall and other actuall sinnes: for in those the act is transitorie and remaineth not, & the guilt is remitted by faith in Christ: in originall sinne, though the guilt thereof be remitted in baptisme, yet the matter thereof, which is the corruption and depravation of mans nature remaineth, it passeth not away, as the transitorie act of other actuall sinnes: and for the more full demonstration hereof, *Augustine* vseth two similitudes: like as the corne is sowne without chaffe or straw, and yet the corne that springeth of the seed hath both: and as they which were circumcised beget children that are vncircumcised, and had neede of a newe circumcision; so the fathers beeing regenerate by a new birth, yet doe beget vnregenrate children: the sanctitie of the Parents no more passeth to their children, then their knowledge and other vertues. *Marc.*

2. The Romanists denie not but there remaineth a corruption of nature still in the children of God after Baptisme, but they say it remaineth *vt pœna & exercenda virtutis materia*, not as a fault, but as a punishment, and matter or occasion for the exercising of vertue: *Lyran.* And it was concluded in the Councell of Trent, in baptisme *tolli omne illud, quod veram habet & proprium rationem peccati*, all that to be taken away, which hath the proper and true name of sinne, *Concil. Trid. sess. 5.* the Rhemists also affirme that children baptized haue neither mortall nor veniall sinne, *annot. 1. Rom. 1. sect. 5.*

Contra. 1. We confesse that the guilt and punishment of originall sinne is washed away by faith in Christs blood; but yet the staine and blot remaineth still: though in Christ we are delivered from the punishment due vnto sinne, yet the euill qualitie of our nature is not purged away, namely our naturall pronenesse and aptnesse to euill: which shall not fully be purged, vntill the resurrection, when we shall put off all corruption together with mortalitie: to this purpose *Augustine* saith well; *Meminisse debemus omnium peccatorum plenam remissionem, &c.* we must remember that there is full remission of sinnes in baptisme, *hominis vero qualitatem non totam continuo mutari, &c.* yet the qualitie or condition of man is not straight changed: *de peccator. merit. & remiss. lib. 1. cap. 27.* 2. And that originall corruption hath the verie nature of sinne, euen after baptisme, the Apostle sheweth euidently, Rom. 7. 7. where he calleth the concupiscence of our nature sinne. See further hereof, *Synops. Centur. 3. err. 11.*

Controv. 14. *What originall sinne is against the Remanists and some others, and specially against them, which hold it to be Adams sinne imputed onely to his posteritie.*

1. *Faber* and *Erasmus* in their annotations vpon this place, seeme to be of opinion, that originall sinne is onely a pronenes and aptnesse vnto sinne, which is graft in vs by nature: But this is reiected by the Apostle here, who saith, that in Adam all haue sinned, and therefore death is also entred vpon all: death is the stipend of sinne: if then death actually is gouer all, so also sinne.

2. *Flacius Illyricus* held originall sinne to bee a kind of substance: But this is a dangerous opinion: God onely is the Creator of substances, and natures: but hee made not sinne.

3. As he giueth too much to originall sinne, making it a substantiall thing in man; so the Romanists too much extenuate it, and allow it too little: *Pighius* and *Catharinus* thinke, that originall sinne is nothing else, but the preuarication and transgression of our first parents, made their posteritie onely by imputation, because Adam in himselfe contained all mankind, and God made his couenant not onely with him, but with all his posteritie, be-

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ing then in his loynes, and so his sinne is imputed vnto them: but there is nothing in men naturally, that hath the proper nature of sinne: which is defined to be *dictum, factum, vel concupitum*, &c. some what said, done, or coueted against the law of God, which cannot be in infants: to this purpose *Catharinus*, and before him *Pighius in 2. cont. de peccat. orig.*

Contra. 1. *Bellarm. lib. 5. de amiss. grat. c. 16.* and *Perarius disput. 16. in 5. cap. ad Roman.* would confute this opinion, and proue that originall sinne is a reall and inherent corruption in the nature of man, and not imputed onely: because as we were sinners in Adam, so we are made iust by Christ, which is not by the imputation of his righteousnesse, but by an inherent iustice, which is giuen vnto vs by the merits of Christ, &c. But this were to confute one error by an other: for the Apostle euidently and expressely sheweth, c. 4. 3. that Abrahams faith was imputed and counted vnto him for righteousnesse: and therefore the iustice whereby we are counted iust before God, is the iustice of Christ imputed to vs by faith: so also Adams sinne is imputed to his posteritie: but beside there is an euilnes and prauity of nature procured by the transgression of Adam; as beside the imputed righteousnes of Christ, there is also in the faithfull an inherent righteousnes also, which is their holines and sanctification, but they are not thereby iustified before God.

2. We haue better reasons out of the Scripture to refute this assertion: for where there is no sinne, death hath no power: because all are sinners by nature, they all die: otherwise the Apostle had not reasoned well, that death raigned from Adam to Moses, because all had sinned, v. 14. And v. 19. the Apostle saith, that by one mans disobedience *many are peccatores constituti*, made sinners, which is more then to be counted sinners, or to haue sinne imputed.

3. That definition is of actuall sinne, which is of such things as are said, done, or coueted against the law of God: But sinne is more generally taken for any thing which is contrary to the law of God: now the naturall rebellion and resistance of the flesh, in not being subiect to the will of the spirit, but continually striving against it, which is to be seene euen in children, who seeth not that it is contrarie to the Law of God, and hath in it the nature of sinne?

4. Dauid complaineth that he was borne in sinne, and conceiued in iniquitie, Psal. 51. and S. Paul, Rom. 7. calleth his naturall corruption, sinne dwelling in him: So that these holy men confessed that they were sinfull by nature: Otherwise, if there were not in vs originall sinne by nature of our owne, but onely Adams imputed, it would follow, that his posteritie should be punished not for their owne, but an others sinne: which were against the rule of Gods iustice, *Martyr.*

Controu. 15. *That originall is sinne not onely the priuation of originall iustice.*

Bellarmine with other of the Romanists, will not haue originall sinne to be any euill positiue qualitie in man, but onely *carentia iustitiæ originalis, & habitualis auersio à Deo*: a wanting of originall iustice, and an habituall auersion from, and a forsaking of God: *Bellar. lib. 5. de amiss. grat. c. 15. Lyranus* addeth an other clause, that originall sinne is a defect or want of originall iustice, *cum debito habendi eam*, with a due debt or obligation to haue the same, &c. Now their cheife reason, that originall sinne is no euill habite or positiue qualitie, but onely a defect or priuation, is this, because God is the author of all positiue things, that haue a being or existence: but he is no way the cause of originall sinne: *Bellarm. ibid. Thering. relect. ad addit. 5. Paul. Burgens.* And if it were an habite, Adam could not haue transmitted it to his posterity: *Bellarm. ibid.*

Contra. 1. *Paulus Burgens.* taketh exception to *Lyrans* definition of originall sinne: that it is not a meere priuation, but *habitus corruptus*, a corrupt habite: like vnto a disease there is not onely a priuation of health, but there is also some positiue thing, *habet humores male dispositos*, the humors also are euill affected and disposed: and so is it in originall sinne, there is an euill quality and habite beside the want of originall iustice: and therefore it is called concupiscence, *quæ sonat aliquod positiuum*, which soundeth and signifieth some positiue thing, &c. This exception of *Burgensis* is iust, and his opinion herein is agreeable to the Apostle, who calleth originall sinne *peccatum inhabitans*, an in-dwelling sinne, Rom. 7. 20. and *corpus mortis*, the bodie of death: originall sinne hath then a kind of existence, for how else could it be called a bodie of sinne or death? See more hereof elsewhere, *Synops. Centur. 4. err. 14.*

2. Con-

3. Concerning the reason obiected, 1. God is the author of euery substance, and of euery naturall qualitie, but not of vnnaturall dispositions or qualities; as neither of diseases in the bodie, nor of vices in the minde: this euill qualitie was procured by mans voluntarie transgression. 2. And though habites, which are personall, & obtained by vse and industry are not transmitted to posterity, yet this euill habite was not so possible in Adam, as he is considered, *vt singularis persona*, as a singular person, but by him it entred into the nature of man, as he was *totius humanæ naturæ principium*, the beginning of the whole nature of man.

3. *Burgensis* taketh another exception vnto *Lyra* our addition, and here thinketh that Adams posteritie is not bound to haue the originall iustice, which was giuen vnto Adam: for they haue no such bond, either by the law of nature, for that originall iustice was supernaturally added, or by any diuine precept, for God gaue vnto Adam no other precept, but that one, not to eate of the forbidden fruit; and therefore they were not bound at all to haue obtained Adams originall iustice: Thus *Burgens.*

Contra. 1. Herein I rather consent vnto *Thoring* the *Replic.* vpon *Burgens.* who thus argueth, that this debt or bond, to haue originall iustice, was grounded vpon the law of nature, which is the rule of right reason; for by nature euery one is tied to seeke the perfection and conseruation of his kinde: & this originall iustice tended vnto the perfection of man, which though it were supernaturally added vnto man, yet it was not giuen him alone, *sed pro toto natura*, but for the whole nature of man, and so he concludeth well, that man is culpable in not hauing this originall iustice, though not *in actu elicito, qui est suppositi*, by any actuall fault which belongeth to the person or subiect, yet *culpa originali, quæ est naturæ*, by an originall fault, which is in nature. To this purpose the *Replic.* And this may be added further, that if Adams posteritie were no debters in respect of this originall iustice, then were they not bound to keep the law, which requireth perfect righteousnesse, and so it would follow, that they are not transgressors against the law, if they were not bound to keep it: the first exception then of *Burgensis* may be receiued, but not the second.

2. *Pighius* also, who denieth originall sinne to be any priuation or want of originall iustice, holdeth it to be no sinne to want that iustice, which is not enioyned by any lawe vnto mankind: but no law can be produced which bindeth him here to haue that originall iustice, and therein he consenteth with *Burgensis*.

Contra. But this obiection is easily refuted: for first man was created according to Gods image, in righteousnesse and holinesse, which image Adams posteritie is bound to retaine. But he by his sinne defaced that image, and in stead thereof begate children after his owne image, Gen. 5. 3. in the state of corruption. And whereas *Pighius* replyeth out of *Augustine*, that the image of God in man consisteth in the three faculties of the soule, the vnderstanding, memorie, and will: *Augustine* must not be so vnderstood, as though herein consisted onely the image of God, but that herein is shadowed forth the mysterie of the Trinitie: for the Apostle expressely sheweth, that the image of God is seene in righteousnesse and holinesse, Ephes. 4. 24.

And the law is the law of nature, which is the rule which euery one is to followe: Cicero calleth it, that *conuenientia vitæ*, the to liue agreeably to this law is the cheife end of man: to which we are tied and also bounde: there is an other law, which is the morall, which forbiddeth *vnlawfull lust*, which prohibiteth not onely actuall but originall concupiscence. And whereas *Pighius* here obiecteth, that a law is giuen in vaine of such things as cannot be auoided, that is the very ignorant error: it is not in mans power to keepe the law, for then it had not been necessarie for Christ to haue died for vs, who came to performe that which was impossible by the law, Rom. 8. 3. yet was not the law giuen in vaine: for there are two speciall vses thereof, both to giue vs direction how to liue well, and to bring vs to the knowledge of sinne, as *Mart.*

This then is originall sinne: 4. It consisteth partly of a defect and want of originall iustice, in that the image of God, after the which man was created in righteousnesse and holinesse, was blotted out by the fall of man, partly in an euill habite, disposition, and qualitie, and disorder of all the faculties, and powers both of body and soule: This was the sinne of man after his fall, and the same is the condition of all his posterity by nature. *Augustine* also maketh originall sinne a positiue qualitie, placing it in the concupiscence of the flesh: not the actuall concupiscence, but that naturall corruption, which although it be more generall, then to containe it selfe within the compasse of concupiscence onely, it

he so describeth it by the most manifest effect; because our naturall corruption doth most of all shew and manifest it selfe in the concupiscence and lust of our members.

2. The subiect then and matter of originall sinne, are all the faculties and powers of soule and bodie: the forme is the prauitie and deformitie of them; the efficient cause was the peruersenes of Adams will; the instrument in the carnall propagation, the ende or effect is euerlasting damnation both of bodie and soule without the mercie of God: *Martyr.*

3. Originall sinne is either taken actiuely, for the sinne of Adam, which was the cause of sinne in his posteritie: which is called *originale originans*, originall sinne giuing beginning: or passiuely for the naturall corruption raised in Adams offspring by his transgression: which is tearmed *originale originatum*, originall sinne taking beginning.

4. Of this originall sinne taken both waies there are three miserable effects: 1. *Participatio culpæ*, the participating in the fault or offence: for we were all in Adams loines when he transgressed; and so we all sinned in him, as here the Apostle saith. 2. *Imputatio reatus*, the imputation, of the guilt and punishment of sinne; we are the children of wrath by nature, subiect both to temporall and eternall death. 3. There is *naturæ depranatio vel deformitas*, the depravation and deformitie of nature, wherein there dwelleth no good thing, Rom. 17, 18.

Controv. 16. *Of the wicked heresie of Marcion and Valentinus, with the blasphemous Manichees.*

1. *Origen* out of the words of the former verse, where the Apostle speaketh of our attonement and reconciliation by Christ, confuteth the heresie of *Marcion*, and *Valentinus*, whose opinion was, that there was some substance, *quæ naturaliter Deo sit inimica*, which naturally is an enemie to God: for if it were so, that his enemie, were *naturæ*, *non voluntatis*, in nature, not in the will of man, there would bee no reconciliation: for those things in nature contrarie, and enemies one to the other, cannot be reconciled.

2. The *Manichees* also are here confuted, who did hold, that sinne was of God, as the author and beginner thereof: for they did make two beginnings one of good, the other of euill, and two Princes, one of light, the other of darkenes: this wicked fancie is here confuted, for the Apostle sheweth, that sinne entred by Adam, and so descended to his posteritie, *Faius.*

Controv. 17. *That all sinnes are mortall, and worthie of death by nature.*

v. 12. *And death by sinne:* if then death came in by sinne, yea children hauing onely originall sinne are subiect to death: hence it is euident, that all sinnes are in themselues worthie of death: so that it is a vaine distinction, which the Romanists make betweene veniall, and mortall sinnes: as though some sinnes were pardonable in their owne nature: In that some sinnes are pardonable, it is of grace and mercie in God, not in the qualitie and propertie of the sinne, *Martyr.* Indeede there is some sinne remissible, some irremissible, as sinne against the holy Ghost: but this difference ariseth not so much from the nature of the sinne, as from the qualitie of the offender, whose heart is so hardened, that he cannot repent him of the blasphemie against the spirit; Neither yet doth it followe, if all sinnes are mortall in their owne nature, that therefore all sinnes are equall: for as there are degrees in the punishment of death, so there are degrees in the sinnes themselues: and though euen great offences are pardonable in the mercie of God, yet pardon in such sinnes is more hardly obtained.

Controv. 18. *That Henoch and Elias are not yet aliue in their bodies.*

v. 12. *And so death went over all men:* Hence then it is concluded, that Elias and Henoch, doe not yet liue in their bodies; whom the Romanists hold shall come in the ende of the world to preach against Antichrist: *Gorrhan* would thus helpe the matter, that death entred vpon them *reatu, non actu*, not in act, but in the guilt: their death is deferred, it is not taken away, &c. for they hold that they shall be killed by Antichrist in the ende of the word.

Contra. 1. That it is appointed vnto men to die, the Apostle testifieth Heb. 9. 27. none are exempted from the common law of death: as it is said, 2. Sam. 14. 14. *We must needes die, and we are as water spilt vpon the ground, that cannot bee gathered vp againe*: and the Psalmist saith, Psal. 88. 48. *What man liueth and shall not see death?* Therefore Henoch and Elias are subiect to this generall law of death. 2. And if they were yet aliue, they must be either in the celestiall or terrestial Paradise: but the terrestiall was destroied in the flood, and there they could not be preserued: and from the celestiall Paradise, none can returne to die againe, that is no place or habitation for mortall creatures. See further hereof *Synops. Centur. 5. cr. 32.*

Controv. 19. *The Virgin Marie conceiued in originall sinne.*

The Romanists in their annotations vpon the 14. v. doe affirme, that whereas all other are conceiued and borne in originall sinne, *Christ onely is excepted, and his mother for his honour, and by his speciall protection (as many godly men iudge) preserued from the same, &c.*

Contra. 1. But this error is euidently confuted by the Apostles words, who saith, *that in him,* (that is in Adam) *all haue sinned:* therefore euen the Virgin Marie also: for onely Christ was conceiued by the holy Ghost without the seed of man of a virgin, and therefore he only was conceiued without sinne. 2. And it was more for Christs honour to be borne of a sinner, himselfe no sinner, to shew his puritie and perfection, and to come cleane and vndefiled euen out a vessell not originally cleansed from sinne. 3. If the holy Virgin must be conceiued without sinne, because of her Sonne, that was borne without sinne, then by the same reason the mother of Marie must haue the same priuiledge, because she brought forth Marie without sinne, and so her mother before her: and thus this priuiledge must runne vp still vnto Christs progenitors.

4. Why are they afraid to determine this point absolutely, that Marie was conceiued without sinne, but set it downe onely as a priuate opinion of some godly men: whereas *Sixtus* the 4. hath decreed it was so, and thereupon for the strengthening of his opinion, instituted the feast of the conception of the Virgin Marie, and added these words to the salutation of Marie, *& benedicta sit Anna mater tua, de qua sine macula tua processit care virginea*, and blessed be Anna thy mother, from whome thy virgins flesh proceeded without spot. 5. They will not denie, but that *Bernard*, the Master of sentences, *Thomas Aquin.* and before them *Augustine*, were godly and deuout men: all which held the contrarie, that the Virgin *Marie* was not conceiued without sinne. *August. de Genes. ad liter. lib. 10. c. 18. Bernard. epist. 174. Magister lib. 3. distinct. 3. Thom. Aquin.* vpon that place.

Controv. 20. *Against merits.*

v. 16. *The gift is of many offences:* hence is inferred, that seeing our iustification by Christ is called a grace, and gift, that it proceedeth from the free loue, grace, and fauour of God. *Parens* here well inferreth, *facessant ergo merita congrui, &c.* away with all merits either of congruitie as preparations vnto grace, or of condignitie vnto saluation: for if our iustification and saluation were of merit or worke, it were not of grace: as the Apostle concludeth, Rom. 11. 6. *If it be of grace, it is no more of workes: for then worke were no more worke, &c.*

21. Controv. *That the punishment of originall sinne is euerlasting death.*

v. 18. *By the offence of one the fault came of all vnto condemnation, &c.* Here are two opinions to be refuted, the first is of those, which either promised vnto Infants dying without baptisme in originall sinne, the kingdome of heauen, as one *Vincentius* did hold, whom *Augustine* confuteth, *lib. 1. de origin. anima, c. 9.* or else did assure vnto them an happie estate in some middle place betweene heauen and hell, as the Pelagians, *August. haref. 88.* vnto which opinion *Pighius* and *Cartharinus*, two Popish champions, come very neere, who thinke that Infants dying in their infancie, and so in originall sinne, should enioy an happie and blessed estate here in earth after the generall resurrection.

The other opinion is generally of the Romanists, which hold, that Infants dying without baptisme, shall haue *pœnam damni*, the punishment onely of losse, in beeing depriued of the vision

vision of God: but they shall not haue *pœnam sensus*, the punishment or torment of sense or feeling: and here some doe exempt them from all torment both inward and outward, as *Thomas* with other Schoolemen, *in 2. sentent. distinct. 33.* some doe thinke they shall haue *internum animi dolorem*, the inward greife of minde for the losse of the heauenly beatitude: as holdeth *Pet. Lombard. 2. sentent. distinct. 33.* with some other schoolemen, to whome *Bellarmine* subscribeth, *lib. 6. de amiss. grat. c. 6.*

1. For the first opinion, that Infants dying in their originall sinne, are not excluded heauen, these arguments are brought.

1. The infants shall be afflicted with no sensible punishments, because they had no euill mind, will, or purpose while they liued here.

2. Neither is there any contrition or sorrow in this life required for originall sinne, much lesse in the next: to this purpose *Pighius*.

3. *Catharinus* among other reasons, vrgeth that place, Dan. 12. 2. *that many shall awake out of the dust, some to euerlasting life, some to shame:* whereupon he inferreth that all shall not rise to one of these ends, but some; and so there should be a third sort, that should neither goe to heauen, nor hell, but enioy a third place.

4. There shall be a new heauen and a new earth: as the new heauens shall not be without inhabitants, so neither the earth, which is most like, shall be the place for such Infants.

Contra. 1. Though infants actually in their life shewed no euill purpose, will, or intent, yet it is sufficient to their condemnation, that they had an euill inclination by nature, which would haue shewed it selfe if they had liued to years of discretion: the only cause, why their euill inclination appeareth not, is for that their mind hath not fit organes or instruments, to exercise the faculties thereof: like as the young cubbes of foxes and wolues are killed, and destroied, when they are yet young, though they haue yet done no harme, because it is certaine, if they should be suffered to grow, they would follow their kind: so the Scripture saith, *that the imaginations of mans heart are euill from his youth*, Gen. 9. 21.

2. And holy men euen for their originall sinne haue shewed great contrition and sorrow in this life: as Dauid confessing his sinne, beginneth with his very sinnefull birth and conception, Psal. 5. 1. so S. Paul crieth out, Rom. 7. *wretched man that I am, who shall deliuer mee from the bodie of this death!*

3. In that place of Daniel, *many*, is taken for *all*, as *Augustine*, and *Theodoret* expound that place: as S. Paul in the fift chapter to the Romans, v. 17. by *many* vnderstandeth all; *as by one mans disobedience many were made sinners*: for otherwise it would follow that all should not arise, that sleepe in the dust, but onely some.

4. And it is a weake reason, there shall be inhabitants of the new earth, therefore infants shall inhabite it: *Bellarmine* thinketh that the earth shall be couered with waters, and so haue no inhabitants at all, but this is an idle speculation: for the earth shall then be restored to a perfect estate, and not to lie hid vnder the waters: and to what end there shal be a new earth, it is curiositie to enquire, the Scripture hauing not expressed it: And if it be appointed for the habitation of the Saints, to passe from heauen to earth, and to follow the Lambe whersoeuer he goeth, it is a weake consequent, that infants shall be those Saints: thus much shall suffice for the answer vnto these reasons.

5. And further the opinion it selfe to make any kind of happines out of the kingdome of heauen, and to inuent a third place betweene heauen and hell, is contrarie to the Scriptures: which sorteth all men into two rankes or companies, which are appointed to two places: they are either of the sheepe at Christs right hand, which shall enter into life, or of the goates at his left hand, for whome hell fire is prepared, Matth. 25. And the Scripture testifieth, that all that shall be saued, shall walke in the light of the celestiall Ierusalem, Reuel. 22. 4. and without it shall be dogges, c. 12. 15. none then can be saued out of it.

2. Now we come to the other opinion of the Romanists, that send infants dying without baptisme to hell, but they onely attribute vnto them a punishment without any sense, vnlesse it be the inward greife and dolor of minde, to see themselues excluded the kingdome of God.

Contra. First it is an vncharitable opinion to send all infants to hell that die vnbaptised: for the grace of God is not tied to the outward element: God can saue with-

out water: it is not the want of baptisme, but the contempt thereof, that condemneth: the Scripture saith, Mark. 16. 16. *he that shall beleeue, and be baptised shall be saued: but he that will not beleeue,* (not he, which is not baptised) *shall be damned:* here at three opinions. 1. The Papists generally hold, that all infants dying without baptisme, are damned: but this is a cruell and vncharitable opinion, as is shewed before, See elsewhere more hereof, *Synops. Centur. 3. cr. 3.*

2. Some thinke that many of the infants of the Saints are saued euen without baptisme, by the couenant of grace made vnto the faithfull and their seede, but not all, for some of the children of the faithfull doe not belong vnto election, such were *Ismael*, *Esau*. Thus *Pet. Martyr.*

3. But the better opinion is, that all the infants of faithfull parents dying in their innocent estate before baptisme, are saued by the generall couenant of grace, made to the righteous and their seede: because there is now no barre or impediment put in to hinder the efficacie of that couenant, as in those, which liue vnto the yeares of discretion, and depriue themselues by their impietie and vnbeleefe, of the benefit of that couenant.

Secondly, that such infants as are not saued by Christ, dying before baptisme, or after, doe suffer the sensible paines of hell fire, though in the least and easiest degree of all, it is thus prooued.

1. The Scripture saith, Reuel. 10. 15. *Whosoeuer was not found written in the booke of life, was cast into the lake of fire.* Infants then which are condemned, shall be punished in hell fire.

2. We see that infants euen in this life doe suffer in their infancie paine and torment of bodie: it therefore standeth with Gods iustice that infants euen for originall sinne should feele sensible torments.

3. If they will graunt that they shall haue the inward dolor of the minde to see others admitted into the kingdome of God, and themselues excluded, why not also paine of bodie? seeing the Scripture saith, that there shall be weeping and gnashing of teeth, when men shall see the Patriarkes entring into heauen, and themselues excluded, and thrust out at the doores. Luk. 13. 28.

4. Christ died for infants, as well as for others, and bare the punishment due vnto them for their sinnes: but he suffred both the torments of bodie and minde: therefore both were due vnto infants.

5. *Gregorie* is of this opinion, *perpetua tormenta percipient qui nihil ex propria voluntate peccauerunt*, they shall receiue euerlasting torments, which had not sinned by their owne will: *in 9. c. Iob.* so also *Augustine*: but he saith *mitissima omnium pœna erit eorum*, their punishment shall be most gentle and easie of all other, which beside originall sinne haue added none other sinnes, &c. and this may be safely affirmed with *Augustine*: But that which followeth, hath more doubt: *non audeo dicere, quod ijs, vt nulli essent, quàm vt ibi essent, potius expediret*, I dare not say, that it were better for them not to be at all, then to be there: *Augustin. Enchirid. c. 93.*

Controv. 22. *That Christs essentiall iustice is not infused into vs.*

v. 17. *Much more shall they which receiue abundance of grace, &c. Osiander* did hold, not *Lucas Osiander*, who hath written breife annotations vpon the old and new Testament: but another of that name before him, that the iustice of Christ is some reall thing infused into the faithfull, and that it was his essentiall iustice, as he is God, that is communicated to the faithfull, *ex Fais in. v. 17.*

But the Apostle euidently refuteth this error, c. 4. 22. where he sheweth that it was imputed vnto Abraham for righteousnes, because he beleeued in God: if we are iustified by faith, then not by the essentiall iustice of Christ, which still remaineth in Christs person, as the subiect thereof; but the righteousnesse whereby we are iustified before God, is the righteousnes of Christ, as he is man, which is apprehended by faith: and this also is euident in this place, where the Apostle ascribeth iustification to the abundance of grace receiued; and how is it receiued but by faith?

Controv. 23. *Against the patrones of vniuersall grace.*

v. 18. *By the iustifying of one, the benefit abounded toward all men, &c.* Hence of late *Huberus*,

Huberus, and before him the Pelagians would prooue, that the benefit of iuſtification is as vniuerſall toward all, euen infidels and vnbeleeuers, as the condemnation, that came in by Adam: for the Apoſtle on both ſides nameth all; for otherwiſe the benefite by Chriſt, ſhould be inferiour vnto the loſſe in Adam, which redounded generally vpon all.

Contra. 1. This tearme of vniuerſalitie *(all)* muſt be reſtrained according to the nature of the ſubiect: as Adam transfuſed his ſinne vnto all, which were his offspring, ſo Chriſt alſo iuſtifieth all his, that is, all which beleeue in him: ſo by *all*, the Apoſtle vnderſtandeth, the vniuerſall companie of the faithfull. 2. The preheminence of the benefit conſiſteth not in the equalitie of the number, that Chriſt ſhould ſaue as many, as are loſt in Adam, for then there ſhould be onely an equalitie, not a ſuperioritie.

3. But herein is the prerogatiue of grace ſeene: 1. In the excellencie of the effect, for life is a more excellent thing then death, and righteouſneſſe, then ſinne. 2. In the powerfulneſſe of the worke, it ſheweth a greater power to ſaue, then to deſtroy, to iuſtifie, then condemne: for it is an eaſier matter to deſtroy, then to ſaue, to pull downe, then to build vp, to mortifie, then to reuiue and raiſe to life. 3. The preheminence is in the amplitude and largnes of grace, in that we are iuſtified not onely from one, but all kind of ſinnes, as well actuall as originall; whereas originall ſinne is onely deriued from Adam: See more hereof, queſt. 15.

Controv. 24. *Againſt the Popiſh inherent iuſtice.*

v. 9. *So by the obedience of one ſhall many be made righteous, &c.* The Romaniſts, as *Bellar. lib. 2. de. iuſtificat. c. 1. Pererius diſputa.* 17. doe much vrge this argument againſt imputatiue iuſtice, that we are not iuſtified by the righteouſneſſe of Chriſt imputed by faith, but by an inherent righteouſnes, wrought in vs by Chriſt, whereby we are formally made iuſt: becauſe we are ſo made righteous and iuſt in Chriſt, as we became ſinners in Adam: but that was not by imputation of Adams ſinne, but by ſinne dwelling in them, whereby they are formally made ſinners: therefore we are formally made righteous by an inherent iuſtice remaying in vs, and not imputed onely: *Pererius* further vrgeth this phraſe, *iuſti conſtituentur*, many will be made iuſt, which is not all one, as to be reputed iuſt, or to be iuſt by imputation; but to be iuſt indeed.

Contra. 1. The compariſon betweene Adams diſobedience, and Chriſts obedience doth hold verie well euen in this point of imputation: for as there is in making of vs ſinners, both an imputation of Adams ſinne to his poſteritie, as comming out of his loines, as alſo an habituall prauitie and corruption of nature, the effect thereof; ſo there is a double operation of Chriſts obedience: both it is imputed vnto vs by faith, whereby we are iuſtified before God, and thereby there is wrought in vs holines and righteouſneſſe, which is our ſanctification, but by this, becauſe it is imperfect in this life, we are not iuſtified before God. 2. And whereas the Apoſtle vſeth the word κατασταθήσονται, *conſtituentur*, ſhall be made or conſtituted iuſt, we confeſſe that he meaneth, they ſhall be made iuſt indeede in Chriſt: but therefore the word is put in the future tence, becauſe in this life our ſanctification is but begun, it ſhall not be abſolutely perfect till the next life, when all imperfection and impuritie of our nature ſhall be cleane taken away, and then ſhall we be made perfectly iuſt indeed: See a more full anſwer to this obiection, *Synopſ. Centur. 4. cr. 56.*

3. But if they ſhall further replie, that we are rather made ſinners by the reall corruption of our nature, then by the imputation of Adams ſinne, and ſo conſequently we ſhould rather be iuſtified by an inherent righteouſneſſe, then imputed onely; wee anſwer, that herein appeareth the preheminence of grace, that Chriſts righteouſneſſe onely imputed is more able to iuſtifie vs, then Adams ſinne onely imputed, was to condemne vs.

Controv. 25. *That we are iuſtified both by the actiue and paſſiue obedience of Chriſt.*

Piſcator in his annotations vpon this verſe vrgeth this point, that we are not iuſtified by the obedience of Chriſt in his life, which was his actiue obedience, but by his paſſiue obedience in his death, becauſe if we be iuſtified by his righteouſneſſe acted in his life, then ſhould he not haue needed to haue died for vs: for beeing iuſtified alreadie by the righte-

ouſneſſe of his life, there was no cauſe for Chriſt to be puniſhed for vs, beeing already made iuſt by his righteous life.

Contra. 1. Though the Apoſtle doe principally meane the particular obedience of Chriſt in ſubmitting himſelfe to his fathers will in his death, to giue his life for his sheepe, as it is oppoſed to Adams particular diſobedience in eating of the forbidden fruite: which was *in re facillima*, in a thing moſt eaſie to haue been kept: whereas Chriſts obedience was *in re difficillima*, in a moſt hard and difficult thing, to giue himſelfe for vs euen vnto death: yet this his particular obedience in his death depended vpon the generall obedience of his life, whereby he merited the imputation of his righteouſnes: for the merits of Chriſts paſſion depended vpon the holines and worthines of his perſon, which was manifeſted in his life.

2. There are two parts of our iuſtification, remiſſion of our ſinnes, and the making of vs righteous: the one was the proper worke of Chriſts death that paied the ranſome due vnto our ſinnes, the other of his perfect holines and righteouſnes, which was manifeſted in his riſing from the dead: and therefore the Apoſtle ioyneth them both together, Rom. 4. 18. *Who was deliuered to death for our ſinnes, and is riſen againe for our iuſtification:* ſee further of this matter, Controv. 20. in c. 4.

Controv. 26. *Againſt the Philoſophers, who placed righteouſneſſe in their owne workes.*

The heathen Philoſophers and wiſe men were vtterly ignorant of this making of men righteous by an others obedience: for they held them only to be righteous, which by continuall exerciſe and practiſe of vertue attained vnto an habite of well doing, which they aſcribed onely to their owne induſtrie and endeauour.

Contra. Theſe wiſe heathen in many things bewrayed their groſſe and palpable ignorance: 1. They knew not what remiſſion of ſinnes was, neither how ſinne entred into the world, or how it was taken away, they thought that by their well doing onely afterward the former memorie of their ſinnes were worne out; whereas it is in God onely to blot out the remembrance of ſinne. 2. They aſcribed their vertues, ſuch as they were, to their owne free-will and endeauour, whereas Chriſtian religion teacheth vs, that God is the author of all good things, and that man of himſelfe is not able to thinke or conceiue a good thought. 3. They erred in ſeeking to be made righteous and iuſt by their owne workes, which being imperfect, and diuerſe waies blemiſhed, are not able to iuſtifie vs before God, who is abſolutely perfect: true it is that euery Chriſtian muſt endeauour to liue well, and aduance his faith with fruitfull workes: but it is Chriſts perfect obedience, and not our owne which is imperfect, that maketh vs truely righteous before God.

Controv. 27. *Againſt the Manichees and Pelagians, the one giuing too much, the other too little to the law.*

v. 30. *The law entred, that the offence ſhould abound, &c.* the Manichees vrge theſe and ſuch like places, againſt the law, as though it were euill, not diſtinguiſhing betweene the proper effects of the law, which it worketh of it ſelfe, as the Prophet Dauid expreſſeth them, Pſal. 91. *It conuerteth the ſoule, giueth wiſedome to the ſimple, giueth light to the eyes, &c.* and the effects of the law, which it worketh by reaſon of the weakneſſe of man, as it ſerueth to reueale the knowledge of ſinne, and to make it more abound: But the Apoſtle himſelfe, that here thus teſtifieth of the law, confeſſeth that in it ſelfe, the law is holy, Rom. 7. 12. for although we are not able to performe that which the law commandeth, yet the things are holy, iuſt, and good which the law requireth, and the deſire of the godly longeth after them.

As the Manichees detracted from the law, ſo the Pelagians aſcribed too much vnto it: for they held that the law was ſufficient to ſaluation, and that if a man did once vnderſtand what was to be done, by the ſtrength of nature he could doe it: the law then ſerued to reueale vnto them the will of God, and their owne ſtrength ſufficed, in their opinion, to performe it: They beeing further vrged, that the grace of God was neceſſarie, did in words acknowledge it: but by grace they vnderſtood firſt the nature of man, which was firſt giuen him of God, then the doctrine onely and knowledge of the law.

The Popiſh ſchoolemen differed not much from this opinion, who held that a man by the ſtrength of nature may keepe the precept of the lawe, *quo ad ſubſtantiam operis*, in reſpect of the ſubſtance of the worke, but not, *quoad intentionem præcipientis*, according to the

the intention of the law giuer: But it is euident out of the Scripture, that, no not the regenerate (much lesse naturall men) are able to keepe the commandements of God perfectly, as S. Paul sheweth by his owne example, Rom. 7. And if it were as the Pelagians held, that the law were sufficient to saluation, then Christ died in vaine.

Controv. 28. *Of the assurance of saluation.*

v. 21. *Grace might raigne by righteousnesse vnto eternall life, &c.* Hence it is euident, that life is a consequent of righteousnesse, as death is of sinne, and that the faithfull are as sure to obtaine life, if they haue righteousnesse, as Adam and Adams children were sure to die after they haue sinned. So *Chrysostome* vpon this place collecteth well, *Noli itaq; cum iustitiam habeas, de vita dubitare, vitam enim excellit iustitia, mater quippe illius est*, doe not therefore doubt of life and saluation, if thou haue iustice: for iustice excelleth life, being the mother thereof. This is contrary to the erroneous and vncomfortable doctrine of the moderne Papists; that it is presumption for any man to be assured of his saluation. See further hereof elsewhere, *Synops. Centur. 4. err. 29.*

Controv. 29. *Of the diuerse kinds of grace, against the Romanists.*

v. 21. *So might grace also raigne, &c.* The Popish Schoolemen haue certaine distinctions of grace, which either are not at all to be admitted, or else they must be first qualified, before they can be receiued.

1. Of the first kind is that distinction of grace, that there is *gratia gratis data, gratia gratum faciens*, grace freely giuen, and grace that maketh vs acceptable vnto God: two exceptions may be taken hereunto: 1. There is no grace, but is freely giuen, otherwise it were not of grace, that is, of fauour: but they in making one kind of grace onely, that is freely giuen, they insinuate, that there are other graces, which are not freely giuen. 2. The grace which maketh vs acceptable to God, they hold to be a grace or habite infused, for the which wee are accepted: wherein they erre, in ascribing that to a created or infused grace, which is only the worke of the free grace and fauour of God towards vs: this word (*grace*) is either taken actiuely for the loue, grace, and fauour of God, or passiuely, for those seuerall gifts and graces, which are wrought in vs by the fauour of God: the first grace is as the cause, the other graces are the effects: the first is without vs, the other within vs: the first is the originall grace in God, the other are created graces. Now we hold that we are made acceptable vnto God, onely by the first grace of God towards vs, which is grounded in Christ, the Romanists ascribe our acceptance with God to the other. See further hereof, *Synops. Centur. 4. err. 27.*

2. Of the other sort is the distinction of grace, *operans, & cooperans*, working, and working together: as the working grace is that, which alone changeth the will, and maketh it willing; the grace working together, is that wherewith the will of man worketh for the effecting of that which it willeth. This distinction must be qualified: for to make the will of man a ioynt worker with grace, is against the Apostle, who saith, that it is God which worketh *in vs both the will and the deed*, Philip. 2. 13. But thus it may be admitted, that mans will being once mooued and regenerate by grace, is not idle, but then worketh with grace, not of it owne strength, but as it is still mooued and stirred by grace. See further hereof, *Synops. Centur. 4. err. 30.*

3. Of this sort, is that distinction of grace, *praeueniens, & subsequens*, grace preuenting and going before, and following grace: which are not indeed two diuerse or seuerall graces, but diuerse effects of one and the same grace: Gods grace preuenteth mans will, and changeth it, of vnwilling, making it willing, and then it followeth, to make the will of man fruitfull and effectuall; and this we acknowledge: but the grace subsequent or following, is not merited or procured by the well vsing of the first preuenting grace, in which sense this distinction is to be reiected.

6. Morall obseruations.

Observ. 1. *To follow the workes of the flesh is enmitie against God.*

v. 10. *When we were yet enemies, &c.* They which delight in such workes as God hateth, are enemies to God: whereupon *Origen* giueth this note, *quando reconciliatus est qui causam inimicitiarum gerit, &c.* how can he be said to be reconciled to God, which yet retaineth the

cause of enmitie, &c. he then which continueth in such workes as are hatefull vnto God, cannot be said to be reconciled by the blood of Christ: as the Apostle further sheweth, *That no vnrighteous person shall inherite the kingdome of God*, 1. Cor. 6. 9.

Observ. 2. *Of the reconciling of enemies.*

v. 10. *When we were enemies, we were reconciled, &c.* As God did reconcile vs to himselfe, beeing yet his enemies, so we are taught herein to be like vnto our heauenly Father, to bee willing to be reconciled, and to be at atonement with our enemies: as Abraham made a league with Abimelech, and as Iacob did the like with Laban, who pursued him to haue wrought him some mischeife.

Observ. 3. *Wherein we ought to reioyce.*

v. 11. *We reioyce in God through our Lord Iesus, &c.* The Apostle here sheweth wherein the ioy of a Christian consisteth, that whereas the world reioyceth some in riches, some in honour, some in pleasure, some in their strength, humane wisedome, and the like, the Christian man is taught to reioyce in his redemption and saluation in Christ; as our Blessed Saviour would haue his Apostles to reioyce, because their names were written in heauen, Luk. 10. 20.

Observ. 4. *Of the two Kingdomes of grace and sinne, life and death.*

v. 17. *If by one offence death raigned, &c.* The Apostle here poynteth out two Kingdomes, the one of sinne and death, the other of righteousnesse and life: there are none in the world, but belong vnto one of these Kingdomes: therefore it must be our great care, to examine our selues, vnto which Kingdome we are subiect: by nature all are vnder the kingdome of darkenesse, and from thence we cannot be deliuered, but by Christ: as the Apostle saith, Colos. 1. 13. *Who hath deliuered vs from the Prince of darkenesse, and hath translated vs to the kingdome of his deare Sonne*, we must therefore examine our selues whether we haue faith in Christ, 2. Cor. 13. 5.

Observ. 5. *Why the Lord suffereth his sometimes to fall, and to be plunged in sinne.*

v. 20. *Where sinne abounded, there grace abounded much more, &c.* God then sometime seemeth to leaue his children to themselues, that they afterward beeing recouered and restored by grace, may haue more experience of the goodnesse and mercie of God, and of the excellencie of grace: as Dauid after his fall, repenting of his sinne, celebrateth the multitude of Gods mercies, Psalm. 51. 1. and Peter after he was conuerted was bid to strengthen his brethren, Luk. 22. 32. as then beeing more able to comfort others by the experience of Gods mercy, which he had himselfe receiued.

Observ. 6. *None ought to despaire of forgiuenesse of sinne.*

v. 20. *Grace abounded much more.* Grace is more predominant then sinne, and the Apostle in the comparison set forth betweene Christ and Adam, sheweth before, that grace in Christ is more able to saue vs, then sinne was in Adam to condemne vs: let no man then despaire of mercie, and say with Cain, his sinne is greater then can be forgiuen: but rather with S. Paul, *Iesus Christ came into the world to saue sinners, of whom I am cheife*, 1. Tim. 1. 15.

CHAP. VI.

1. *The text with the diuerse readings.*

WHat shall we say then? shall we continue in sinne, that grace may abound? (*or be encreased, Be.*)

2 God forbid: (*let it not be, Gr.*) wee that are dead to sinne, how yet shall we liue therein?

3 Knowe ye not (*brethren, L. addit.*) that as many of vs, as haue been baptized (*all we which haue been baptized. B. G. but the word is ὅσοι, not πάντες,*) into Iesus Christ, haue been baptized into his death?

4 We are buried together with him by baptisme into his death, that like as Christ was raised (*did rise vp, S. L. but the word is ἠγέρθη, was raised vp,*) to the glorie *Be. S. G.* (*by the glorie. L. B. V. but διὰ, by, is here taken for εἰς, in*) of the father, so wee also should walke

walke in neweneſſe of life.

5 For if we be graft together (*with him, G.Be. ad.*) by the ſimilitude of his death, *Be.S.B.* (*rather then to the ſimilitude. G. L. for we are graft into Chriſt*, not into *the ſimilitude*) ſo ſhall we be (*by the ſimilitude, which muſt be ſupplyed out of the former clauſe: ſome inſert* (*be partakers. B.V. but the other word* (*graft*) *is better vnderſtood of his reſurrection.*) *to the ſimilitude* of his reſurrection.

6 Knowing this, that our olde man is crucified with him, that the bodie of ſinne might be deſtroyed (*or aboliſhed. S.V.*) that henceforth we ſhould not ſerue ſinne.

7 For he that is dead, is iuſtified *L. V. S. B.* (*freed, G.S.Be. but the word, δεδικαίωται properly ſignifieth, is iuſtified*) from ſinne.

8 Wherefore if we be dead with Chriſt, we beleeue, that we ſhall alſo liue with him.

9 Knowing, that Chriſt beeing raiſed, (not, *riſing. S. L. ſee ver.* 4.) from the dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died once to ſinne: but in that he liueth, he liueth vnto God.

11 Likewiſe thinke yee alſo, that yee are dead to ſinne, but are aliue to God in Ieſus Chriſt our Lord.

12 Let not ſinne therefore raigne in your mortall bodie, that yee ſhould obey it in the luſts thereof, (*obey the luſts thereof. S. L. but here the word* (*αὐτῇ, it,*) *is omitted.*)

13 Neither yeeld your members *as* weapons of vnrighteouſneſſe vnto ſinne: but yeelde (*yiue. G. B. exhibite. L. apply. V. S.* παραστήσατε.) your ſelues vnto God, as aliue vnto God from the dead, and *yeeld* your members, *as* weapons of righteouſneſſe vnto God.

14 For ſinne ſhall not haue dominion: (*let it not raigne. S. but the word is in the future tenſe*) for ye are not vnder the law, but vnder grace.

15 What then? ſhall we ſinne, becauſe we are not vnder the lawe, but vnder grace? God forbid: (*let it not be. Gr. as v.* 1.)

16 Knowe ye not, that to whom ye yeeld your ſelues as ſeruants to obey, his ſeruants ye are, to whom ye obey, whether it be of ſinne vnto death, or of obedience (*of the hearing of the eare. S.*) vnto righteouſneſſe?

17 But God be thanked, that ye haue beene the ſeruants of ſinne; but yee haue obeyed from the heart, that forme of doctrine whereunto ye were deliuered.

18 Beeing then made free from ſinne, yee are become the ſeruants of righteouſnes.

19 I ſpeake after the manner of men, (*I ſpeake* ἀνθρώπινον, *ſome humane thing. Gr. L. V.*) becauſe of the infirmitie of your fleſh: for as ye haue yeelded your members ſeruants (*to ſerue. L. to the ſeruice. S. but the word is* δοῦλα *ſeruants.*) to vncleanenes and iniquitie, *to commit* iniquitie, ſo now yeeld your members ſeruants to righteouſnes and holines: (*vnto ſanctification. L, V. S.*)

20 For when ye were the ſeruants of ſinne, ye were free vnto righteouſnes. (*from righteouſneſſe. G. B. that is the meaning, but the word in the originall, is put in the datiue.*)

21 What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things *is* death.

22 But now beeing freed from ſinne, and made the ſeruants of God, ye haue your fruit vnto holines (*in holines. G. holy fruits. S.*) and the end euerlaſting life.

23 For the ſtipend (*ſtipends. Gr. wages. G. reward. B.*) of ſinne is death, but the gift of God (*the grace of God. L. the word is* χάρισμα, *a grace, a gift,*) is eternall life, through Ieſus Chriſt our Lord.

2. *The Argument, methode, and parts.*

In this Chapter the Apoſtle ſheweth the neceſſarie coniunction betweene iuſtification, and holines, and newnes of life: and there are two parts thereof: in the firſt, to v. 12. he layeth downe the doctrine: then he exhorteth, v. 12. to the end.

In the doctrine he prooueth the neceſſitie: 1. of mortification, and dying to ſinne, propounded, v. 1. 2. from the efficacie of baptiſme, which ſignifieth that we are dead and buried with Chriſt, v. 3. 4. and from the ende of Chriſts crucifying, v. 6. 2. of *ſanctification*, propounded, ver. 8. prooued, from the myſterie of baptiſme, ver. 4. 5. from the vertue of Chriſts

Christs resurrection, who is risen, and dieth no more, ver. 9. 10. and then he concludeth, ver. 11.

1. The *exhortation* followeth, which hath two parts; 1. One *dehorting* from sinne, which is propounded and explaned, v. 12. 13. then amplified by three arguments. 1. from their present state and condition being vnder grace, v. 14. with the preuenting of an obiection, v. 15. 2. from the inconuenience of the seruice of sinne, which is vnto death, set forth by the contrary, v. 16. 3. from the efficacie of the doctrine which they obeyed, ver. 17. 2. The other part stirreth vp to newnesse of life, propounded, v. 18. amplified, 1. *à pari*, v. 19. 20. as when they serued sinne, they were free from righteousnes: so beeing freed from sinne, they must be the seruants of righteousnesse: *ab effectis*, from the effects of sinne, shame and death, v. 21. which are amplified by the contrary effects of sanctification, holinesse, ver. 22. and eternall life, set forth by the contrarie, and the diuerse manner: sinne deserueth death as the iust stipend: but life eternall is not deserued, it is Gods free gift, v. 23.

3. *The questions and doubts discussed.*

Quest. 1. Of the meaning of these words, *shall we continue in sinne? v. 1.*

1. The Apostle preuenteth here an obiection, which might be occasioned by the former words in the end of the fift chapter: where the Apostle said, *where sinne abounded, grace abounded much more:* by occasion of which words, the Apostle might feare, least two sorts of men might take aduantage: the false teachers, which did continually picke quarrells with the Apostles doctrine, as some affirmed, that he said we might doe euill, that good might come thereof, c. 3. 8. hee might feare also, least the weake might receiue encouragement hereby to nourish their infirmities still.

2. But either of these so inferring, did misconstrue the Apostles words: and in this kinde of reasoning, there are three Paralogismes or fallacies committed. 1. They take *non causam pro causa*, that which is not the cause for the cause: for the abounding of sinne, is not the cause of the abounding of grace: *Augustine* saith, *non peccantis merito, sed gratia superuenientis auxilio, &c.* where sinne abounded, grace abounded more, not by the merit of the sinne, but by the meanes of helpe by grace, &c. the Apostles speach is to be vnderstood *occasionaliter*, by way of occasion, and they take it *causaliter*, by way of a cause, *Hugo:* sinne in it owne nature is no more the cause of grace, then the disease is of medicine, *Mart. qui laudat beneficium medicinæ non prodesse dicit morbos, &c.* he that praiseth the benefit of Physicke, doth not commend the disease, *Augustin.* so then mans vnrighteousnes doth not in it selfe set forth the iustice of God, but *ex accidente*, by an accident, *Pareus. prouenit ex bonitate Dei, qui bona elicit ex malis*, it commeth of the goodnesse of God who decreeth good out of euill, *Lyran.* 2. The second fallacie is, in that they thus obiecting, make the Apostles words more generall, then he meant or intended them: for the abounding of sinne is not the occasion of the abounding of grace in all, but onely in those which acknowledge and confesse their sinnes, *Martyr.* as it is euident, *in damnatione malorum*, in the condemnation of the wicked, *Lyran.* there Gods iustice rather, then his grace and mercy sheweth it selfe. 3. A third fallacie is, they apply that to the time to come, which the Apostle onely vttered of time past: the abounding of sinne in men before their conuersion & repentance, setteth forth the abundance of the grace and mercie of God, in the forgiuenes of their sinnes past; but not so, if sinne abounded after their conuersion and calling, *Mart.*

3. The Apostle propoundeth this obiection in the person of the aduersarie by way of interrogation, thereby expressing both *affectum indignantis*, the affection of one angrie and displeased, that his doctrine should be thus peruerted; and he sheweth also *securitatem conscientiæ*, the securitie of his conscience, that he was free from any such thought.

4. *By sinne*, neither doth the Apostle vnderstand the author of sinne, namely, the deuill, as *Origen*, for then one should be said improperly to remaine in sinne, that is, in the deuill. 2. Neither yet is it taken, for *fomes peccati*, the matter or occasion of sinne, as *Pareus*: which is the appetite or desire, that stirreth vp to sinne: *Tolet* misliketh this, because sinne must be taken here in the same sense, as it was vsed before, in the ende of the former chapter, where it is taken for sinne it selfe: and *Pet. Martyr* addeth this reason, because *insultus peccati*, the assaults of sinne remaine still in the regenerate. 3. But sinne is here taken for the corruption and deprauation of our nature: in the former chapter thereby was specially signified

nified, *reatus*, the guilt of originall ſinne deriued from Adam, *Beza*. for there are two things in ſinne, the guilt deriued from Adam, and the corruption of our nature which is the effect thereof, *Pareus*.

Queſt. 2. What it is, *to die vnto ſinne*, v. 2.

1. The Apoſtle anſweareth the former obiection negatiuely, denying the conſequent: that it followeth not, that becauſe where ſinne abounded, grace abounded more, that therefore we ſhould ſinne, that grace may more abound: and of this his anſwer the Apoſtle in this chapter giueth two reaſons, the one from the contraries, that ſeeing wee are dead vnto ſinne, we cannot ſtill liue vnto it: the other from the condition and propertie of ſeruants, who muſt be wholly addicted to their ſeruice, whoſe ſeruants they are: then ſeeing wee are the ſeruants of Chriſt, we muſt no longer ſerue ſinne, v. 16. to the ende of the chapter.

2. They are ſaid to be dead vnto ſinne, that obey not the luſts thereof, that are as dead men, not to be moued vnto ſinne, nor to doe the workes thereof: but this death of ſinne is *inchoata*, onely begunne in this life: it ſhall not be perfected, till all corruption and mortalitie be taken away.

3. There is great difference betweene theſe two phraſes, to die vnto ſinne, which the Apoſtle vſeth here, and to be dead in ſinne, Epheſ. 2. 1. the firſt is taken actiuely, for the mortifying of ſinne, the other paſſiuely, to be mortified in, or by ſinne: and in this phraſe the prepoſition *in*, *in*, muſt be ſupplyed, as Coloſſ. 2. 13. in the Latine tongue, *mori peccato*, to die to ſinne, is put in the datiue; but *mori peccato*, in the ablatiue, ſignifieth to die with, or by ſinne, *Tolet*. And in this latter ſenſe, they are ſaid to be dead abſolutely without any other addition, as v. 13. of this chapter, and in other places, *Beza*.

4. *Chryſoſtome* here giueth this note, that whereas ſometime the Apoſtle ſaith, *Sinne is dead*, here he ſaith, we are dead to ſinne, *quoniam auditorem excitare ſtudet, in illum transfert mortem*, becauſe he could quicken the deſire of the hearer, he transferreth death to him, that he being dead in ſinne ſhould abſtaine therefrom.

Queſt. 3. *What it is, to be baptized into Ieſus Chriſt*, v. 3.

1. *Origen* thinketh, that this is ſo ſaid, to make a difference betweene the baptiſme of Chriſt, wherewith we are baptized, and the baptiſme of Iohn, which is not of Chriſt, but of the law. But ſeeing Iohn baptized in his name, that was to come, how was it not of Chriſt? and if Iohns baptiſme were of the lawe, then Chriſt ſhould haue beene baptized with an other kind of baptiſme, then his members, which is not to be admitted.

2. Some thinke, as *Ambroſe* in this place, that the Apoſtles altered the forme of baptiſme, which was at the firſt preſcribed to be done in the name of the Father, Sonne, and holy Ghoſt: But it is not like, that the Apoſtles would change that preſcript forme, which was appointed by Chriſt himſelfe: the Apoſtle maketh mention of Chriſt, (though he intend the whole Trinitie) becauſe as *Origen* ſaith, whom *Haymo* followeth, it was not conuenient that the Apoſtle ſpeaking of death, *vt nominaret vel patrem vel ſpiritum, &c.* ſhould name either the Father or the holy Ghoſt, becauſe the Sonne of God onely died for vs, &c. or rather mention is made onely of Chriſt, becauſe baptiſme was of his inſtitution, and the benefits repreſented in baptiſme, were procured and purchaſed by Chriſt.

3. Some giue this ſenſe, to be baptized into Chriſt, is to be baptized with that baptiſme which hath the vertue and efficacie from Chriſt, *ex Tolet*. *Chryſoſtome* vnderſtandeth according to the ſimilitude and example of Chriſt: for that which the croſſe and the graue, were to Chriſt, *baptiſmus eſt factus nobis*, baptiſme is become to vs.

4. *Eraſmus*, thus we are baptized into Chriſt, that is, *in corpus eius myſticum*, into his myſticall bodie, &c. but the Apoſtle ſpeaketh of Chriſt himſelfe: though it bee true, that they which are graft into Chriſt, are alſo members of his myſticall body.

5. The vulgar Latine readeth *in Chriſto*, to be baptized in Chriſt, not *into Chriſt*, that is, *in fide Chriſti*, in the faith of Chriſt, *Lyran.* or *in inſtitutione eius*; by his inſtitution, *gloſſ. interlin.* ſome alſo which follow the Greeke text, and read, *into Chriſt*, doe thus interpret, *in nomine Chriſti*, in the name of Chriſt, *Mart. Pareus, Faius*. But it is one thing to bee baptized *in Chriſt*, an other *into Chriſt*.

6. Wherefore by this phraſe better is ſignified, that we are by baptiſme incorporated into Chriſt, *in Chriſto coaleſcentes*, we growe vp together with Chriſt, *Beza, Geneuenſ. induimus Chriſtum*, we put on Chriſt, *Caluin. inſerimur Chriſto*, we are graft into Chriſt, *Tolet. vt implan-*

implantaremur, that by baptisme we should be planted in Christ: *Osiander:* which phrase the Apostle vseth afterward, v. 5. *If we be grafted with him, &c.*

Quest. 4. *Of the diuerse significations of the word baptisme, and to be baptized.*

1. *Haymo* here maketh 4. kinds of baptisme. 1. one with water only, such was the baptisme of Iohn, that gaue not remission of sinnes. 2. the baptisme of the spirit, such was the baptisme of the Apostles in the day of Pentecost. 3. the baptisme both with the spirit and water, such as is now in vse in the Church. 4. the baptisme of blood, such as the Martyrs are baptized with. But, 1. it is vntrue that Iohn onely baptized with water, not with the spirit: for he baptized for the remission of sinnes, and when Christ was baptized, the spirit descended in the likenesse of a doue: 2. the other two baptismes of the spirit, and the baptisme of blood, are not properly baptismes, but onely in a metaphoricall speach.

2. This word baptisme is taken two wayes, either properly for the washing with water in the Sacrament, or figuratiuely, as either for the receiuing of the gifts of the spirit: as Act. 1.5. our Sauiour promiseth, that his Apostles should be baptized with the holy Ghost: or as for the doctrine, which accompanied Iohns Baptisme: as Act. 18. 25. *Apollos* is said to haue knowne nothing but Iohns baptisme, that is his doctrine: *Beza.* Act. 19.5.

3. And as baptisme is diuersly taken, so there are diuerse things in baptisme to be considered: three visible and three inuisible, the three visible, the Minister that baptizeth, the party that is baptized, and the water: the three inuisible are, the soule of the party baptized, which is cleansed, and faith in those that are of yeares, and the holy Ghost, which worketh the remission of sinnes: *Haymo.*

Quest. 5. *What it is to be baptized into the death of Christ, v. 3.*

The Apostle vseth to this purpose three phrases: to be baptized into the death of Christ, to be buried by baptisme into his death, v. 4. and to be graft into the similitude of his death, v. 5. all these shall be handled together.

1. *Cyrillus* thinketh it is said the *similitude of his death*, because Christ rose againe from death, and so it was rather an image, and shadowe of death, then a death in deed: but thus he should confound these two which the Apostle ioyneth together, the similitude of his death, and of his resurrection.

2. *Origen* noteth certaine heretikes, who gathered hereupon, that Christ died not indeed, but onely had a certaine similitude of death: *visus est magis mori, quàm vere mortuus est*, he seemed rather to die, then indeed died. But if it were so, then as *Origen* inferreth, *nec vera resurrectio*, neither was Christs resurrection in truth: *nec vere saluati sumus*, neither should we be truely saued.

3. Therefore *Origen* giueth this sense: it is called the similitude of death, because Christ so died vnto sinne, that yet there was no sinne found in him: which cannot agree vnto vs, for to be without sinne, *solius Christi est*, it onely belongeth to Christ. But this is not the Apostles meaning: for he said before, we were baptized into the death of Christ, which is the same, as to be graft into the similitude of his death.

4. *Origen* also hath an other exposition: that Christ is *exemplum nobis ad imitationem propositum*, an example set before vs to imitate: but this is dangerous, because of the error of the Pelagians, who thinke that our conformitie with Christ, ariseth of our imitation of him: as they held that original sinne is nothing else but a corrupt imitation of Adam: whereas indeed, on the contrarie, our imitating of Christ proceedeth of our conformitie with him: and the word is not ὁμοιότητι, similitude or likenes, but ὁμοιώματι, which is more then a bare likenes, it sheweth a conformitie vnto Christ, *Beza.*

5. *Basil. lib. de baptism.* vnderstandeth it of baptisme, which he saith is a similitude of the crosse and passion of Christ: but the Apostle rather sheweth the effects and fruites of baptisme: and baptisme representeth all the parts of regeneration, both dying, and beeing buried vnto sinne, and rising vnto newnesse of life, it is not a representation of his death onely.

6. *Chrysostome* thus vnderstandeth the similitude of his death: because Christs death was *carnis*, of his flesh, our death is *peccati*, of sinne: so also *Haymo* following *Chrysostom*, *in hoc est similitudo, quod ille mortuus est corpore, nos vitijs*, herein is the similitude, he died in bodie, and wee to our sinne. But here is more then a similitude onely vnto the death of Christ

Christ: we receiue vertue and efficacie from his death to die vnto sinne.

7. Some apply it vnto the manner of baptisme, as *Ambrose, cum mergeris, mortis suscipis & sepulturæ similitudinem*, when thou art drenched in the water, then thou hast a certaine similitude of the death and resurrection of Christ, *lib. 2. de Sacram. c. 7.* so *Chrysostome, nos quidem aqua, ille tellure*, we are buried in the water, he in the earth, &c. so also *Lyranus, baptizatus mergitur in aqua*, he that is baptised, is drenched in the water: so also *Gorrhan, tertia immersio representat triduum mortis*, the thrise dipping in the water representeth the three dayes of Christs death: and the lifting vp out of the water, his resurrection: But if this were the meaning, then of necessitie this ceremonie should be vsed in baptisme; to goe into, or to be drenched in the water.

8. Wherefore to be baptized into Christs death, and to be buried into his death, and to be graft into the similitude of his death, are applications in particular of that, which the Apostle said before in generall, that we are baptized into Christ: for in baptisme all the fruits of Christs death, buriall, and resurrection, are sealed vnto vs: first, on Gods behalfe the benefits procured by Christs death, sepulture, and resurrection, are offred vnto vs in baptisme, which is the Sacrament of faith, whereby we are graft into Christ: and we in baptisme doe for our parts professe to renounce the deuill, the world, and the flesh, *Parens*. Our sinnes then are two waies mortified and buried; first, by the remission and not imputing of our sinnes, purchased by the death of Christ, which is our iustification: then by our daily dying and beeing buried vnto sinne, which is our sanctification, *Melanchon*: and both these are represented in baptisme, and communicated vnto vs by faith in Christ: by the vertue of whose death we die vnto sinne, and by the power of his resurrection, we rise vp to newnes of life; like as the branches receiue iuyce and sappe from the tree. And though the death of Christ, were in respect of the nature that died, corporall; yet in respect of the person which died, beeing God and man, the effects were spirituall: in causing vs to die vnto sinne, and to rise vp to newnesse of life, *Gorrhan*.

Quest. 7. Of the meaning of this phrase, *to be graft, &c.*

1. *Chrysostome* thus applyeth this similitude: as the bodie of Christ beeing in the earth, *fructum edidit orbis salutem, &c.* brought forth fruit saluation of the world: so ours beeing buried in baptisme, *fructum affert, iustitiam*, bringeth forth fruit, namely, righteousnes: but in this application, here onely is shewed a likenes betweene Christ and vs; the efficacie is not mentioned, which we receiue from Christ.

2. *Haymo* thus expoundeth it, Christ as a tree, *pascit & vmbram præstat*, both feedeth and giueth shadow: he feedeth the angels, *contemplatione*, by contemplation of him; *homines cognitione*, men he feedeth by the knowledge of him: but here no reason is shewed, why we are said to be graft into Christ.

3. *Origen* thus vrgeth the similitude, *omnis planta post hyemis mortem, resurrectionem veris expectat*, euery plant after the death, as it were, of winter, expecteth the resurrection, as it were, of the spring: so Christs death was as the winter, and his resurrection as the spring; and this world is vnto vs as winter, but the spring shall be in the resurrection.

4. *Oecumenius* vseth this allusion: like as the plant, that which is set into the ground, *quandam mortificationem sustinet, &c.* vndergoeth a kind of mortifying. and then sprouteth out againe: so Christ as a plant was laid in the earth, but rose againe: and wee also beeing as plants buried in water in baptisme, doe come forth to bring forth fruit. But in these two explications, as in the first, the reason is not shewed, why we are said to be graft into Christ; but onely the similitude explained, how he is said to be graft, and we also.

5. *Erasmus*, because the word is σύμφυτοι, planted together, referreth it to the planting of the Iewes and Gentiles together into one bodie: But *Tolet* well obserueth, *annot. 5.* that the Apostle speaketh of our planting into Christ, not of one into an other.

6. The meaning then of this phrase is this: that Christ is the vine, and we the branches, as our Sauiour sheweth, Ioh. 15. and so we are by faith, whereof baptisme is the Sacrament and seale, planted and graft into Christ, and doe receiue of his grace and spirit, as the branches receiue the iuyce of the tree: and as the tree and branches die together and growe together; so Christs death causeth vs to die to sinne, and his resurrection maketh vs to rise vnto newnesse of life, *Parens*: But as similitudes must not be vrged in euerie point, so must not this: for betweene the naturall grafting of plants,

and our supernaturall and spirituall planting into Christ, there is great difference: for in the one, the stocke for the most part is the worst, but the science or plant is of a better kind, and correcteth the euilnes of the stocke: but here it is farre otherwise, for we are of our selues wild plants, and the stocke into the which we are planted, is good, and full of sappe. *Martyr.*

Quest. 8. *What resurrection the Apostle speaketh of, v. 5.*

1. There is some difference in the reading of the words: *Chrysostome*, who thinketh that the Apostle speaketh here, *de futura resurrectione*, of the resurrection to come, will not haue the word ὁμοιώματι, similitude, supplyed, *non subiunxit, & similitudini resurrectionis*, the Apostle added not, *and to the similitude of the resurrection*: But then the Greeke construction cannot hang together: for *of the resurrection*, beeing in the genitiue case, ἀναστάσεως, cannot agree with σύμφυτοι, graft in, which before is ioyned with a datiue, ὁμοιώματι, *to the similitude*. *Haymo* will haue it put in the datiue, *to the resurrection*: but in the originall it is in the genitiue: Therefore the word *similitude*, must be supplyed: that as he said before, we are graft into the similitude of his death; so we shall be to the similitude of his resurrection: and so *Origen* also readeth.

2. Concerning the meaning of these words, *Chrysostome*, *Origen*, *Tertullian*, *Haymo* with others, vnderstand them of the second resurrection: and they vrge this reason, because the Apostle putteth the word in the future, *erimus, we shall be*, *Chrysostome*: and whereas elsewhere the Apostle speaketh in the time past, *hath raised vs vp together*, Ephes. 2. 5. but here in the future: *Origen* thereupon inferreth, that there are two resurrections, one of the minde in this life, the other of the bodie in the next: But this is no argument, taken from the time: for the Apostle speaketh in the future tense, because our renouation is not perfect in this life, but we must daily rise from the dead workes of sinne to the newenes of life, *Beza*.

3. The Apostle then here specially intendeth the first resurrection vnto newnesse of life: as he said before, as *Christ was raised vp from the dead, by the glorie of the father*, (not, *to the glorie of the father*, as *Beza*, and the Syrian interpreter, for the preposition is διὰ, *per*, *through*: yet it signifieth that Christ beeing raised vp by the glorious power of the Godhead, for he hath one power with his father, was raised vp to liue in glorie, as the Apostle saith afterward, v. 10. *he liueth vnto God,*) so we should walke in newnesse of life.

4. Yet from hence also we haue an assurance of the resurrection of our bodies, *Calvin.* that by Christs resurrection, we now are raised vp to the life of righteousnes, and afterward to the life of glorie: as the Apostle ioyneth them both together, Coloss. 2. 3. *for yee are dead, and your life is hid with Christ in God: when Christ which is our life shall appeare, then shall yee also appeare with him in glorie. Mart.*

Quest. 9. *What is vnderstood by the old man, v. 6.*

1. The old man, some take for the bodie, the new for the soule, as *Haymo* alleadgeth out of *Augustine*: but euen the prauitie of the affections and minde, are part of this old man, and therefore the Apostle saith, Ephes. 4. 23. *be renewed in the spirit of your minde.*

2. Neither is the olde man here taken for mans nature, but the corruption thereof, as *Theodoret, veterem hominem non naturam appellat, sed pravam mentem*, the old man he calleth not our nature, but the depraued minde: and in that he saith our old man, he distinguisheth the old man from our selues: then we our selues are not this old man, but it is *aliquid nostrum*, something of ours, *Pareus*.

3. Now it is called the old man, in two respects: first as Adam the old man, is compared with the latter Adam, and from Adam is deriued originall sinne, which bringeth forth such euill fruits in vs, before we are regenerate: secondly, in respect of our selues, because our former conuersation is old, beeing compared with our renouation and regeneration, *Beza*. the first birth is according to the first Adam in sinne, our second and new birth is according to the latter Adam in holines and righteousnesse.

4. To this our state in the old man, belong these three things. 1. The guiltines of sinne. 2. The custome and continuance in sinne. 3. *Fomes peccati*, the occasion, procurement, enticing vnto sinne, which proceedeth from the sinne of our parents, *ex Thom.*

5. But whereas the *ordinar. gloss.* giueth this note: that whereas the oldnesse of our nature consisteth in two things, *in culpa & pœna*, in the fault and punishment: *Christus suâ simplici vetustate duplicem nostram consumpsit*, Christ by his single oldnes, that is, his death

hath taken away both ours, &c. this can no way agree with the ſcope of the Apoſtle: for if the old man be of Adam, and we are made newe in Chriſt, then cannot the old man be ſaid to be in Chriſt.

Queſt. 10. What is meant by the bodie of ſinne, v.6. *that the bodie of ſinne might be deſtroied.*

1. *Haymo* propoundeth this interpretation among others: that as Chriſt is the head of the elect, and they with all their vertuous actions are his bodie; ſo the deuill is as the head of ſinne, and the vngodly with all their ſinnes are his bodie: ſo that this bodie of ſinne ſhould haue relation vnto the deuill as the head: but this bodie of ſinne the Apoſtle called before our old man, it hath relation to our ſelues, not vnto the deuill.

2. Some doe take this bodie for our fleſh, *in qua peccatum hæret*, whereto ſinne cleaueth, *Beza, Geneuenſ.* and before them *Theodoret*: but this cannot agree with the phraſe which the Apoſtle here vſeth, *that the bodie of ſinne may be deſtroyed:* for the bodie is not crucified or deſtroyed, but ſinne, which dwelleth in the bodie.

3. *Origen* hath an other expoſition: by the bodie of ſinne we may vnderſtand *proprium aliquod corpus*, the proper bodie of ſinne: whereof theſe are the members, fornication, vncleannes, inordinate affection, with other particular ſinnes, as S. Paul calleth them, Coloſſ. 3.4. and this ſenſe followeth *Chryſoſtome*, this bodie of ſinne he vnderſtandeth to be *vniuerſam malitiam noſtram*, the whole malice of our nature: ſo *Lyran. congeries peccatorum*, the companie of ſinnes is called the bodie of ſinne: as there is a bodie alſo of vertues and good works, *Corban*, as Matth. 6.22. *If thine eye be ſingle, the whole bodie ſhall be light, if it bee wicked, the whole bodie ſhall be darke.*

4. And this multitude and company of ſinnes is ſo called for diuerſe reaſons: 1. Becauſe as the bodie hath diuerſe members, ſo our inborne concupiſcence brancheth forth into diuerſe ſinnes, *Mart.* 2. *Propter robur & tyrannidem*, becauſe of the ſtrength and tyrannie which it exerciſeth in the children of diſobedience, *Faius.* 3. *Quod ab eo facile homines diuelli non poſſunt*, becauſe men cannot eaſily be plucked from their ſinnes, no more then from their bodies, *Photius.* 4. Becauſe men are addicted to their ſinnes, and loue it as themſelues, *Photius, ibid.* 5. But in this place, the Apoſtle vſeth this phraſe, *the bodie of ſinne*, becauſe he had ſpoken of crucifying before: bodies vſe to be crucified, *Pareus.* and we are as συσσωμοι, as it were concorporated with Chriſt, which word the Apoſtle vſeth, Epheſ. 3.6. and we were crucified in his bodie vpon the croſſe together with him.

5. But here we muſt take heede of the error of *Flacius Illyricus*, who did hold that originall ſinne was a ſubſtance, and not an accident onely, becauſe it is called here a bodie, and the old man: But this is a metaphoricall ſpeach, it is called a bodie by a certaine ſimilitude, as it is ſhewed before: and the Apoſtle calleth it afterward, verſe 12. ſinne in the mortall bodie, it is therefore a kinde of ſpirituall bodie in theſe our mortall bodies.

6. But in that the Apoſtle addeth, *that we ſhould not ſerue ſinne*, he ſheweth that the regenerate, are not quite freed from ſinne, but ſinne doth not raigne in them, neither are they ſeruants any longer vnto it: ſo we muſt make a difference betweene theſe two, *peccare*, and *peccato ſeruire*, to ſinne, and to ſerue ſinne: the regenerate doe ſinne, while they are in the fleſh, but they doe no longer ſerue ſinne, *Bucer.*

Queſt. 11. *How the dead are ſaid to be freed from ſinne, v.7.*

1. Some do vnderſtand this of the ſpirituall death in baptiſme before ſpoken of, *Lyran. Oſiand. P. Martyr* thinketh that the Apoſtle ſpeaketh of mortification, which is the effect of iuſtification, not *de morte naturæ*, of the death of nature: But then this had beene a repetition of that, which he ſaid before, verſe, 6. whereas it containeth rather a reaſon thereof.

2. Some vnderſtanding this to be ſpoken of the naturall death of the bodie, from whence the Apoſtle taketh his ſimilitude, by beeing freed or iuſtified from ſinne, doe meane, *purgatum eſſe à peccatis*, to be purged from ſinne, *Baſil. lib. de baptiſ.* But this cannot be, that all the dead ſhould be purged from their ſinne, though they ceaſe from the actions thereof.

3. This better is interpreted of the naturall death, that they which are dead doe thenceforth ceaſe from the actions of ſinne: and ſo *Chryſoſtome* vnderſtandeth here the word, *iuſtified, liber eſt à peccatis*, is free from ſinne; that is, the actions of ſinne ceaſe, *Calvin*, like

as a seruant, when he dieth is free from the seruice of his master, as Iob. 3. 19. so he which is dead is free from the dominion of sinnes past: then the theefe ceaseth to steale, the adulterer to commit adulterie: the word then, δεδικαίωται, is iustified, is the same with ἠλευθέρωται, is freed, which word the Apostle vseth, v. 18. and it is a synecdoche, when one kind is taken for the whole: to be iustified and absolued in iudgement, is one kind of freedome, and it is taken here for the generall to be set free; as a theefe dying is set free by death, as if he had beene iustified and absolued in iudgement, *Piscator.*

4. But hence it followeth not, that the dead doe not sinne afterward: they are free from the sinnes committed in the bodie, yet the wicked euen after death beeing tormented in hell doe not cease to sinne, beeing full of despaire, blasphemie, impenitencie: and therefore their sinnes not ceasing, their punishments cannot determine. Let this be obserued against the opinion of the *Origenists*, who inferre that because when men are dead there is an ende of their sinne, that at the length there shall be an ende of their punishment, and God shall haue mercie vpon them.

Quest. 12. What life the Apostle speaketh of, v. 8. *We beleeue that we shall also liue with him.*

1. Some vnderstand it of life euerlasting, *in cœlo post generalem resurrectionem*, in heauen after the generall resurrection, *Haymo*: so also *Origen*, *Chrysostome*, *Theodoret*: but it is euident, that the Apostle speaketh of the life of grace, v. 11. *ye are dead to sinne, but are aliue to God, &c.*

2. Neither is it to be vnderstood onely *de vita gratia*, of the life of grace, as *Lyran. Tolet. annot. 8.* and *Basil* vnderstandeth it of the newenesse of life: *lib. de baptism.* for the Apostle thus expoundeth himselfe, 2. Tim. 2. 11. 12. *if we be dead with him, we shall also liue with him*, that is, shall *raigne* with him, as the Apostle saith in the next verse following, *if we suffer, we shall also raigne with him.*

3. Wherefore the Apostle by liuing with Christ vnderstandeth generally both the life of grace present, and of glory afterward, *Mart.* and this life is distinguished into three degrees: 1. Our regeneration in rising vnto newnes of life. 2. Our perseuerance in continuing vnto the end. 3. The third degree is in euerlasting life after the resurrection, *Pareus.*

Quest. 13. *How death is said to haue had dominion ouer Christ, v. 9.*

In that the Apostle saith, v. 9. *Death hath no more dominion ouer him*, it is inferred that death had sometime dominion ouer him: 1. *Origen* to remoue this doubt, how death may be said to haue had dominion of Christ, vnderstandeth it of his going downe to hell, *ad locum vbi mors regnauit*, vnto the place where death raigned: but thus the doubt remaineth still, for Christ (whom he would haue descend to hell) went thither as a conquerour, hell had no dominion ouer him: therefore that cannot be the meaning. 2. And *Haymo* his interpretation is as harsh, who by death vnderstandeth the deuill, which had dominion by his ministers, as he entred into the heart of Iudas, *Christi permittente*, by the permission of Christ: it is harder to say that the deuill had dominion, then death ouer Christ. 3. *Origen* hath an other exposition, that Christ *dominatum pertulerit mortis, quia formam serui susceperat*, did beare the dominion of death, because he tooke vpon him the forme of a seruant; and vpon all such death hath dominion: but it was not necessarie that Christ should haue died though he had taken vpon him our nature, seeing he was without sinne, which causeth death.

4. Wherefore death is said to haue had dominion, *quia sponte, & volens se subiecit morti*, because he willingly submitted himselfe to death for our sinne, *Mart. Calvin.*

Quest. 14. *How Christ is said to haue died to sinne, v. 10.*

1. *Hilarie lib. 9. de Trinitat.* thus readeth, *that which died, died once to sinne*, and vnderstandeth it of Christs bodie, making the article ὅ, a relatiue of the neuter geuder: so also *Laurentius Valla*, and *Iacobus Stapulens.* but this would seeme to fauour the Nestorian heresie that diuideth Christs person, to say that Christ died not, but his bodie died: and ὅ, may be taken for the coniunction ὅτι, in that he died, as Galat. 2. 20. *in that now I liue*: to this purpose *Erasmus*, *Beza.*

2. For the meaning *Hilarie* thus expoundeth, Christ died to sinne, *quia mortuus corpore*, because he died in the bodie, wherein was the similitude of sinne, *lib. 9. de Trinit.* so also *Augustine in Enchirid.*

3. *Hay-*

3. *Haymo* thus: *mortuus est semel peccato, id est, semper*, he died once to sinne, that is, alwaies because he neuer had sinne at all.

4. Some vnderstand sinne, as the cause, wherefore Christ died: that the sinnes of the world were the cause why Christ died: so *Ambrose*, he died for sinne, that is; for, or because of sinners, *serm. 18. in Psal. 18.*

5. But the better sense is, that Christ died to sinne, that is, *tollendo*, to take away sinne, so *Chrysostome*, *mortuus est vt illud tolleret*, he died for sinne to take it away: Christ died otherwise to sinne, then we doe, *ille expiando, nos omittendo*, he to expiate and purge our sinnes, we to leaue it, *Parem.*

Quest. 15. *How Christ is said now to liue vnto God, ver. 10.*

1. *Oecumenius* thus vnderstandeth: he liueth to God, *eo quod sit Deus*, because he is God, that is, by his diuine vertue. 2. *Pareus* thus, *ad gloriam Dei patris*, he liueth to the glorie of God his father, that by his life the Church should be glorified: but thus Christ liued in the daies of his flesh, both by the power of God, and to the glorie of his father: as our Blessed Sauiour himselfe saith, Ioh. 6. 57. *As the liuing father hath sent me, so liue I by the father.* 3. Neither is Christ said so to liue vnto God, as we are said in the next verse, to be aliue vnto God, that is, by the spirit of grace: for so Christ liued vnto God all the dayes of his flesh. 4. *Chrysostome* thus expoundeth it, *to liue to God, sine fine viuere*, is to liue without ende, that is, eternally, neuer any more to die. 5. But not onely the eternitie of Christs life is hereby expressed, but the glorie and maiestie also: as *Haymo* interpreteth: he liueth *id gloriam paternæ maiestatis*, in the glorie of the maiestie of his father, as Reuel. 18. *And am aliue, but was dead, and behold I am aliue for euermore, &c.* 6. And by this phrase is expressed the indissoluble vnion, which Christ hath with God the father: the Apostle doth not hereby only signifie that he now liueth in eternall happines, *sed indiuulse Deo hærere*, but is inseparably ioyned vnto God, *Martyr.*

Quest. 16. *Of these words, v. 11. likewise thinke yee, &c.*

1. *Likewise thinke yee:* 1. *Origen* saith the Apostle vseth this word, because this death, which he speaketh of, namely, dying to sinne, *in cogitatione consistit, non in effectu*, consisteth in the cogitation, not in any externall effect. 2. *Chrysostome* because that which he speaketh *non potest ad oculum repræsentari*, cannot be represented to the eye, but is apprehended by faith. 3. *Haymo* giueth this sense, they must *in memoriam reducere*, often bring to remembrance, and bethinke themselues that they are dead to sinne: as also *Tolet. annot. 15.* and *Faius.* 4. But the word λογίδε, signifieth rather, *collect yee, gather yee*; it is the inference of the conclusion from the head to the members: that we are certainely dead by the commemoration of his death, so is the word vsed, c. 3. 28. λογιζόμεθα, we conclude, *Beza, Parens.*

2. *Dead to sinne, but aliue to God:* Some doe interpret this of the life of the Saints in the resurrection, when they shall liue to God for euer, neuer to die any more: but the Apostle speaketh of the life of grace, as the next verse sheweth.

3. *In Iesus Christ, &c.* 1. *Origen* maketh this the sense, to liue in righteousnesse, holines, peace, is to liue in Christ, because Christ is all these: and to the same purpose *Chrysostome*: he that hath obtained Christ, hath receiued euery vertue, and grace with him. 2. *Gorran* referreth it to the imitation of Christ: making the seuerall parts of Christs life an example of so many degrees of our spirituall life: to his conception answereth, *propositum*, the purpose of newe life: to his natiuitie our regeneration, to his death our labour in dying to sinne, to his sepulture, *cessatio vitiorum*, the ceasing of sinne: to his resurrection answereth *nona vita instorum*, the newe life of the righteous: to his ascention, *processus virtutum*, our proceeding in vertue, to his sitting at the right hand of God, *gloria beatorum*, the glorie of the Blessed Saints. 3. But here is more signified, then a similitude or conformitie to, and imitation to Christ: the Apostle expresseth the author and efficient cause of our dying vnto sinne and liuing vnto God, namely, Christ Iesus, *Christo auxiliante*, Christ helping vs, *Oecumen. Christi opere*, by the worke of Christ, *gloss. interlin. per Christum mediatorem*, by Christ our Mediator, *Lyran.* as the Apostle saith, Galat. 2. 20. *I liue by faith in the Sonne of God, Beza, Parens*, with others.

Quest. 17. *How sinne is said not to raigne, &c.*
ver. 12.

1. *Chrysostome* and *Theodorets* obseruation seemeth here to be somewhat curious, that the Apostle speaketh of the raigning, not of the tyrannizing of sinne: the difference betweene which two is this: the one is of necessitie, the other is voluntarie: he would not haue them willingly to submit themselues in obedience vnto sinne, although it doe play the tyrant in suggesting euill thoughts and desires; yet they should resist them, and not suffer sinne to haue a peaceable kingdome: to this purpose *Theodoret*: But this distinction is not necessarie: for the kingdome of sinne in man is a meere tyrannie: the kingdome properly in man is peculiar to the spirit: because sinne vsurpeth vpon them, that by right are an others subiects, euen Gods: and though the wicked doe obey sinne willingly, yet it is of necessitie also, because it is not in their power to resist sinne.

2. *Gregorie* better obserueth vpon this place: that the Apostle saith not, let not sinne be, but let it not raigne, *quia non esse non potest*, it cannot but be in our members: but it may not raigne.

3. *Pererius* here confuteth *Beza*, for giuing this note vpon this place: the Apostle sheweth *how farre we are dead to sinne, while wee are in this life, vt reluctetur spiritus, non tamen vincat, that the spirit alway resisteth but ouercommeth not, &c.* whereupon he thus cauilleth, that if the spirit ouercome not the flesh, then is it ouercome of the flesh: But *Beza* his meaning onely is, that our sanctification is not perfect in this life, but that there remaineth some relique of sinne, which alwaies resisteth the spirit, is the Apostle sheweth in his owne example, c. 7. so the spirit ouercommeth in part, because sinne raigneth not in the regenerate, but there is not a perfect victorie in this life, because sinne hath dwelling still and beeing in vs, in this mortall flesh, though the kingdome thereof be subdued.

Quest. 18. *What the Apostle meaneth by mortall bodie, v.* 12.

Let not sinne raigne in your mortall bodie, &c. 1. *Chrysostome* thinketh this is added by way of encouragement to signifie, *certamina in hac re temporaria esse*, that the striue and combate herein is but temporarie: so also *Photius*, he sheweth, *quod temporaria sit contra peccatum luctа*, that the fight against sinne is but temporall, because the bodie is mortall, and for a time.

2. *Origen* hath two interpretations, first, the Apostle speaketh of the dead bodie, to shewe, that sinne neede not raigne in vs: for he that is dead is free from sinne: but the Apostle saith not, *in mortuo, sed mortali corpore*, in the dead, but in the mortall bodie: there is great difference betweene νεκρὸν, dead, v. 7. and θνητὸν, mortall, which is the word vsed here.

3. Further he saith, that the Apostle calleth his bodie *mortall, ad distinctionem alterius corporis, quod immortale est*, to distinguish it from that other bodie, which is immortall, when sinne shall haue no dominion, or commaund at all ouer vs: this sense *Tolet* also followeth.

4. The *ordinarie glosse* further addeth: that here is a secret promise of immortalitie, *non regnet peccatum*, if sinne raigne not, the bodie now mortall, shall be afterward immortall.

5. *Theophylact* thinketh that mention is made of the mortall bodie, to signifie that all the pleasures of the bodie are but momentanie, *minus sunt stabiles corporis voluptates*, and therefore they are not much to be desired: to the same purpose *Bucer, ne inuitamur rei fallacissimæ*, that beeing admonished by our owne frailtie, we should not trust to so vncertaine and deceitfull a thing.

6. *Theophylact* noteth beside, that hereby the Apostle insinuateth, *mortalitatem hanc fuisse corpori à delicto inditam*, that this mortalitie was inflicted vpon the bodie by reason of sinne, and so we should by the meditation of death and mortalitie be terrified from sinne.

7. But as these notes and collections may safely be receiued, so this further may be added, that the Apostle maketh mention specially of the mortall bodie, because the partes and members thereof are the instruments of sinne: that although the minde and inward faculties be tempted, yet that we should resist, and not bring the euill motions into

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ſuggeſtions into execution: and this may appeare to bee the Apoſtles meaning, by the next words, v.13. *Neither giue your members as weapons of vnrighteouſneſſe, &c. Beza.*

8. Some thinke that the Apoſtle inſinuateth the daunger of eternall death, that if ſinne doe raigne, *corpus morituum eſt in æternum*, the bodie ſhall die eternally, *gloſſ. interlin.* but the bodie is ſaid to be mortall in reſpect of the preſent mortall ſtate, becauſe it is ſubiect to death.

9. *P. Martyr* thinketh the meaning to be this, becauſe the concupiſcence which the Apoſtle would not haue here to raigne in vs, is *per corpus derivatum*, deriued from Adam to vs by the bodie. But I preferre the former interpretations, but eſpecially the 7. yet ſo, as that with *Ambroſe*, by mortall bodie we vnderſtand the whole ſtate of man, both the powers of ſoule and bodie, by the figure ſynechdoche, when one part is taken for the whole: So alſo *Parem, Faius.*

Queſt. 19. *Of theſe words, That yee ſhould obey it in the luſts, &c.* v. 12.

1. The Syrian interpreter readeth, *that yee ſhould obey the luſts thereof:* but, here the Greeke word (αὐτῆς, it,) is omitted: which is referred to the firſt antecedent *ſinne:* that *yee ſhould not obey it*, that is, *ſinne*, which is put in the ſemine gender: *in the luſts thereof*, that is, of the body: and therefore *Beza* to take away the ambiguitie, explaineth it thus: *that ye ſhould obey (ſinne) in the luſts thereof.*

2. The Apoſtle putteth it in the plurall, *luſts*, becauſe from the prauitie and corruption of our nature doe ariſe many and diuerſe luſts and concupiſcences, *Martyr.*

3. Thus ſinne is compared to a tyrant raigning and raging, the luſts are as the edicts and precepts of ſinne, whereby it raigneth and ruleth: men yeelding to their corrupt concupiſcence as are the vaſſals and ſlaues of ſinne, *Caluin.*

4. The Apoſtle expoundeth himſelfe, what he meant before by the raigning of ſinne, that is, *to obey it*: no man in this mortall bodie can be void of concupiſcence, and vnlawfull deſires, but the faithfull muſt ſtriue againſt them, and not become ſubiect vnto them: *Pellican.*

5. This obedience conſiſteth in two things, the one, to be at command to obey and yeeld ſubiection vnto ſinne, the other to take vp armes in the defence of ſinne, which is touched in the verſe following: *Parem.*

6. *Concupiſcence* is taken two wayes, ſometime it is the name *fomitis innati*, of that inborn occaſion and originall of ſinne; ſometime *actus interioris*, of the inward act of the minde, whereof there are three degrees: there is *propuſſio*, the propaſſion or firſt motion, then *delectatio*, the delight, thirdly *conſenſus*, the conſent, the Apoſtle here ſpeaketh not of the firſt motion, which no man can helpe, but of the ſecond and third, which by Gods grace may be ſtaied, that a man neither delight in, or conſent vnto thoſe euill motions, which ariſe in his mind: *gloſſ. ordinar.*

7. Neither is this a ſuperfluous exhortation vnto them, whom he ſaid before v.11. to be dead to ſinne, that ſinne ſhould not raigne in them; becauſe our mortification is not here perfect, but euery day more and more we muſt proceed therein: and by ſuch exhortations is our mortification ſtill perfited, *Parem.*

8. And here by *luſts* wee muſt vnderſtand, not the naturall deſire and luſt of the bodie, as after meate, drinke, ſleepe, and ſuch like; but the vnnaturall, vnneceſſarie, and inordinate luſts, as ſpecially after thoſe things, which concerne the taſt, feeling, and ſuch like, *Faius.*

Queſt. 20. *How we are not to giue our members as weapons vnto ſinne,* ver. 13.

1. *Chryſoſtome* here noteth, that the bodie as a middle and indifferent thing betweene ſinne and righteouſneſſe, it may be both vſed as weapons for ſinne, and as an inſtrument of righteouſneſſe, as both the ſouldier vſeth armour of defence for his country, and the theefe againſt it; and he maketh mention here of two Kings, God, and ſinne, ſhewing what great difference and oddes there is betweene them: that it ſhould be a ſhame for vs to leaue the ſeruice of God, and to betake vs to the vile ſeruitude of ſinne.

2. *Origen* here alſo obſerueth a difference in the Apoſtles phraſe: he ſpeaking of iniquitie, maketh mention onely of our members, which muſt not be giuen as weapons vnto it, but he willeth vs to giue our ſelues vnto God: becauſe when firſt we haue deuoted our ſelues

our inward minde, and desire to Gods seruice, so wee shall make also our members instruments of holines.

3. *Theophylact* noteth, that sinne is called by the name of iniquitie, because he that sinneth, *in seipsum, vel in proximum iniurius est*, is iniurious and vniust against himselfe, or his neighbour.

4. By *members* we must not vnderstand onely the externall parts of the bodie, as the *eyes, eares, hands*, but the inward also, as will, affection, heart: that none of these must become the instruments of vnrighteousnes: *Parens.*

5. The Apostle setteth downe two parts of our seruice vnto God, as he did before of seruice to sinne: the first is obedience and subiection, *giue your selues vnto God*: the other is, to striue and fight for the kingdome of righteousnesse, as before he forbad them to vse their members as weapons for sinne, *Parens.*

6. The Apostle inserting these words, as *aliue from the dead*, giueth a reason, why wee should not serue sinne, but bequeath our selues to the seruice of God; because wee hauing receiued so great a benefit, as to be raised in Christ from the death of sinne, should now as no more dead, but as liuing, serue God: and therefore in this regard, *iustum est*, it is iust, as *Chrysostome* inferreth: so the Apostle saith, are aliue, and therefore *potestis*; yea may, and ye were dead, and therefore *debetis*, ye ought to giue your selues vnto God, *gloss interlin. Origen* maketh it as an effect and consequent of the former, that in giuing your selues to God, yee by this meanes shall die vnto sinne, and liue vnto righteousnesse: but it is rather a reason taken from the ende of our spirituall mortification, as is obserued before out of *Chrysostome.*

Quest. 21. *What it is not to be vnder the law but vnder grace*, v. 14.

There are two things, which doe encourage men to fight, *bonitas causæ & facilitas victoriæ*, the goodnes of the cause, and the facilitie of the victorie: both these arguments the Apostle vseth here: the goodnesse of the cause he shewed before, which was to take part with God, and to fight his battels against sinne: the easines of the victorie he now setteth foorth, because we are not vnder the law but vnder grace, which doth help vs and giues strength to resist sinne. But these words are diuersly expounded.

1. *Origen* vnderstandeth here the law of the members, which continually resisteth against the law of the minde: But as *Beza* well noteth, the law of the members is not put absolutely without any other addition, as it is here, but alwaies something is added by way of explanation.

2. Neither doth the Apostle speake here of the ceremoniall or iudiciall law, from both which we are free, from the first wholly, both from the obligation, but not from the substance, in obseruing the equitie of these lawes: the Apostle speaketh of neither of these, but of the morall law, against the which the concupiscence of the flesh continually inciteth and stirreth men vp.

3. The Apostle then speaketh here of the morall law: in the which three things are to be considered, the substance in the obseruation thereof, and the consequents, either iustification in obseruing it, or malediction if it be not obserued: the question is, in which of these respects, we are said to be free from the law, and not vnder it in this place: it is confessed of all, that we are free from the iustification by the workes of the law: the question is here, of the other two, the malediction of the law, and the obseruation or obedience of it: some take the first to be here meant: that not to be vnder the law, but vnder grace is not to be vnder the curse of the law, but to haue remission of sinnes in Christ: so *Haymo*, ye are not vnder the law, *quæ punit & damnat peccatores*, which punisheth and condemneth sinners, but vnder the grace of Christ, that is, the remission of sinnes: to the same purpose *Vatablus*, to be vnder grace, is to haue the conscience assured, *omne peccatum nobis remissum esse, &c.* that all sinne is remitted vs by the mercie of God: so also *Calvin*, they are not vnder the law, that is, *opera eorum non exiguntur ad severum legis examen*, their workes are not now exacted according to the seuere censure and examination of the law; thus also *Melanchthon: Piscator* likewise, *Legi satisfecistis in Christo*, yee haue satisfied the law in Christ. But *Beza* refuseth this interpretation vpon this reason, because the Apostle speaketh not here of the remission of sinnes, but of mortification, and of the fruits of righteousnesse begunne in vs by the spirit.

4. Some

4. Some doe vnderſtand it of the obſeruation of the law, in reſpect of the manner, not of the ſubſtance; for we are ſtill vnder the obedience of the law, to performe the holy workes and duties, which are therein preſcribed: but we are not now vnder the law, for the manner of our obedience, to be forced thereunto by feare, and terrour, but the grace of God maketh vs willing and able in ſome meaſure to keepe the law, which preſcribed what was to be done, but helped not toward the doing thereof: thus *Auguſtine: Lex reos faciebat iubendo, & non adiuuando, gratia adiuuat vt quiſque ſit legis factor*, the law made men guiltie, in commanding, not in helping, but grace helpeth euery one to be a doer of the law. And to this purpoſe he maketh fowre degrees of men, *ante legem, ſub lege, ſub gratia, in pace*, before the law, vnder the law, vnder grace, in peace: *ante legem non pugnamus*, before the law we doe not ſo much as fight or ſtriue againſt ſinne at all: vnder the law, *pugnamus, ſed vincimur*, wee fight, but are ouercome: vnder grace *pugnamus & vincimus*, we fight, and by grace ouercome ſinne: *in pace ne pugnamus quidem*, but in the ſtate of peace, which is in the kingdome of heauen, we ſhall not ſo much as fight, becauſe then all our ſpirituall enemies ſhall bee ſubdued, we ſhall haue none to reſiſt vs, as to this purpoſe *Auguſtine* vpon this Epiſtle. To this ſenſe of *Auguſtines* ſubſcribeth reuerend *Beza* in his annotations vpon this place, *Oſiand.* and *Faius*: *Theophylact* concurreth with *Auguſtine*, *Lex iubet tantum, nihil opis affert*: the law biddeth only, it affordeth no helpe: to the ſame purpoſe before him *Chryſoſtome* and *Ambroſe* in their Commentaries: *Thomas Aquine* here ſheweth, how two waies one may be ſaid to be vnder the law: one may be ſaid to be *ſponte & voluntarie ſubiectus*, ſubiect to the law willingly, as our bleſſed Sauiour is ſaid to be made vnder the law, Gal.4. likewiſe one may be ſubiect, *inuitus, & à lege coactus*, againſt his will, and as vrged by the law, through feare and terrour: but he which hath receiued grace, and doth willingly that which the law commandeth, not for feare, but of loue, he is ſaid not to be vnder the lawe, but vnder grace. All theſe make this to be the meaning, that ſeeing we are not vnder the law, which gaue ſtrength vnto ſinn through our weaknes, but gaue no ſtrength to keepe it, but haue receiued grace, whereby the commandements are not grieuous vnto vs, but eaſie and pleaſant to be obſerued, that we need not feare, leaſt ſinne ſhould haue the dominion. As the firſt doe vnderſtand the Apoſtle here to ſpeake of iuſtification, ſo theſe apply theſe words vnto ſanctification.

5. But it is better to ioyne them both together: by grace to vnderſtand both iuſtifying grace, whereby we are iuſtified by faith in Chriſt by the remiſſion of our ſinnes, and the grace of ſanctification, whereby wee doe mortifie our carnall luſts, and riſe vp daily vnto newneſſe of life: and ſo they are ſaid to be vnder the law, that are vnder their ſinnes, neither hauing remiſſion of their ſinnes paſt, nor yet grace to reſiſt them afterward: to this purpoſe *Chryſoſtome*, we haue not the law, which onely commandeth, *ſed gratiam, quæ præterquam prius dimittit, ad futura quoque cauenda animat*, but grace, which beſide that it forgiueth that which is paſt, it doth arme vs to take heed of that which is to come: likewiſe *Ambroſe* vpon this place, *Cui data eſt remiſſio peccati, & in poſterum cauet peccata, &c.* hee, to whom is giuen remiſſion of ſinnes, and taketh heed of ſinne afterward, ſinne ſhall not haue dominion ouer him, neither ſhall he be vnder the law, &c. Thus *Pet. Martyr* vnderſtandeth the Apoſtle; *That both by grace in Chriſt our ſinnes are not imputed, and in him our obedience, though imperfect, is accepted.* *Parens* alſo vnder grace comprehendeth both iuſtifying and ſanctifying grace: by the one our ſinnes are pardoned, and forgiuen vs, by the other wee are enabled to runne the wayes of Gods commaundements, and in ſome good meaſure to keepe them.

6. But we muſt here take heed of the leauen of the Popiſh Phariſies, who thus interpret to be vnder grace, *eſſe in ſtatu in quo datur gratia, per quam impleri poſſunt præcepta*, to be in that ſtate, wherein grace is giuen, by the which the commaundements may bee fulfilled, *Tolet:* with whom concurreth *Pererius* taking vpon him to confute *Caluin*, for affirming it to be impoſſible for a righteous man in this life, *implere vniuerſam legem*, to fulfill the whole lawe: But their aſſertion is moſt falſe: for if it were poſſible for any man in this life to keepe the law, then might he be without ſinne, which is contrarie to the Scripture: Iam.3. 2. *In many things we ſinne all:* 1. Ioh.1.8. *If we ſay we haue no ſinne, we deceiue our ſelues, and the truth is not in vs.* See more of this point, *Synopſ. Centur.4. cr.6.*

Queſt. 23. *Whether the Fathers alſo that liued vnder the law, were not vnder grace.*

1. The time of the Law and the Goſpel, and the ſtate of the Church vnder both, muſt be

be considered, not as one opposite to the other, but as differing onely in some degree lesse, or more, the fathers were fully vnder the law, which was then vrged with feare and terror, but in part vnder grace, which was not then fully reuealed, but onely shadowed foorth in types and figures: the faithfull now in the time of the Gospel, are fully vnder the state of grace, the Messiah being now exhibited to the world, whom the Fathers beleeued in to come: but vnder the law we are in part, in respect of the substance thereof, which now rather sheweth vs the way wherein we should walke, then vrgeth and enforceth vs: we are deliuered from the feare and terror of the law. And that both they then, and we now, are vnder grace, though not in the same degree, S. Peter testifieth Act. 15.11. *We beleeue through the grace of Iesus Christ to be saued, κἀκεῖνοι, euen as they.*

2. The Fathers had euen the helpe and assistance of grace vnder the law, to walke in obedience to the law; *verùm id non habebant ex lege*, but they had it not by the law, *Pet. Martyr.*

Quest. 24. *What the Apostle meaneth by the forme of doctrine, whereunto they were deliuered.*

1. *Origen*, according to his manner is here somewhat curious; for hee distinguisheth betweene *doctrinam & formam doctrinæ*, doctrine it selfe, and the forme of doctrine: hee saith that in this world only we haue a forme or shadow of doctrine, because here we only know in part, but in the next world we shall haue the doctrine it selfe. But the Apostle intendeth not here to shew the difference betweene knowledge in this life and the next.

2. *Chrysostome* seemeth to vnderstand onely the rule of good life by the forme of doctrine: *quis est typus doctrinæ? recte viuere*: what is the type or forme of doctrine? to liue well: But this forme of doctrine is more generall, it was not onely touching manners, but concerned also points of faith and beleefe: as is euident, 2. Tim. 1. 13. *Keepe the patterne of wholesome words, which thou hast heard of me in faith and loue.*

3. Neither is this forme of Doctrine euery rule of faith set downe by teachers, the which people are put vpon at their first conuersion, as the *Rhemists* here insinuate in their annotations: for a forme of doctrine may be set downe by heretically and false teachers, as is prescribed by the Romanists to the Indians, who in their first conuersion to Christianitie do drinke in their drugges and errors of doctrine. But this forme of doctrine, was the rule of faith, *per Apostolos & Christum prædicata*, preached by Christ and his Apostles, as *Lyranus* well interpreteth.

4. The doctrine then taught by the Apostles, called here τύπος διδαχῆς, the forme of Doctrine, is compared to the stampe or seale, and we are as the waxe (as *Basil* vseth this resemblance, *tract. de baptism.*) which receiue the print and worke of this seale, being changed into the same.

5. And we are said to be *deliuered*, which as *Chrysostome* saith, sheweth *auxilium diuinum*, the diuine helpe, whereby we are deliuered: for none can come vnto Christ, vnlesse his father drawe him, Ioh. 6.44. we cannot come our selues vnto God, or receiue the words of wholsome doctrine, but the Lord must open our hearts, as he did the heart of *Lydia*: *Origen* here well noteth, that men are deliuered vp two waies, one in iustice, when they are deliuered vp to their owne hearts lusts, and to a reprobate sense, which the Apostle spake of before, chap. 1.24. the other when they are deliuered vp in mercy to bee taught and instructed vnto saluation.

6. *Lyranus* here obserueth three properties of Christian obedience; it must bee *prompta*, *ready*, ye haue obeyed; *voluntaria*, willing, yee haue obeyed from the heart; and *discreta*, discreet, according to the forme and patterne of catholike and sound doctrine.

7. Hereunto may be added that annotation of the *ordinar. glosse*, that it is called the forme of doctrine, *quia imaginem Dei deformatam restituit*, because it restoreth the image of God deformed and defaced in vs.

8. And whereas they are said to be deliuered, it is better vnderstood of the *deliuering them* to be instructed and taught by God, as *Origen* well expoundeth, *Deus tradidit vt instituantur*, God deliuered them to be instructed, then of the ministerie of men, as *Vatablus*: for in this sense the doctrine is said to be deliuered by the teachers: but to deliuer the hearers to be instructed, and to profit by the forme of doctrine; which is taught, is the worke of God.

Quest. 25.

Queſt. 25. *How we are made ſeruants of righteouſneſſe.*

1. *Origen* hath here a curious obſeruation, that euery one which doth righteouſneſſe, is not the ſeruant of righteouſneſſe, as euery one which ſinneth, is the ſeruant of ſinne: for God doth righteouſneſſe, and yet he is not ſaid to be *ſeruus iuſtitiæ*, the ſeruant of righteouſneſſe: as the deuill is the ſeruant of ſinne beeing fallen from iuſtice.

2. Though properly we are not ſaid to ſerue iuſtice, becauſe he is a ſeruant, which obeyeth rather an other mans will, then his owne, yet the Apoſtle vſeth theſe words, preſſing the ſame ſimilitude ſtill: for indeed to ſerue iuſtice, is true libertie, nay, as *Chryſoſtome* ſaith, it is *omni libertate melius*, better then all libertie whatſoeuer: ſo afterward, v. 2. he ſpeaketh of a freedome from iuſtice, which is indeed a bondage, rather then freedome.

3. The Apoſtle here ſetteth downe both the parts of Chriſtian libertie, which is freedom from ſinne, and ſeruice vnto righteouſneſſe: and by ioyning both theſe together, he admoniſheth vs of our miſerable ſtate of thraldome vnder ſinne, wherein we ſometime were, that we might take heed neuer to come into the ſame againe: like as if one were deliuered from a tyrant, it ſhould be ſaid vnto him, take heed you fall not into his hands againe, *Chryſoſt.* as the Romanes, when they had expelled *Tarquinius* their King, ſo hated the very memorie of his name, that they baniſhed alſo *L. Tarquinius Collatinus*, a good man, onely becauſe hee did beare the ſame name: ſuch a deteſtation they had of *Tarquinius*, and of his tyrannicall gouernement: ſo we ſhould hate the very memorie and name of the ſeruice of ſinne: *Martyr.*

Queſt. 26. *Of the meaning of theſe words: I ſpeake after the manner of men, becauſe of the infirmitie, v. 19.*

1. Some thinke this to be a qualifying of the former words: either becauſe the Iewes might haue beene offended by the terme of *ſeruice*, who held themſelues to be a free people, *Faius:* or the Romanes, which were then Lords and Commanders of the world, *Bullinger:* ſome thinke the offence might be taken by the word *freedome*, leaſt ſome carnall man might haue taken aduantage thereby of carnall libertie, *Oſiander:* but the continuing of the ſame termes and phraſes afterward of *ſeruice*, and *ſeruants*, ſheweth that the Apoſtle vſeth not any ſuch mitigation or qualification of his former ſpeach.

2. Some referre it to the matter of the Apoſtles exhortation, ſhewing the eaſines and facilitie of it: as if he ſhould ſay, *moderatum quod exigo*, I deſire but an eaſie and moderate matter: as in the ſame phraſe the Apoſtle ſaith, 1. Cor. 10. 13. *There hath no tentation taken you, but ſuch as appertaineth to man, Chryſoſtome:* ſo alſo *Origen:* whereas wee ought more earneſtly to ſerue iuſtice, then we ſerued ſinne: *communiter ago, eadem & ſimilia requiro*, I deale with you after a common and plaine manner, I require but the ſame and like things; to ſerue iuſtice but in the ſame manner, which you ſerued ſinne. The ſame ſenſe followeth *Auguſtine: quemadmodum ad peccandum nullus vos cogebat timor, &c.* as vnto ſinne no terrour compelled you, but onely the delight and pleaſure of ſinne, ſo vnto righteouſneſſe, let not feare enforce you, but pleaſure and delight draw you, *Epiſtol. ad Anaſtaſ.* likewiſe *Gregorie, ſi nequaquam amplius poteſtis, ſaltem tales eſtote in fructibus bonorum operum, &c.* if yee can doe no more, yet at the leaſt be yee in bringing forth of good fruite, as yee were before in euill: *Theophylact* to the ſame purpoſe, *vel parem Deo præſtare ſeruitutem, &c.* be yee ready but to performe vnto God the like ſeruice, which yee did vnto ſinne. So alſo *Haymo* ſaith, *Multo leuius poteſt quis deſeruire virtutibus, quam vitijs*, one may more eaſily ſerue vertue, then he ſerued vice: as he giueth inſtance in an adulterer, that alwaies is in feare of the comming of the husband, and of the ſhame of the world, whereas the man that liueth chaſtly in matrimonie, is without any ſuch feare: thus expound alſo *Caluin, Martyr, Tolet, Pererius* with other, of the equalitie of our ſeruice vnto righteouſneſſe and ſinne, that we ſhould ſo much ſerue the one, as we ſerued the other: the Apoſtle might haue required more, but hee ſpareth them, becauſe of their infirmitie. But this may be obiected againſt this expoſition, that this is no ſuch ſmall ſeruice, to ſerue righteouſnes, as before we ſerued ſinne, with conſtancie, chearefulneſſe, delight, ſeeing the moſt perfect man liuing cannot performe it: therefore this is a point of perfection, it is no indulgence and condeſcending to their infirmitie.

3. But although this phraſe ἀνθρώπινον λέγω, I ſpeake an humane thing, or κατ' ἄνθρωπον, accor-

according to man, which is all one with the Apostle, be otherwhere taken in the former sense, for some humane and easie thing; yet here with *Beza* I referre it rather to the Apostles phrase, who in civil, humane, and vsuall termes and similitudes, setteth forth heauenly things, as Christ saith, Ioh. 3. 12. *If when I tell you of earthly things, ye beleeue not, how should ye beleeue, when I tell you of heauenly things.*

4. This phrase, *according to man*, hath diuerse acceptions: 1. Sometime it is taken in the worse part, for the corrupt vse of men, as Gal. 1. 11. Paul *preached not his Gospell after man.* 2. Sometime it signifieth that which is common and ordinarie, as, 1. Cor. 10. 13. 3. It is taken for an humane custome, or fashion, as 1. Cor. 15. 32. S. Paul had fought with beasts at Ephesus after the manner of men, as others vsed to doe. 4. Sometime it is referred to the humane and ordinary phrase of speaking, as in this place.

4. *Places of Doctrine.*

1. Doct. *That Baptisme is not to be iterated.*

v. 3. *Haue beene baptized into his death, &c.* Hence it is inferred, that baptisme is not to be iterated, or more then once to be administred, because men are but once naturally borne, and are once to die; so because in baptisme our spirituall birth and death are represented, it sufficeth once to be baptized: this maketh against the *Hemerobaptistæ*, which thinke it necessarie daily and often to be baptized: but as man hath but one naturall birth; so one supernaturall birth in baptisme is sufficient.

2. Doct. *That infants haue sinne.*

In that the Apostle saith of all, that they are baptized into the death of Christ that is, to die vnto sinne, that the bodie of sinne might be destroyed, as he saith, v. 6. hence *Augustine* concludeth, *lib. 6. contr. Iulian. c. 1.* that children haue sinne: for to what end else should they be baptized to die vnto sinne?

3. Doct. *Of the comparing and conferring of Scriptures together.*

v. 3. *All we which haue beene baptized into Iesus Christ, &c.* Hence *Origen* noteth, because the Apostle addeth not, all we that are baptized in the name of the Father, the Sonne, and holy Ghost, that it is his manner, when he citeth any Scripture, not to alleadge the whole text, but those things onely *quæ præsentis causæ requirit assertio*, which the state of the present cause requireth. *Pareus* further addeth, that, what is briefly touched in some place of Scripture, is more at large handled in an other, as here the mysterie of baptisme is opened, which is but briefly set forth in the first institution of baptisme, where Christ onely biddeth to preach and baptize in the name of the Trinitie.

4. Doct. *Of the mysteries set forth in baptisme.*

v. 3. Here are three mysticall points expressed in baptisme; 1. In that we are said to be baptized into Christ: whereby is signified, our implanting and grafting into Christ, which word the Apostle vseth, v. 5. 2. There is a communicating of the death and resurrection of Christ: his death with all the fruites thereof, is applyed vnto vs. 3. Our renouation, and newnes of life, with our spirituall dying vnto sinne, is also shadowed forth in baptisme, *Pareus.*

5. Doct. *Of the distinction of sinne raigning, and not raigning.*

v. 12. *Let not sinne raigne, &c.* All sinne in the wicked and vnregenerate, is *peccatum regnans*, raigning sinne, whether it be originall or actuall, because they giue the reins vnto sin, and obey the lusts thereof. In the regenerate, though to speake properly there be no absolute kingdome of sinne, because it cannot possesse them totally and finally, but at length they wrestle forth; yet euery sinn in the regenerate committed against their conscience, and depriuing them for the time of the hope of remission of sinnes, is a raigning sinne, when they doe not resist it, but obey the lusts thereof, such was *Dauids* adulterie: sinne not raigning in them is their originall concupiscence, their infirmities, sinnes of ignorance, omission, and such like, which they doe daily mourne for, and strive against.

6. Doct. *What manner of seruice must be performed to righteousnesse.*

v. 19. *As you haue giuen your members seruants to vncleannesse, &c. so, &c.* We must serue righteousnesse, as before we serued sinne, 1. *libenter*, willingly and cheerefully: 2. *vigilanter*, watch-

3. *Celeriter*, speedily, not putting off our seruice. 4. *Potenter*, mightily, with all our strength and power. 5. *Ardenter*, earnestly, zealously, not coldly, or slackely. 6. *Indesinenter*, constantly, without ceasing, intermission, or giuing ouer. *Gorrhan.*

5. Places of controuersie.

Controv. 1. *Against the administring of the sacraments in an vnknowne tongue.*

v. 3. *Know ye not, &c. Haymo* taketh this to be a reprehension of the Apostle reprooving them for their ignorance, as if he should haue said: *certe id puto ignoratis*, I verily thinke ye are ignorant: and if ye be, I will shew it vnto you, &c. But *Origen* better inferreth: that the Apostle speaketh *tanquam scientibus & edoctis*, as to men of knowledge, and well taught: and hereupon he sheweth that in the Apostles time, the vse was otherwise, then in his daies: *non, vt nunc fieri videmus, typus tantummodo mysteriorum, his, qui baptizantur, sed virtus eorum & ratio tradebatur*, then, not onely the type it selfe, and mysterie of the sacrament was deliuered to those which were baptized, as now is vsed to be done, but the efficacie and reason thereof, &c. the meaning of the sacrament explaned, so that none were ignorant, what was signified thereby, as the Apostle speaking here of baptisme, and of the spirituall vse and signification thereof, appealeth vnto their knowledge: which sheweth the superstition of the Romanists, who cause the Sacraments to be administred vnto their people in the latine tongue, and so they are kept in ignorance, not knowing the right vse of the sacraments, but resting only in the outward ceremonies, & superstitious vsages which they haue brought in, and added to the sacraments.

Controv. 2. *Concerning inherent iustice.*

Stapleton, a notable champion for the Romanists, *Antidot.* p. 312. thus reasoneth out of the Apostles words, v. 2. for inherent iustice: they which are dead to sinne, are wholly renewed in the inward man, and so by their renouation are acceptable vnto God, and thereby iustified: but by the grace of Christ, we die vnto sinne, not to liue vnto the same any more: *Ergo*, thereby we are accepted of God, and reconciled to him.

Contra. The proposition diuersely sayleth. 1. This renouation of the inward man is not totall, or perfect, but onely in parte though sinne doe no longer raigne in them, that are iustified, yet the reliques thereof remaine still: the vnderstanding, will, and affections, are but reformed in part; for the Apostle saith, *we know in part*, 1. Cor. 13. 9. and as our knowledge is, such is our charitie: indeed in the next world, when we are glorified, all imperfection shall be done away, and we shall be perfect as God is perfect, but while we dwell in these houses of clay, we are compassed with many imperfections. 2. This our renouation, though it be not perfect, yet is accepted through the perfect obedience of Christ: but it is not accepted as our iustification, whereby we are reconciled vnto God; for that which iustifieth vs, must be perfect: which is onely the righteousnesse of Christ, applied vnto vs by faith. See further touching inherent iustice, *Synops. Centur.* 4. *err.* 56. and *Centr.* 14. following.

Controv. 3. *That the Sacrament of Baptisme doth not conferre grace by the outward worke.*

v. 3. *Know yee not, that all we which haue beene baptized into Iesus Christ, haue beene baptized into his death, &c.* Hence the Romanists would inferre, that baptisme doth worke in all, regeneration: for all that are baptized into the death of Christ are regenerate, but all that are baptized into Christ, are baptized into his death: therefore all that are baptised are regenerate, and so the verie sacrament doth by the externall act conferre grace: to this purpose the Romanists.

Contra. 1. The conclusion should be, all that are baptized into Christ are regenerate, and that we graunt: all they which receiue baptisme aright, that is, by faith, apprehend the promise of remission of sinnes, either then, as they which are of yeares, or after, as infants when they come to yeares of discretion they are regenerate; so the conclusion is true of all the faithfull that are baptised: for the Apostle speaketh here onely of such, including himselfe in the number: so also he saith, Galat. 3. 27. *All yee that are baptized into Christ, haue put on Christ*: but they onely are baptized into him, that by faith are graft into him, and made liuely members of his mysticall bodie: And thus much *Lombard. lib.* 4. *distinct.* 4. affirmeth out of *Hierome*, *in Ecclesia, qui plena fide non accipiunt baptisma, &c. in the*

Church, they which with a full faith doe not receiue baptisme, doe take the water, not the spirit, &c.

2. And these reasons may be alleadged hereof: 1. Iustification doth often goe before baptisme, as Abraham first beleeued, and then was circumcised, and Cornelius after he had shewed his faith, was baptized by S. Peter, Act. 10. 2. *Origen* doth inferre as much out of the Apostles words here: because the Apostle saith, *we are buried with him by baptisme into his death, docens per hoc, quia si quis prius mortuus est peccatis, is necessariò in baptismo consepelitur Christo*, he teacheth hereby, that if one be dead before vnto sinne, then of necessitie he is buried with Christ in baptisme; but if any before doe not die vnto sinne, he cannot be buried with Christ: *nemo enim aliquando vivus sepelitur, &c.* for no man is at any time buried alive, &c. thus *Origen*, and before him *Tertullian, lib. de pœnitent. Dicit baptizari, non vt deliquere desinamus, sed quia desinimus, &c.* he bid to be baptized, not that we should leaue off to sinne, but because we had left alreadie, &c. *Tolet* here answereth, that his meaning is, that they which are to be baptized, must come with a purpose *amplius non peccandi*, not to sinne any more: and further to *Origen*, though he name him not, he maketh this answer, that we are said to be buried in baptisme, not because we first die vnto sinne, before we are baptized, but for that baptisme signifieth, that we are dead to sinne, as the graue sheweth that they which are buried are dead, *& non solum significat, sed efficit*, and it doth not onely signifie it, but effecteth what it signifieth, &c. *Tolet. annot. 3.*

Contra. 1. *Tertullian* saith more then so, they which come to be baptized, *corde iam lotí sunt, &c.* are alreadie washed in heart: but their hearts cannot be washed and cleansed without remission of their sinnes.

2. The graue signifieth in deed, that they which are buried are dead, but they were dead before: neither doth the graue make them dead, it receiueth them first beeing dead: so then if we be buried in baptisme, it sheweth that a spirituall death must goe before, as the people which came vnto Iohns baptisme, confessed and repented of their sinnes, Matth. 3. yet this death to sinne, is encreased, ratified, and confirmed in baptisme.

3. But if iustification and remission of sinnes goe often before baptisme it will be demanded, to what ende we are then baptised: We answer 1. Because God hath so commanded, and therfore it were great contempt not to obey the Lords commandement. 2. The benefits receiued before, by those visible signes are enlarged and encreased. 3. And although they are iustified before God, yet it is not knowne vnto the Church, into the fellowshippe whereof they are receiued by that outward Sacrament. 4. Baptisme also sealeth the assurance of the kingdome of God, which they receiue in their iustification, but it is sealed, confirmed, and ratified by the sacrament of baptisme: like as Princes gifts, after they are granted, doe passe vnder the great seale, *Martyr.* See more of this controuersie, *Synops. Centur. 2. err. 96.*

Controv. 4. *That baptisme serueth as well for the remission of sinnes to come, as of sinnes past.*

v. 3. *We haue beene baptized into Iesus Christ:* Baptisme then is a seale of our vniting, grafting, and incorporating into Christ by faith, by whom we haue remission of all our sinnes past, present, and to come, and therefore the vse of baptisme extendeth it selfe vnto the whole life of man, that by the effectuall and liuely remembrance thereof, he is confirmed and strengthened in the hope of the remission of all his sinnes in Christ: so *Chrysostome* well saith vpon the 5. verse, *non ad hoc tantum valet baptismus, quod priora delicta delet, sed quod & de futura cruenda monet:* baptisme onely auaileth not hereto, that it blotteth out our sinnes past, but armeth vs to take heed of sinnes to come, &c.

Contrarie vnto this truth is the Popish doctrine, that baptisme is *prima tabula post naufragium, &c.* the first table, as they call it, after shipwrack, and penance is the second table: so that they will haue baptisme serue onely for the remission of sinnes past: This conceit of baptisme beganne to be taken vp long agoe: this made *Constantius*, deferre his baptisme till he was old, and the like is reported of *Nazianzen* in his life: and hereupon grewe that common errour, that before baptisme men tooke vnto themselues a greater libertie to sinne: as in *Augustines* time they vsed to say, *sine illum facere, nondum est baptizatus*, let him alone, he is not yet baptized. See also further of this point, *Synops. Centur. 3. error. 11.*

Controv.

Controv. 5. *Whether in baptisme our sinnes be cleane taken away.*

v. 6. *Knowing that our old man is crucified with him, &c.* Hence *Pererius* with other Romanists would inferre, *in baptismo tollis & delers penitus peccata, &c.* that in baptisme our sinnes are wholly remooued and blotted out, that those sinnes which were before baptisme, are after baptisme none at all: and not as the heretikes say (so the Romanists blaspheme the Protestants) that sinnes remaine after baptisme, but they are not imputed: to this purpose *Pere. disput. 2. annot. 9.*

Contra. 1. *Pererius* with the rest of that sect doe misreport our opinion: for we doe not say, that in baptisme our sinnes are onely hid, and not imputed, and yet remaine still: but we hold, that our sinnes are blotted out, and remooued for euer, *quoad culpam, reatum, & pœnam*, in respect of the fault, guilt, and punishment: but there remaineth *macula*, a blot still, and staine of sinne: the corruption, and imperfection of our nature, with some reliques and remainder of sinne doe still remaine: and this is euident both in that originall sinne remaineth after baptisme, which the Apostle calleth, *peccatum inhabitans*, sinne dwelling in him, Rom. 7. 20. euen after he had beene baptised. 2. Whereas *Pererius* obiecteth that saying of *Beza*, to confirme his opinion, *that in those which are truely sanctified in Christ, sinne once dieth, that is, is so weakned, vt pristinas vires nunquam accipiat, &c. that it shall neuer receiue the former strength, but daily as the bodie in the graue rotteth away, donec penitus intereat, &c. vntill it altogether perish, &c.* In these words *Beza* affirmeth not, that in baptisme there is a perfit death of sinne: but that sinne beginning to die, is weakned more and more, and neuer returneth to the former strength: which is most true, that the regenerate doe more and more die vnto sinne, and euery day the power of sinne is decaied in them, till at length together with mortalitie, they put off all corruption. See further *Synops. Centur. 3. cer. 10.*

Controv. 6. *Of the baptisme of infants.*

1. The *Anabaptists* doe thus inferre out of this place of the Apostle, v. 5. *we are buried by baptisme into his death, &c.* they which are baptised must professe their mortification and dying vnto sinne, which infants cannot doe, and therefore they are not to be baptized. 2. And Christ bid his Apostles to goe teach all nations, and baptize them: infants are not capable of doctrine, and fit to be taught, therefore they are not to be baptized.

Contra. 1. They which neither in baptisme nor after make profession of their mortification, are not to be baptized: they which are of yeares, must so professe in their baptisme: it is sufficient for infants to doe it afterward: for the vse of baptisme is not for the time present onely, but for afterward, otherwise we should neede often to be baptized. 2. Infants are within the couenant, for God promised to be the God of the faithfull, and of their seede: and therefore the signe of the couenant, is not to be denied vnto them: and seeing infants were circumcised vnder the law, in stead whereof baptisme is succeeded, infants by the same warrant are to be baptized, vnlesse we will make the state of infants vnder the Gospell, inferiour vnto the condition of infants vnder the law. 3. When the Apostles were bidden to preach and baptize: a course was prescribed them, and that was in those times to begin with preaching, and then to baptize: for first they which were of yeares, must beleeue, which was wrought in them by preaching the word, for faith commeth by hearing, before they could be admitted to baptisme. 4. But it will be obiected, that this vse of baptizing infants is not Apostolicall, it was brought in by *Hyginus* Bishop of Rome, and *Tertullian. lib. de baptism.* misliketh that vse.

Contra. 1. *Hyginus* onely made a decree concerning Godfathers, and Godmothers, as they are called, that vndertake for infants in baptisme, which sheweth that the baptizing of infants was in practise before: 2. *Tertullian* in his old age fell into the heresie of *Montanus*, and therefore much is not to be ascribed to his iudgement concerning this matter. *Martyr.*

Controv. 7. *Of the confidence and assurance of saluation.*

v. 8. *We beleeue that we shall also liue with him, &c.* Hence it is well inferred, that the faithfull are assured by faith, both of their perseuerance in the state of grace in this life, and of euerlasting life in the next: for, *we beleeue*, saith the Apostle, *that wee shall liue, &c.* wee nothing doubt of it: and in the same sense, the Apostle said before, γινώσκοντες, knowing, ver. 6. and againe, εἰδότες, knowing, v. 11. λογίζεσθε, gather ye, or conclude ye,

as the word is taken, Rom.3.28. and here πιστεύομεν, *we beleeue*, all which words implie a certaintie without doubting.

Contrarie hereunto is the doctrine of the Romanists, which hold it to be a point of presumption to haue assurance of saluation: and whereas we vrge S. Pauls example, that we sure nothing could separate him from the loue of God in Christ, they answer, that S. Paul and other holy men, had it by speciall reuelation.

Contra. S. Paul maketh it not his speciall case to be assured of saluation: but here he speaketh generally of all the faithfull, *we knowe*: *Tolet* also one of their owne writers, thus expoundeth this place, *we beleeue, credimus intellectu, &c.* we beleeue in the vnderstanding that spirituall life is giuen vs with the death of sinne, *confidimus etiam nos in ea perseueraturos*, and we are confident that we shall perseuere therein. See further hereof, *Synops. Centur. 4. err. 25.*

Controv. 8. *That Christ shall not die in the next world againe for those, which were not healed here.*

v.9. *Death hath no more dominion ouer him, &c. Origen* by this text confuteth their errour, who hold that Christ should suffer in the next world the like things, as he did here for them, *quos dispensationis eius medicina sanare non poterat*, whom the medicine of his dispensation could not heale in this present world: and they vsed this reason, because in the next world they shall either doe well still, or euill, *non erunt profunda silentia*, there shall not be silence altogether: then as Lucifer fell in the beginning, so may they be apt to fall then, hauing the vse of freewill: for *virtus est mutabilis*, vertue is changeable.

Origen thus refuteth this error. 1. Because it is contrarie directly to the Apostles words here, that Christ died once for all, *death shall haue no more dominion ouer him*, such was the force and efficacie of the crosse of Christ, *vt sufficiat ad sanitatem & remedium non solum præsentis & futuri seculi, sed etiam præteritorum, &c.* that it sufficeth not onely for the health and remedie of the present, and world to come, but of the ages past; *& non solum humanæ ordini, &c.* and not onely for the order and condition of men, but euen for the celestiall orders also, &c. Christ by his death redeemed the one from their sinnes, and setled and established the other. 2. And though the nature of man be mutable here, yet so shall it not be there, *sed ad culmen virtutis ascenderit*, when it is come to the height and perfection of vertues: for there shall be charitie, which as the Apostle saith, *nunquam excidit*, neuer falleth away. 3. The Apostle could say, *that neither life, nor death, things present, nor to come, nor any thing else, could separate him from the loue of God in Christ*, how much lesse shall the libertie of freewill be able, then to separate vs. 4. And Lucifer did fall, *antequam ad beneficia filij Dei charitatis vinculis stringeretur*, when as yet the bond of charitie had not fastened him to the benefits of the Sonne of God: But it is now otherwise with those celestiall spirits, whose state is now made firme and sure in Christ.

Controv. 9. *Against the sacrifice of the Masse.*

v.10. *For in that he died, he died once:* This place is very pregnant against the Popish sacrifice of the Masse, wherein they say they doe dayly offer vp Christs bodie in sacrifice vnto God: for there is no oblation of Christ in sacrifice but by death: he died but once, and therefore one sacrifice of him in his death sufficeth for all; and the Apostle saith, Heb. 10. 14. *that he hath with one offring, made perfect for euer them that are sanctified.* This then is a blasphemous derogation to make iterative sacrifices, as though that one sacrifice had beene imperfect: and whereas they alleadge that their Masse is a sacrifice applicatorie of Christs death, such applications are superfluous, seeing the death of Christ is effectually applyed by faith, which is reuiued, strengthened, and increased by the commemoration of Christs death in the Sacraments. See more hereof, *Synops. Centur. 3. err. 31.*

Controv. 10. *Concerning freewill.*

v. 12. *Let not sinne raigne, &c.* This place may be vrged by the aduersaries of the grace of God, to proone that man hath some power in himselfe to resist sinne, seeing otherwise the Apostles exhortation should be in vaine to exhort men vnto that which is not in their power.

Contra. 1. The Apostle elsewhere euidently teacheth, that man hath no power or inclination of himselfe to any thing that is good, as 2. Corinth. 3. 5. *We are not sufficient to thinke any thing of our selues, but our sufficiencie is of God:* Philip. 2. 13. *It is*

God

God, that worketh in you both the will and the deed of his good pleasure: we must not then make the Apostle contrarie to himselfe, as though in this place he should ascribe any thing to mans freewill. 2. The Apostle speaketh here to men iustified and regenerate by the spirit of God, by the which they are enabled to performe this, whereunto they are exhorted: so that this ability is not in themselues, but from God. 3. The Apostle sheweth a difference by thus exhorting betweene these actions, which the Lord maketh in other creatures, which either haue no sense at all, or sense onely, which creatures God vseth without any stirring at all, feeling, and inclination in them, and those, which he worketh in man, whose reason, will, and vnderstanding he vseth by inciting and stirring it vp. 4. So then these exhortations are not superfluous, for thereby we are admonished rather what we ought to doe, then what we are able to doe, and by these exhortations of Gods word, grace is wrought in vs to enable vs to doe that, which of our selues we haue no power to doe. See further Controv. 15. following.

Controv. 11. *That concupiscence remaining in the regenerate, is properly sinne.*

v. 12. *Let not sinne raigne:* The Apostle here speaketh of concupiscence, which is sinne, though it raigne not in vs: the very suggestions and carnall thoughts, that arise in the regenerate, haue the nature of sinne, though they yeeld not consent vnto them.

Bellarmine with other of that side, doe expound these and such like places, wherein concupiscence is called sinne, *de causa vel effectu peccati*, of the cause or effect of sinne: so concupiscence is improperly called sinne, in their opinion, either because it is the effect and fruit of Adams sinne, as a writing is called ones hand, because the hand writ it, or because it bringeth forth sinne, as we say, *frigus pigrum*, slouthfull cold, because cold maketh one full of slouth. lib. de amiss. grat. 2, 10. tom. 3.

Contra. 1. Concupiscence is sinne properly, because it is contrarie to the lawe of God, it fighteth and rebelleth against it, and continually stirreth vs vp to doe that which is contrary to the Law: sinne properly is the transgression of the lawe, as the Apostle defineth it, 1. Iohn 3. 4. therefore concupiscence beeing contrarie to the law of God is properly sinne: S. Paul also calleth it sinne dwelling in him, Rom. 7. 17. 2. Whereas it may be obiected that all sinne is voluntary, but the motions and suggestions of the flesh are inuoluntarie: we answer that all sinne is not voluntary, for then originall corruption should not be sinne, which is euen in children, which can giue no consent: and yet in respect of the beginning and roote of this sinne, which was Adams transgression, it was voluntarie. See more of this controuersie, *Synops. Papism. Centur. 4. err. 16.*

Controv. 12. *Whether a righteous man may fall into any mortall or deadly sinne.*

v. 12. *Let not sinne raigne:* there is then *peccatum regnans*, sinne raigning, as when one sinneth against his conscience, and setteth his delight vpon it, and followeth it with greedines, and so for the time, looseth the hope of forgiuenes of sinne, and maketh him subiect to euerlasting death without the mercie of God: *peccatum non regnans*, sinne not raigning, is originall concupiscence, suggestions, motions of the flesh, infirmities, and such like: Now the Romanists simply deny, that a righteous man cannot commit any mortall sinne, neither can any continuing the Sonne of God fall into it: *Rhemist.* 1. Ioh. 3. *sect.* 3. Among the Protestant writers some thinke, that the righteous may haue sinne for the time raigning in them, as Aarons idolatrie, and Dauids aduiterie sheweth: so *Vrsinus vol.* 1. *pag.* 207. but *Zanchius* denieth it, *miscellan. p.* 139.

Contra. 1. Touching the assertion of the Romanists, it is manifestly conuinced of error by the example of Dauid: for it is absurd to thinke that in his fall he ceased to be the child of God: for he that is once the sonne of God, shall so continue to the ende: Dauid was a righteous and faithfull man, and yet fell into great and dangerous offences, which they call deadly and mortall sinnes.

2. The other may be reconciled by the diuerse taking and vnderstanding of *raigning sinne:* for if that be vnderstood to be a *raigning sinne*, which is committed of an obstinate minde, with contempt of God, without any feeling or remorse of conscience, so we denie, that any of the elect can fall into any such sinne: but if that be taken for *a raigning sinne*, when for a time the conscience is blinded, and a man is ouercome and falleth, yet rather of infirmitie, then obstinacie, yet afterward such vpon their repentance are re-

stored: in this sense, sinne may raigne in the righteous, as in Aaron, David: but it is said improperly to raigne: because this kingdome of sinne continueth not, it is but for a time.

Controv. 13. *Against the Manichees.*

v. 22. *In your mortall bodie:* Theophylact hence reproueth the error of the Manichees, who affirmed, that the bodie of man is wicked and euill: but seeing the Apostle compareth it to armour or weapons, which the souldier vseth for his countrey, the theife and rebell against it; so the bodie is an indifferent thing: it may either be abused as an instrument of sinne, or by the grace of God it may be applyed to the seruice of the spirit, as the Apostle sheweth, v. 19. *Giue your members as seruants vnto righteousnesse.*

Controv. 14. *Concerning inherent iustice.*

v. 13. *Neither giue your members as weapons of vnrighteousnesse, &c.* Bellarmine inferreth out of this place, that as sinne was a thing inherent and dwelling in vs before our conuersion, so in stead thereof must succeede righteousnesse, *per iustitiam intelligit aliquid inhærens*, by righteousnesse he vnderstandeth a thing inherent in vs, from whence proceed good workes.

Contra. 1. We doe not denie but that there is in the regenerate, a righteousnes inherent and dwelling in them, which is their state of sanctification or regeneration: but by this inherent iustice, are we not iustified before God, but by the righteousnesse of Christ imputed onely: for here the Apostle treateth not of iustification, but of our sanctification, and mortification, which are necessary fruits of iustification, and doe follow it; but they are not causes of our iustification. 2. Wherefore this is no good consequent; There is in the righteous an inherent iustice, *Ergo.* by this iustice they are iustified before God. See further hereof, *Synops. Centur. 4. err. 56.*

Controv. 15. *Against the power of freewill in the fruits of righteousnesse.*

v. 20. *When ye were the seruants of sinne, ye were freed from righteousnesse:* Beza doth vrge this place strongly against the popish freewill: for in that they are said to bee free from iustice, (that is, as *Anselme* interpreteth, *alieni à iustitia*, estranged from iustice) it sheweth that they haue no inclination at all vnto iustice: it beareth no sway at all: *nullum erat eius imperium*, it had no command at all ouer you.

Peretius disput. 5. numer. 33. maketh an offer to confute this assertion of *Beza*, but with bad successe: for those very authors, whom he produceth, make against him: first he alleadgeth *Anselme* following *Augustine*, *liberum arbitrium* (saith *Augustine*) *vsq; adeo in peccatoribus non periit, vt per ipsam maximè peccent, &c.* freewill is so farre from beeing lost in the wicked, that thereby they doe sinne most of all, &c. But who denieth this, the wicked haue freewill indeed, free from compulsion, it is voluntarie, but inclined onely vnto euill: which *Anselme* calleth *libertatem culpabilem*, a culpable freedome: and he therefore fitly distinguisheth betweene these two phrases of the Apostle, he saith they are ἐλεύθεροι, *free*, not *freed*, from iustice, least that sinne might be imputed vnto any other, then to themselues; but afterward, v. 22. he saith ἐλευθερωθέντες, *liberati*, freed from sinne: to shewe that this freedome is not of our selues, but onely from God: and so he concludeth, *hæc voluntas quæ libera est in malis, &c. ideo in bonis libera non est, quia non liberatur ab eo, quia eam solus, &c.* this will, which is free in euill, because they delight in euill, is not therefore free in good things, because it is not freed by him, who onely can make it free from sinne, &c.

With like successe he citeth *Thomas* in his Commentarie here, who thus writeth: *semper itaq; homo, siue in peccato fuerit, siue in gratia, liber est à coactione, non tamen semper liber est ab omni inclinatione*, man therefore alwaies, whether he be in sinne, or in grace, is free from coaction and compulsion, but he is not alway free from an inclination, &c. where he affirmeth the same thing which we doe, that the will of men is free alwaies from compulsion, for it alwaies willeth freely, without constraint that which it willeth: but it is not free at any time from an euill inclination: it is not free *à necessitate*, from a necessitie of inclining vnto that which is euill, of it owne naturall disposition.

Controv. 16. *Whether all death be the wages or stipend of sinne.*

v. 13. *The stipend of sinne is death: Socinus part. 3. c. 8. pag. 294.* graunteth that eternall death is the reward of sinne, and the necessitie of mortalitie, and dying, but not the cor-

corporall death it selfe: for Adam before sinne entred, was created in a mortall state and condition; and Christ hath redeemed vs from all sinne, and the punishment thereof; therefore corporall death is no punishment of sinne, because it remaineth still, neither hath Christ redeemed vs from it.

Contra. 1. It is euident, in that the Apostle speaketh of death, here absolutely without any restraint, or limitation, that he meaneth death in generall, of what kind soeuer: and of the corporall death he speaketh directly, c. 5. 12. by one man sinne entered into the world, and death by sinne, which is specially vnderstood of the bondage of mortalitie, which Adam by his transgression brought vpon his posteritie.

2. Is is a friuolous distinction to make a difference betweene death and the necessitie of dying: for what els is mortalitie, then a necessitie of dying, which if it be brought in by sin, then death also it selfe.

3. Adam, though he were created with a possibility of dying if he sinned, yet this possibilitie should neuer haue come into act, if he had not actually sinned.

4. Christ hath indeed deliuered vs from all punishment of sinne both temporall, and eternall, as he hath deliuered vs from sinne: for as our sinnes are remitted, neuer to be laid vnto our iudgement, and yet the reliques and remainder of sinne are not vtterly extinguished; so the Lord hath effectually and actually deliuered vs from eternall death, that it shall neuer come neare vs; but from temporall death, as it is a punishment onely: for he hath made it an entrance to a better life, and he hath taken away the power thereof, that it shall not seaze vpon vs for euer; because he shall raise vs vp at the last day, and then perfectly triumph ouer death for euer.

5. *Origen* here vnderstandeth neither eternall nor temporall death, but that *qua separatur anima per peccatum à Deo*, whereby the soule is separated from God by sinne: But then the Apostle had made an iteration of the same thing, for sinne it selfe is the spirituall death of the soule, and therefore the death here spoken of, is an other death, beside that, namely, that which followeth as the stipend of sinne, which is euerlasting death, vnto the which is in the last clause opposed eternall life.

Controv. 17. *Against the distinction of veniall and mortall sinnes.*

v. 23. *The stipend or wages of sinne, is death:* Faine by this place doth well confute that Popish distinction of veniall and mortall sinnes: they say that veniall sinnes are those, which in their owne nature are not worthy of death, but the Apostle here noteth in generall of all sinne whatsoeuer, that the stipend and wages thereof is death, because all sinne is ἀνομία, the transgression of the law: 1. Ioh. 3. 5. *And death is the wages of them, that transgresse the lawe:* the *glosse* then of *Haymo* vpon this place may seeme somewhat strange: *hoc non de omnibus peccatis intelligendum est, sed de criminalibus, &c.* this is not to be vnderstood of all sinnes, but only of those which are criminall, such as S. Iohn speaketh of, cap. 5. *There is a sinne vnto death, I say not that thou shouldst pray for it, &c.* for the Apostle speaketh there of sinne against the holy Ghost, which shall neuer be forgiuen, for the which it is in vaine to pray. If the Apostle there should meane all criminall sinnes, then it would follow, that we should pray for the conuertion of heretikes, adulterers, murtherers, and such like. We confesse, that there be some mortall sinnes, some veniall, but not in their nature: to the faithfull and penitent all sinnes are veniall, to the vnbeleeuers and impenitent, sinnes are mortall: it is the mercie of the forgiuer, not the qualitie of the sinne, that maketh it veniall, yet this taketh not away the difference of sinnes, as though they were equall: for small sinnes are more easily pardoned, and great sinnes, where they are forgiuen, are more hardly pardoned; where they be not, they are more or lesse punished, according to the greatnesse of the sinne. See further of this point, *Synops. Centur.* 4. *cr.* 6.

Controv. 18. *That euerlasting life cannot be merited by good workes.*

Arg. 1. *v.* 23. *But the gift of God is eternall life:* The Apostle in changing and inuerting the order of his speach, whereas he had said the stipend of sinne is death, saith not, the stipend of righteousnesse is eternall life, but the gift of God, &c. euidently sheweth, that euerlasting life is not due as a reward merited by our workes, but as a gift of grace through Christ Iesus. Thus *Chrysostome* expoundeth this place: hee saith not, *Merces beneficiorum vestrorum vita aeterna, sed donum Dei*: life eternall is the reward of good workes, but it is the

gift of God: *Theodoret, Non dixit eam esse mercedem, sed gratiam &c.* hee saith not eternall life is a reward, but grace or fauour: *Nam licet quis summam & absolutam iustitiam præstiterit*, for although one could performe a perfect iustice, yet temporall things are not correspondent to eternall: *Thophylact, non quasi retributionem laborum dat eam Deus, sed ex gratia per Christum, qui hæc omnia nobis promeruerit*, God giueth not eternall life, as a recompence of our labour, but by grace through Christ, who hath merited all these things for vs.

Ans. Our aduersaries doe all here concurre in this answer, that euerlasting life is therefore called a grace, *quia bis meritis redditur, quæ gratia contulit*, because it is rendred for and vnto those workes which were wrought in vs by grace; so *Pererius*, eternall life though it be due vnto good works, yet it is giuen freely, *Nam merita illa principaliter à Dei gratia profecta sunt*, for these merits, to which it is due, do principally proceed from the grace of God, &c. *Perer. disput. 7. numer. 42.* so also *Tolet* in his *annotat.* and the Rhemists vpon this place: also *Stapleton* hath the same answer: which they all would seeme to take from *Augustine*, who saith the Apostle might haue said, *the stipend of our iustice is eternall life:* but he called it the grace of God, that we should vnderstand, *ipsa bona opera, quibus vita æterna redditur, ad Dei gratiam pertinere*, that good workes themselues, to the which eternall life is giuen, doe belong vnto the grace of God: *August. de grat. & liber. 8. 9.*

Contra. 1. Whereas *Augustine* saith, *recte potuisse dicere*, the Apostle might haue well said otherwise: it is enough for vs, that the Apostle did not in this place say otherwise: and as *Pet. Martyr* saith, by this meanes most euident places of Scripture might be auoided, if wee may say, *aliter potuisset dici*, it might otherwise, thus, or thus haue beene said. 2. But for the thing it selfe, *Augustine* is so farre from approouing the merit of workes to eternall life, that he maketh the good workes themselues to belong vnto grace: as he saith elsewhere, *præbet gratia in qua ex fide viuimus, accepturi sumus aliam gratiam, in qua sine fine in cœlis viuimus*, for this grace, wherein we liue by faith, we shall receiue an other grace and fauour, wherein we shall liue without ende in heauen: *in Psal. 144. 3.* For how can God be a debter to vs to bestow a second grace, because he conferred an other grace before: we are endebted to God for the former grace, he is not a debter to vs to bestow a second grace: as *Bernard* wel saith, *Merita omnia Dei dona sunt, & ita homo magis propter ipsa Deo debitor est, quam Deus homini*, our merits are Gods gifts, and so for them man is more debted to God, then God to man: *Bernard. Mar. serm. 1.*

Argum. 2. Where the crowne is of mercie, it is not of merit; but the crowne of euerlasting life is in mercie, Psal. 103. 4. *Which crowneth thee with mercie and compassions.*

Ans. Pererius hath here two answers. 1. that either by mercie we may vnderstand Gods protection in this life, whereby he compasseth his children as with a crown. 2. or if we take it for the crowne of euerlasting life, it is called a mercie, because the merits for the which it is rendred, *promanant principaliter ex gratia per misericordiam data*, doe principally flow forth from grace giuen them in mercie: *Perer. disput. 9.*

Contra. 1. If Gods protection in this life be of mercie without our desert, then much more euerlasting saluation is of mercie, which is lesse merited. 2. The other is a meere toile: for what graces soeuer any haue receiued in this life, how perfect soeuer they be here, they shall haue need of mercie in the day of iudgement: as the Apostle saith, 2. Tim. 1. 18. the *Lord graunt, that he may finde mercie with the Lord, at that day, &c.* beside the mercies receiued in this life, he wisheth he may also finde mercie then: so *Augustine* collecteth vpon these words, Iam. 2. 13. *There shall bee iudgement mercilesse to him that sheweth no mercie:* that they which haue liued well, shall haue iudgement, *cum misericordia*, with mercie; they which haue liued euill, shall haue iudgement without mercie: where then there is need of mercie, there is no standing vpon merit.

lib. de correct. & grat. c. 13.

Arg. 3. That which is of grace cannot be also of works, as the Apostle reasoneth, Rom. 11. 6. *If it bee of grace, it is no more of workes, or else grace were no more grace, &c.* but eternall life is of grace, *Ergo*, not of workes.

Answer. 1. The Apostle may either here speake of the naturall workes of men, and so such workes doe destroy grace, not of the workes of grace, which are indeede meritorious of eternall life. 2. The Apostle speaketh of election, which is of grace, *non propter hominum opera prouisa*, not vpon the foresight of mans workes. Thus *Pererius disput. 8. numer. 48.*

Contra.

Contra. 1. The Apostle excludeth euen the workes of grace: for the question is of good workes, not of euill, but all good workes are of grace: for God worketh in vs both the will and the deede, Phil. 2. 13. and that euen good workes, which are of grace, are excluded, the Apostle sheweth elsewhere, Ephes. 2. 8. *By grace are ye saued, &c. not of workes, least any man should boast of himselfe: for we are his workmanship created in Iesus Christ vnto good workes, &c.*

2. The Apostle indeede speaketh of the election of grace: but yet the rule is generall, that grace and workes in the matters of saluation cannot be matched together: for hee proueth election to be of grace, and not of workes, by his generall axiome and proposition, because that which is of grace cannot be of workes: and if election be of grace, and not of workes, then euerlasting life also, which dependeth of our election, must of necessitie be of grace also.

Argum. 4. That which is of workes is by debt, as the Apostle saith, Rom. 4. 4. *To him that worketh, the wages is not counted by fauour, but by debt*: but God is endebted to no man: therefore life eternall is not of workes, because it is not by debt.

Ans. Pererius here answereth by a distinction: that there is a lawfull kind of meriting *de condigno*, of worthines: the one is perfect and absolute, which presupposeth no gift of grace, whereof it dependeth: such were the workes of Christ, which were absolutely meritorious, *ex rigore iustitiæ*, euen according to the strict rule of iustice, by the reason of the excellencie of his diuine nature beeing vnited in one person to his humanitie: there is an other kind of merit, *ex suppositione diuinæ naturæ*, vpon the presupposall of diuine grace: so the workes of men proceeding of grace, and their free will working together, are *merita apud Deum*, merits with God: like as naturall things, though they haue that vertue and actiuitie from God, are the true causes of their effects, *Perer. disput.* 16. *numer.* 53.

Contra. 1. This answer ouerthroweth it selfe: for if mens good workes proceed of the grace and gift of God, then cannot God be any waies endebted for his owne: as Dauid saith, 1. Chron. 29. 14. *All things come of thee, and of thine owne hand haue we giuen thee*: and the Apostle saith, Rom. 11. 35. *Who hath giuen vnto him first, and he shall be recompenced*: if then we might challenge any thing at Gods hands as a debt by way of recompence, wee must first giue vnto him.

2. There is not the like reason of naturall, and supernaturall things: the naturall causes haue their vertue at once from God, and then they afterward worke according vnto that nature and propertie, wherewith they were once endued: but in supernaturall the grace of God is necessarie, *ad omnes actus*, to euery act: as the horse, when he goeth of his owne accord, is the naturall cause of his going: but the rider that directeth him is the cause of his going in the way, and of his going to such a place: so grace is the cause of our well doing: we concurre indeede as naturall causes of the action, but the goodnes of the action is onely from God.

3. God then is not endebted vnto man for the merit of his worke, neither in iustice in respect of vs, is he bound to recompence vs: but yet he is another way endebted, in respect of his promise, and so it is iust with him, in regard of his word, and promise, to performe that which he hath promised: which promise he made onely of his free grace: and this point is touched also by *Pererius*, *præsertim vero adiuncta Dei promissione de remunerandis, &c.* especially the promise of God beeing adioyned for the rewarding of the good workes of the righteous, &c. in regard of this promise we graunt, which is meerely of grace, not for the merit of the worke, the Lord maketh himselfe a voluntarie debter of eternall life.

Argum. 5. The Apostle saith, Rom. 8. 18. *That the afflictions of this present life, are not worthy of the glorie, which shall be shewed, &c.* here he euidently sheweth that our workes are not meritorious or worthy of eternall life.

Ans. Pererius here also thus distinguisheth: that workes may three wayes be considered: in respect of the naturall cause, as they proceed from mans freewill, in respect of the matter, wherein they are expressed, and the time of continuance, which are but temporall, and for a time, and thirdly as they are wrought in vs by the grace of God: in the two first respects, they haue no cause of merit, but in the third, *conuenientem habent proportionem æqualitatis & dignitatis, &c.* they haue a fit proportion of equalitie and worthines with the reward of eternall life: thus *Perer. disput.* 11.

Contra. 1. The very scope of the place taketh away this distinction: for the Apostle, ver. 17. saith, *If we suffer with Christ, &c.* he speaketh of such sufferings and afflictions, as are endu-

endured for Christ: which are the workes of grace: for a man of himselfe without grace, cannot suffer for Christ: therefore euen good workes as they proceed in vs of grace, are not meritorious or worthy of eternall life.

2. Good workes are so farre from beeing meritorious causes of eternall life, that they are not alwaies and in all, *causa sine quanon*, the cause without the which we cannot attaine vnto life, as in infants: and in them which are of yeares, though without good workes they cannot be saued, yet good workes are rather a beginning of eternall life, then the cause thereof.

3. To conclude this point therefore, in a merit there must fowre things concurre. 1. it must be a free seruice, which we otherwise are not bound vnto. 2. it must be of our owne. 3. it must be perfect. 4. it must be proportionable to the reward. But our workes faile in all these, 1. we can performe nothing vnto God, but that we are alreadie bound to do. 2. neither haue wee any good thing of our owne, which we haue not receiued. 3. and our best workes are imperfect. 4. and betweene our temporall seruice, and an euerlasting reward, there is no proportion: therefore we cannot merit. See more hereof, *Synops. Centur. 4. cer. 79.*

6. Morall obseruations.

Observ. 1. *Of perseuerance.*

v. 4. So we also walke in newnesse of life. *Origen* hence well collecteth, that this newnesse of life, *semel facta non sufficiat*, once done suffiseth not: *ipsa nouitas innouanda est*, this newnes must be still renewed from day to day, as the Apostle saith, 2. Cor. 4. 16. *our inward man is renewed daily*; for as that which waxeth old, is euery day older and older, so that which is new must continually be renewed, otherwise it ceaseth to be new: so that we must walke on still, perseuere, and encrease in this newnes of life.

Observ. 2. *Of the continuall strife with sinne.*

v. 13. *Neither giue your members weapons.* The Apostle vsing this phrase of weapons, sheweth, that there is a warre in vs: some fight for sinne, and make their members weapons and instruments thereof: but the children of God must fight and striue against sinne, and hold vp their weapons against the tyrannie and dominion thereof: this combate betweene the spirit and the flesh, the faithfull alwaies finde in themselues: as the Apostle saith, Gal. 5. 17. *The flesh coueteth against the spirit, and the spirit against the flesh, and these two are contrarie, so that ye cannot doe those things, which ye would.*

Observ. 3. *Our obedience must be from the heart.*

v. 17. *But yet haue obeyed from the heart, &c.* *Origen* here againe obserueth, that we must yeeld our obedience vnto righteousnesse, not in words onely, and outward shewe, but inwardly from the heart: I am afraid, saith he, that there be many of vs, *qui verbis videamur obedire iustitiæ*, which in words seeme to obey righteousnesse, but in our hearts serue sinne, &c. As the Apostle saith of some, 2. Tim. 3. 4. *Hauing a shew of godlines, but haue denied the power thereof.*

Observ. 4. *Of freedome from sinne.*

v. 18. *Beeing made free from sinne, &c.* *Chrysostome* here sheweth, that it is in vaine for a man to haue beene baptized, and taken vpon him the profession of Christianitie, if he bee not freed from the kingdome of sinne, and doe ouer-rule the lusts thereof: *quid proderit purpura regis esse vestitum, &c. si non adsit, qui iubenti pareat, &c.* what doth it profit to put on the Kingly purple robe, if there be no man to command: as is a King without subiects, so is a Christian that hath put on Christ in baptisme, and hath not command ouer his passions and lusts.

Observ. 5. *We must serue righteousnesse, as before we serued sinne.*

v. 19. *As you haue giuen your members, &c.* *Origen* hath here this profitable note: that although we should serue righteousnesse much more then we serued sinne, yet the Apostle saith in effect, *eadem postulo, similia requiro*, I require but the same, and the like things: *eadem currebant pedes, &c.* of late your feete did runne to the temples of Idols, now let them runne to the Church of God; your hands were stretched forth to oppresse men, let them be stretched forth to the poore; your eyes wandered to gaze vpon women, now let them looke vpon the poore; your eares were delighted with vaine sounds, now let them be turned to heare

beare the word of God: your tongue which was exercised in cursing, now let it be occupied in praising and blessing of God, &c.

Observ. 6. *Against oppression.*

v. 19. *To iniquitie to commit iniquitie, &c.* *Chrysostome* here taketh occasion to inueigh against those, which for loue of money oppressed the poore, which sinne, after his rethorical manner, he thus amplifieth. 1. He maketh them worse then theeues that rob by the high way: for they doe it in feare, and in secret places; these audaciously fill cities with their cruelty. 2. They are worse then murtherers, *homicida simul ac subito gladio perimit*, the murtherer killeth at once, but he which casteth the poore in prison, and there suffereth him to lie and rot, *pro vna mille mortes infert*, for one death inflicteth many. 3. *Canem summopere curans, &c.* this oppressor is verie carefull for his dog; *sed propter canem, &c.* but for his dog he neglecteth man, for whom Christ died. 4. He is worse then bruit beasts, *illa siquidem cognata diligunt, &c.* for they loue their like, but one man despiseth an other. 5. They set more by their houses in decking and adorning them, then by their owne soules: while thou makest thy house faire and beautifull, *animam interim desolatam habes*, thou hast a desolate and forlorne soule: if thy maide should be brauely set forth, and thy wife attired nothing like, thou wouldst be offended; yet thou neglectest thy soule, and furnishest thy house and other meaner things, and it grieueth thee not. 6. And here he reproueth such curiositie by the example of the Philosopher, who comming into a neate and shining house, finding no place to spit vpon, spit in the owners face, thereby deriding his nicenes and curiositie. To this purpose *Chrysostome* in his moralls vpon this chapter.

Observ. 7. *Of the shame that commeth by sinne.*

v. 21. *What fruit had ye in those things, whereof ye are now ashamed?* There are some of that impudencie, that they are not ashamed of their sinne: such *Ieremie* compareth to the vnshamefac'd whore, Ierem. 3. 3. *Thou hadst a whores forehead, thou wouldst not be ashamed:* there is an other sort, which are ashamed of their sinne, but it is an vnprofitable shame, it bringeth them not to repentance: such *Ieremie* compareth to the theefe, that is ashamed when hee is found, Ierem. 2. 26. but for all that he will not leaue his theft: of the first sort were the Sodomites, that were impudent and shameleſſe in their sinnes: of the second Cain, that was ashamed, but repented not: there is a third sort, that are ashamed, and this their shame bringeth them to repentance: as, Ier. 31. 19. *After I conuerted, I repented, &c. I smote vpon my thigh, I was ashamed, yea euen confounded, &c.* Such was the shame which Dauid had for his sinne committed, Psal. 51. 3. *I know mine iniquities, and my sinne is euer before me:* sinne then, *obiectiue*, by way of an obiect worketh shame, but *effectiue*, by way of the effect, by the working of the spirit it leadeth by the remembrance thereof to repentance.

Observ. 8. *That we must examine our selues.*

v. 21. *What fruit had ye, &c.* *Origen* here noteth, *Vnde nos ipsos discutere debemus per singula, &c.* whereupon we must examine our selues in every thing we doe, whether therein we serue sinne, or righteousnesse, &c. there is not any act, wherein we serue the one or the other: so the Apostle saith, 2. Cor. 13. 5. *Examine your selues, knowe yee not your owne selues, how that Iesus Christ is in you vnlesse ye be reprobates? &c.*

CHAP. VII.

1. *The text with the diuerse readings.*

v. 1. Are you ignorant brethren, (*know yee not, B. G.*) for I speake to them that know the law, (*are skilfull of the law, Be.*) that the law hath dominion (*power, B.*) ouer a man, as long as he liueth? (*as long time as he liueth, L. Gr.*)

2 For the woman which is in subiection to a man, (*is vnder the man, L. Gr.*) is bound to the man, while he liueth by the law: (better, *then her husband yet liuing is bound to the law, L. Rhemists.*) but if the man be dead, she is deliuered from the law of the man.

3 So then, while the man liueth, she shall be called (*counted, B. be made, T.*) an adultresse, (*a wedlocke-breaker, B.*) if she become an other mans: *B. Gr. (if she bee coupled to an other man. T. couple her selfe, &c. be with an other man. L. R. take an other man. G.)* but if the man be dead, she is free from the law, (*of the man, L. ad.*) so that she is not an adultresse, though she become an other mans.

4. There-

4 Therefore, my brethren, *(or euen so, B. G.)* ye are made dead also *(or mortified, Be. T. A. dead, B. G.)* to the law, by the bodie *(in the bodie, Be. T.)* of Christ, that ye should be vnto an other, euen vnto him that is raised, *(not risen, L. T.)* from the dead, that we should fructifie, *L. (bring forth fruite, Be. B. G.)* vnto God.

5 For when we were in the flesh, the motions *(infirmities, T. affections, Be. lusts, B. passions, L. παθήματα, Gr.)* of sinnes, which were by the law, did worke, *L. B. (had force. Be. G. were effectuall)* in our members, to bring forth fruit vnto death.

6 But now we are deliuered from the law, that beeing dead, (not, *of death, L. or we beeing dead vnto it, B. G. T. see the question following vpon this place)* wherein wee were holden; that we should serue in the newnesse of the spirit, not in the oldnes of the letter.

7 What shall we say then? is the law sinne? God forbid: *(let it not be, Gr.)* yea, I knew not sinne, but by the law: for I had not knowne lust, except the law had said, Thou shalt not lust.

8 But sinne taking occasion by the commandement, wrought in me all manner of concupiscence: *B G T.* (some reade thus, *sinne taking occasion by the commandement, &c. Be. L. see v. 11. following)* for without the law sinne *was* dead.

9 For I once was aliue without the law: but when the commandement came, sinne reuiued, but I died.

10 And the commandement, which was *ordained* vnto life, the same was found *to bee* to me vnto death.

11 For sinne tooke occasion by the commandement, and deceiued me, and thereby slew *me.*

12 Wherefore the law is holy, and the commandement is holy, and iust, and good.

13 Was that then, which was good, made death vnto me? God forbid: but sinne, that it might appeare, wrought death in me by that which is good: *L. G. T. A.* (some thus, *but sinne (was death vnto me) that sinne might appeare in working in me death, by that which is good, Be. B.)* that sinne might be out of measure sinfull by the commandement.

14 For we know, that the law is spirituall, but I am carnall, sold vnder sinne.

15 For what I worke, I acknowledge not: *(allow not, G. vnderstand not, L.)* for, not, what I would, that doe I: but what I hate, that I doe.

16 If I doe then, that which I would not, I consent to the law that it *is* good.

17 Now it is no more I, that worke it, but sinne, that dwelleth in me.

18 For I know, that good dwelleth not in me, *(that is, in my flesh)* for to will is present with me, but how to performe that which is good, I find not.

19 For I doe not the good, which I would: but the euill, which I would not, that doe I.

20 Now if I do, that I would not, it is no more I that worke it, but sinne, that dwelleth in me.

21 I find then a law, *L. Gr. (this law to be imposed, Be. by the law, B. Ge.)* that when I would doe good, euill is present with me: *(see the question following vpon this verse.)*

22 For I delight in the law of God, concerning the inner man;

23 But I see an other law in my members, rebelling against the law of my mind, and leading me captiue to the law *(in the law, L.)* of sinne, which is in my members.

24 O wretched man, that I am, who shall deliuer me out of this bodie of death? *Be. T. (the bodie of this death, L. B. G.)*

25 I thanke God through Iesus Christ our Lord: Then I my selfe in my minde serue the law of God, but in my flesh, the law of sinne.

2. *The Argument, Methode, and Parts.*

IN this Chapter the Apostle sheweth how we are freed and exempted from the seruice of the law, yet so, as that he commendeth the law in it selfe, and deliuereth it from all blame, laying the imputation vpon his owne weaknes and infirmitie, where he taketh occasion to shew the combate betweene the flesh and the spirit.

This Chapter then hath three parts. 1. he sheweth how we are deliuered from the law, to v. 7. 2. he excuseth and commendeth the law, to ver. 14. 3. hee sheweth the infirmitie that

that remaineth in the regenerate, and combate betweene the fleſh and the ſpirit.

1. In the firſt part the Apoſtle ſheweth that we are not freed and diſcharged from the morall obedience of the law, but from the ſeruitude and bondage thereof, in reſpect of the curſe, and irritation and prouocation to ſinne: this is ſet forth by an allegorie, taken from the law of matrimony: the propoſition is contained, v.1.2.3. conſiſting of three parts: like as the woman is 1. free from her husband when he is dead, v.2. 2. after his death ſhe may take an other husband, and therein is no adultereſſe, v.2. 3. the third is implied, that ſhe may alſo bring forth by an other: the reddition followeth, which hath three correſpondent parts: ſo we are 1. dead to the law. 2. we are married to Chriſt. 3. to bring forth fruit vnto him, v.4. this laſt part is amplified by the contrarie, that as ſinne by the law did fructifie vnto death, v.5. ſo we now beeing freed, ſhould fructifie vnto the ſpirit, v.6.

2. Then he taketh vpon him the defenſe of the law; that whereas he had ſaid, v.5. *that the motions of ſinne, which were by the Law, &c. did bring forth fruit vnto death:* hereupon two obiections might ariſe; that the law is the cauſe of ſinne, and of death, to both which he anſwereth.

The firſt obiection is propounded v.7. is the law ſinne? then he anſwereth, 1. In bringing a reaſon from the effect, that the law cannot be ſinne, nor the cauſe thereof, becauſe it reuealeth and diſcouereth ſinne, v.7. 2. He ſheweth how not the law, but ſinne taking occaſion by the law, wrought concupiſcence, reuiued in him, deceiued him, and in the end ſlew him: all which he giueth inſtance of in his owne perſon, v.8. to v.12. 3. He ſheweth what the law is in it ſelfe: iuſt and holy. v.12. The ſecond obiection followeth, v.13. that it might ſeeme, that the law beeing good, wrought death in him: then the anſwer is, that not the law, but ſinne by the law wrought death.

3. The Apoſtle in this third part ſheweth firſt the combate betweene the fleſh and the ſpirit, to v.24. then the iſſue thereof, v. 24.25. The combate is ſet forth in three degrees. 1. In that he by ſinne is brought to doe that euill which he would not; where he ſheweth the oppoſition between the law commanding, and his will conſenting: and ſinne ouerruling him, and his fleſh obeying, v.14. to v.18. 2. The next degree is, that he is hindered by ſinne from doing the good which he would: this is propounded v.18. then prooued by the contrary effects, v.19. and by the contrarie cauſes: the lawe mooning to good, whereunto he conſenteth, and ſinne hindring him, v.20.21. 3. The third degree conſiſteth in his delight and ioying in good in his inner man: but he is captiued by the law of his members vnto ſinne, v.22.23.

The iſſue is this: firſt he deſireth and expecteth to be deliuered from this ſpirituall bondage and captiuitie, ver.24. ſecondly he giueth thanks for this freedome in Chriſt, that he is not wholly captiued vnto ſinne, but in his ſpirit he ſerueth the law of God.

3. *The queſtions and doubts diſcuſſed.*

Queſt. 1. *How the law is ſaid to haue dominion ouer a man as long as he liueth.*

1. We muſt here diſtinguiſh betweene theſe two, *ceſſare legem*, the law to ceaſe, and *dominium legis ceſſare*, the dominion of the law to ceaſe: *Theodoret* thinketh that the Apoſtle ſpeaketh of the ceaſing of the law, ſo alſo *Gorrhan*: but that the law is not ceaſed, the Apoſtle ſheweth afterward, giuing an inſtance in one of the commandements, Thou ſhalt not luſt: but the dominion of the law is ceaſed, which ſerued to condemne, but we are vnder grace, which hath deliuered vs from the bondage of the law: *Tolet. annot.* 1.

2. By the lawe: 1. Neither with *Sedulius* doe we vnderſtand the lawe of nature: for he ſpeaketh vnto the Iewes, that knew the law, whereas the law of nature was knowne alſo vnto the Gentiles. 2. Neither with *Ambroſe* by the law, doe we meane the Goſpel, for we are not dead vnto this law, as the Apoſtle ſaith, v.4. *we are dead to the law.* 3. Neither the lawe of the members here vnderſtood, as *Origen*, which is alwaies euill, rebelling againſt the lawe of the minde: but the lawe which the Apoſtle here ſpeaketh of, is holy and good, ver.12. 4. Nor yet doe we vnderſtand the ciuill lawe of the Romanes, to whome the Apoſtle doth write, as knowing their owne lawes: as *Haymo* and *Lyranus* differently vnderſtandeth, *Lex Moſaica vel Ciuilis*, the Moſaicall or Ciuill lawe.

5. The Apostle then maketh mention of the morall law of Moses, as is euident by that instance, which afterward he bringeth in, of that commandement, *Thou shalt not couet: Tolet, Mart. Pareus.*

3. These words, *while he liueth*, are diuersly interpreted. 1. Some referre it to the law, as long as the law liueth or remaineth: so *Origen*, *Ambrose*, *Erasmus*, and *Origen* addeth this reason, because the man is afterward resembled to the law, who being dead, the woman is free: but this reason sheweth, that it must be referred rather to the man, then the law. 2. And so indeed, it is more fitly said of the man, *while he liueth*, then of the lawe: and in grammaticall construction, it is better referred to the nearer word, then the further off, *Beza*. 3. Some doe ioyne it vnto *man*, which word because in the Greeke signifieth both sexes, *Chrysostome* thinketh that the death of both is insinuated: for if the woman be free when her husband is dead, much more, when she is dead also: but then this verse should be confounded in sense with that which followeth: whereas the Apostle speaketh first in generall of the lawe, which onely beareth rule ouer a man, while he liueth, and then of the particular law of matrimony. 4. Some thinke that these words, *while he or it liueth*, are indifferently referred either to the law or man: for both we are said to be dead to the lawe, v. 4. and the law is also said to be dead, v. 6. *Mart.* but it is better ioyned with man, as the neerest word.

4. *Tolet* thinketh, that the Apostle speaketh not here generally of the law of Moses, but of the particular law of matrimonie, *annot.* 4. but, as is before shewed, it is better to vnderstand the Apostle to speake generally here of the law, which bindeth a man onely while he liueth: and so we are dead in Christ, and no longer bound to the law: and then he doth illustrate the same by the particular law of mariage: the law was as the man, or rather sinne that receiued strength by the law, we as the wife, the law being dead in Christ, in respect of the bondage thereof, we are free: *Pareus.*

2. Quest. *Whether the woman be simply free, if the man be once dead.*

v. 3. *If the man be dead, shee is free. Lyranus* giueth this note, that if the man should chance to die, and yet be raised againe, as some were, the woman were not bound in that case to receiue the man as her husband, *nisi de condecentia*, but in decencie onely, and *superuenienti nou consensu*, by a new consent and contract: *Pererius* affirmeth the same, and giueth instance of Lazarus, that if any should rise againe, as he did, *non futuram vxorem eius, quæ ante fuerat*, she should not be his wife, that was before, but vpon a new contract.

dispute 1. num. 3.

Contra. Though this be but a curious and vnnecessarie question, yet because the occasion is ministred by them, it shall not be amisse herein to examine the truth. Indeed when we shall rise againe to an immortall state, as in the generall resurrection, neither the man shall be bound to the wife, nor the wife to the husband, because they shall neither marrie, nor be giuen in mariage: but when any is miraculously raised againe to the mortall state and condition of this life, the case is otherwise, as may appeare by these reasons.

1. Other coniunctions, which are not so neare, as betweene the father, or mother, and the children doe not cease, neither are extinct by such a temporall death: as it is said, Heb. 11. 35. *The women receiued their dead raised to life:* that is, the mothers acknowledged their children raised againe; as the widow of Sarepta, and the Shunamite, had their sonnes restored vnto them againe being dead, the one by the Prophet Elias, the other by the Prophet Elisha: the question is, whether those children so raised, were freed from the obedience of their parents: I thinke not: no more is the wife in that case freed from her husband; because the coniunction is nearer betweene the man and wife: as Gen. 2. 24. *Therefore shall a man leaue his father and mother, and cleaue to his wife.*

2. When the Sadduces put the question to Christ, of a woman that was married to seuen brethren, whose wife she should be in the resurrection: our Sauiour answered them not, that the woman was free from them all by death, but because that in the resurrection they neither marrie, nor are married, but are as the Angels in heauen, Matth. 22. 30. So then the reason why they are free after death, is, not simply because they are dead, but because they shall rise to an incorruptible state, and not returne from death againe to their former mortall condition.

3. *Pererius* himselfe confesseth, that if one that is baptized, or hath receiued orders should be raised from death, he should not neede to be baptized or consecrated againe, because those Sacraments doe imprint in the soule an indeleble character, & so doth not matrimony

But this may ſerue as an argument againſt his conceit: that matrimony in this caſe ſhall no more be iterated then the other: for there is no ſuch character imprinted more in them, then in matrimonie: for he which is baptized or conſecrated may vtterly fall away, and become an Apoſtata from the faith, what then is become of this badge or character? See further *Synopſ. Cent.2.er.96.* If then there is no more character left in the one then in the other, if by a temporall death for a time, the efficacie of baptiſme and orders be not extinguiſhed, neither is the bond of matrimonie looſed: for ſuch is no perfect death, but a kind of ſlumber or traunce for a while, which I hope they will not ſay, diſſolueth the mariage bond.

Queſt. 3. *Whether that the woman haue not the like libertie and freedome in reſpect of the bond of marriage, as the man hath.*

v. 3. *But if the man be dead, the woman is free, &c.* The woman is not free but by the death of the man: becauſe this is affirmed only of the womans freedome, and not of the mans, it may ſeeme, that the man may be otherwiſe free, then by the death of the woman: And indeed *Ambroſe* is of this opinion, writing vpon the 7. chap. of the 1. to the Corinthians: that the man may marrie againe, his wife beeing lawfully repudiated, euen while ſhe liueth, but ſo cannot the woman, and his reaſon is, *quia inferior non omnino hac lege vtitur, qua ſuperior*, the inferiour is not to vſe the ſame law or priuiledge which the ſuperiour doth: *Caietanus* herein agreeing with *Ambroſe* alleadgeth the cuſtome which the Iewes had: it was lawfull among them for the man to giue his wife a bill of diuorcement, but not for the woman to giue it vnto the man.

Contra. 1. S. *Ambroſe* opinion herein is contrary to the Apoſtle S. Paul, who ſaith, that the man hath not power ouer his owne bodie but his wife, as the wife hath not power ouer her owne body, but the husband, 1. Cor. 7. 4. ſo in matrimoniall duties he maketh them both equall, as *Lyranus* well inferreth here, *idem eſt iudicium de viro*, the ſame law or iudgment alſo is for the man.

2. Herein then I rather ſubſcribe to *Hieromes* opinion, *quicquid viris iubetur, hoc conſequenter redundat in fœminas*, that which is commanded vnto men, redoundeth alſo vnto women: for an adulterous woman is not to be diſmiſſed, and an adulterous husband to be retained, *alia ſunt leges Cæſarum, alia Chriſti, aliud Papinianus, aliud Paulus noſter præcipit, &c.* the lawes of Cæſar and of Chriſt are diuerſe, one thing *Papinianus* preſcribeth, an other thing Paul, *Hierm. ad Occan.*

3. And that liberty among the Iewes was granted vnto them for their hardnes of heart: it was a permiſſion, no diſpenſation, a toleration, not a conceſſion: and yet the woman had liberty by that cuſtome, beeing ſent away by a bill of diuorcement, to marrie againe, as the man did.

4. Yet thus much muſt be acknowledged, that whereas it was permitted, that many of the fathers ſhould haue diuers wiues, yet it was a monſtrous thing, and neuer tolerated for a woman to haue many husbands, that there is ſome difference herein betweene the condition of the man and woman: that in reſpect of the generall law of nature for procreation, the man is more priuiledged, who may beget by diuerſe women, whereas one woman cannot conceiue by diuerſe men: ſo that in the woman ſuch change ſhould ſhew her luſt onely and wantonnes, which in the man was exerciſed for the defect of procreation: yet the ſpeciall law, and couenant of matrimony conſidered, the man hath no more libertie to goe vnto ſtrange fleſh then the woman.

Queſt. 4. *Why the Apoſtle ſaith, we are dead to the law, v. 4. and not rather, the law is dead to vs.*

1. Some thinke, that in this ſimilitude the man is compared to the law, and we are reſembled to the woman, and ſo the Apoſtle in the application of the ſimilitude, ſhould haue rather ſaid, the law is dead to vs, becauſe the woman is free, when the man is dead: but the Apoſtle chaungeth of purpoſe his ſpeach: he would not ſay the law is dead, but we are dead to the law, *imbecillitatis Iudæorum rationem habens, &c.* hauing reſpect vnto the weakes of the Iewes, leſt they might haue beene offended, beeing ſo much addicted to the law: and leſt he might haue giuen occaſion to thoſe heretikes, which are enemies to the old Teſtament, thereby to accuſe the law: *Theodoret:* ſo alſo *Caluin*, comparing the law to the husband, *voluit exigua inuerſione, &c.* he would a little deliuer the enuie of ſo hard a tearme, *vitanda offenſionis cauſa, noluit exprimere*, he would not expreſſely ſay the lawe is dead to auoide offence: *Bucer*, ſo alſo *Pet. Martyr*, *Pareus:* But *Beza* miſliketh this expoſition, for

the law cannot be said to be dead, vnlesse the ceremoniall law be vnderstood, which the Apostle speaketh not of but of the morall law: *Tolet* addeth this reason, because the Apostle expressely distinguisheth three, *virum, mulierem, & legem*, the man, the woman, the law, and concludeth that by the death of the man, we are freed from the law.

2. *Chrysostome* saluteth the matter thus: that the Apostle speaketh of a double libertie, both by the death of the man and woman together: for if the woman be dead as well as the man, she is much more free: and so in the application, the Apostle indifferently putteth the case, of the death of vs to the law, as the woman, or of the law to vs, as the man: But the similitude onely runneth vpon the freedome of the woman by the death of the man: the application should be so likewise.

3. *Haymo* vnderstandeth here two husbands, and one woman or wife: the law is one husband, vnder whom the woman, that is, the soule is said to be; the other is sinne, whereof the Apostle speaketh, v. 3. *while the man liueth*, for while sinne liueth in man, he is subiect to the law: But the other husband which the Apostle speaketh of, is Christ raigning in vs by his spirit, as v. 4. that we *should be vnto an other*, vnles he will say that the Apostle speaketh of three husbands, which he doth not, for *an other*, doth insinuate but one beside.

4. Some thinke that in the application of this similitude, we are not so curiously to insist vpon the particular points of this resemblance betweene the man and wife: whether the law be as the husband, or the man regenerate as the wife: by the death of either of them indifferently followeth freedome, if either we be dead to the law, or the law to vs, *Faius*: But the Apostle in the similitude presseth onely the death of man, whereby the woman is free: likewise *Gorrhan* expoundeth, *ye are mortified, or dead to the law*, that is, ye are no more bound to the law, as if the law were dead: but to be dead to the law, and the law to be dead to vs, though in effect they are all one, yet the sense is diuerse.

5. *Hugo Cardinal*. maketh three in the similitude, the man, the wife, and the law of matrimony, and three in the application, the law as the man, the soule as the wife, and sinne as the marriage: but saith he in this is the diuersitie in the similitude, the man dieth, but in the application the woman dieth, that is, the soule vnto sinne: But if this difference and dissimilitude be admitted, then the Apostle should not haue fitly applied to his purpose the similitude which he had propounded.

6. *Augustine* better by the husband vnderstandeth sin, by the wife man, *lib. 83. qu. 66.* but this is not a full explication of the Apostles minde: for here it is not expressed, what part the law beareth in this similitude.

7. Therefore *Tolet* thus explaineth this similitude: he saith by the Apostle here, *triplicem distingui*, there is distinguished a threefold state of man, the old man, the new man which is regenerate, and the naturall man, considered as Gods creature, which was vnder the condition and seruitude of the old man, and then vnder the new: the old corrupt man, and the new regenerate man he maketh the two husbands, and man considered in himselfe is as the wife; so we are dead to be mortified to the law, that is, the old man is dead vnto sinne, and so vnto the lawe, because sinne beeing destroied, the dominion of the law also is abolished: to this purpose *Tolet. annot. 5. Beza* somewhat diuersly thus applyeth the similitude, he maketh two marriages, in the first, sin is as the husband, which had the strength by the law: the flesh was as the wife, and the particular sinnes were the fruits: in the second mariage, the spirit of grace by Christ is as the new husband, the regenerate man the wife, and the children the fruits of holines, and in this sense we are said to be mortified to the law, in respect of the first husband which is within vs. These two expositions much differ not, but in this, that *Tolet* maketh one and the same wife, which was before married vnto sinne, and afterward to the spirit; *Beza* maketh two wiues, the first, the state of the vnregenerate, the second of the regenerate man: But the Apostle seemeth to speake of one and the same wife, which is the soule of man, first subdued vnto sinne, and then in subiection to Christ: so then not the wife is said to be mortified, for how then should she be ioyned to an other husband? but the first husband, that is, the old man is mortified to the law, because while sinne liued, the law did beare dominion in accusing & condemning vs: Now that the law is not as the husband, but sinne, the Apostle euidently sheweth, v. 5. *When we were in the flesh, the motions of sinne which were by the law, had force in our members to bring forth fruit vnto death*: here the Apostle expresseth fowre things in this first mariage: the wife, *we in the flesh*: the husband, *the motions of sinne*: for that is the husband, which begetteth children

which

which are the *euill fruits* vnto death: the fourth thing is the lawe of the man, touched before in the similitude, v. 2. and here, *the lawe* is that which gaue strength vnto sinne.

7. But an other reason also may be yeelded, why the Apostle saith, *we are mortified to the lawe*, because in this reddition, he ioyntly applieth the two similitudes before alleadged: the one, that the law hath no dominion ouer one, but while he liueth, v. 1. the other that the woman is bound to the man, but while he liueth: in the application, he putteth both together: to answer to the first, he saith we are mortified to the lawe, and so it hath no more power ouer vs: and touching the second, he saith, *that beeing dead, wherein we were holden*, namely, sinne, v. 5. we should be now for an other husband.

Quest. 5. *How we are said to be mortified to, and freed from the lawe.*

We are not freed from the lawe, in respect of the obedience thereto: for the morall law is in force still, and Christ came to confirme the lawe, not to destroy it: but we are freed from it, as the bare letter of the lawe is set against the spirit: 1. Because the law commaunded onely, but gaue no grace to performe, as the Gospell doth. 2. The law onely manifested our sinnes, in not beeing able to keep the law, which are healed in the Gospel. 3. The law commaunding, made the froward nature of man, so much more sinnefull, in crossing the commaundement. 4. Men then obeyed the lawe for feare, and by constraint, which now they doe willingly by grace. 5. But in these two things cheifly consisteth our libertie and freedome from the lawe, *à rigida exactione*, we are freed from the strict obseruation of the lawe, which Christ hath fulfilled for vs, 6. *& ab ea qua inde sequitur maledictione*, and from the malediction and curse which followeth thereupon, which Christ hath freed vs from, beeing made a curse for vs, *Caluin.* 7. *Pareus* sheweth how in these three things the seruitude of the lawe consisted. 1. In the declaration of sinne. 2. In the condemning of it. 3. In encreasing sinne, *per accidens*, by an accident, because our corrupt nature is carried to doe that so much the more, which is forbidden. So the libertie of the lawe consisteth in these three points opposite to the other three. 1. The law doth not now set forth our sinnes, which are not imputed vnto vs beeing iustified by faith in Christ. 2. It condemneth vs not, for there is no condemnation to those which are in Christ. 3. Neither doth it stirre vs vp to sinne beeing dead to sinne in Christ: the two first parts of libertie we doe fully enioy in this life: but the third is onely begunne here, because we are still compassed about with many infirmities, but it is not fully perfited vntill the next.

Quest. 6. *What is meant by the bodie of Christ*, v. 4.

1. Some vnderstand by the bodie of Christ, *completionem veritatis*, the fulfilling and accomplishment of the figures of the lawe (which was but a type of things to come) in exhibiting the truth, *Gorran.* 2. Some, *incarnationis mysterium*, the mysterie of the incarnation of Christ, *gloss. interlin.* 3. *Lyranus, incorporationem cum Christo in baptismo*, our incorporating with Christ when we are made his members in baptisme. 4. *Beza* readeth *in corpore*, in the bodie, to shew our conformitie with Christ, that we as his members are in him and by him dead vnto the law: *Pet. Mart.* also approoueth this sense, *effecti iam membra Domini, &c.* beeing made the members of our Lord, we doe follow our head. 5. But by the bodie of Christ, rather we vnderstand the passion of Christ in his bodie vpon the crosse: that is, *per victimam Christum, &c.* by Christ our sacrifice, who satisfied for vs: *Melanchthon.* by the body of Christ, *dum cruci affixum est*, while it was nailed to the crosse, where he tooke away the handwriting of the law, which was against vs, *Caluin:* so *Oecumen.* by the bodie of Christ, *pro nobis interemptum*, slaine for vs: so also *Ambrose*, *tradens corpus suum Seruator mortem vicit, & peccatum damnauit*, our Sauiour deliuering vp his body ouercame death, and condemned sin, *&c.* So we are dead vnto the law in the bodie of Christ: because he in his body was made a curse for vs, to redeeme vs from the curse of the law, *Par.*

Quest. 7. Of the meaning of these words, v. 6. *beeing dead vnto it.*

There are 3. readings of these words. 1. Some reade θανάτου, *we are deliuered from the law (of death)* so the vulgar Latine, and *Ambrose*, with *Anselme*, *Haymo*, and *Origen* also maketh mention hereof, though he approoue an other reading: But the morall law, is not properly called the law of death, which title better agreeth vnto sinne, which indeed is the law of death: and *Beza* obserueth that no Greeke copie, but one which he had seene so readeth.

2. Some read ἀποθανόντες, beeing dead in the nominative, which some expound thus, *in the*

which we were held as dead, *Origen:* but here is a traiection or transposing of the words, which stand thus in the originall, *dead, wherein, &c.* not *wherein we were dead:* some vse a harder kind of traiection, *we which are dead are deliuered:* whereas the order of the words is this, *we are deliuered from the law beeing dead, &c.* some vse no traiection at all, but supply the pronoune *it*, or *that, dead vnto it, wherein, &c.* and they vnderstand the law, *Theophylact, Erasmus, Bucer, Calvin, P. Mart.*

3. But the better reading is in the genitiue, ἀποθανόντος, and some ioyne it with the word νόμου, law, *the lawe beeing dead, wherein &c.* but it is rather put absolutely, and the pronoune *that* or *it* must be supplied, *that beeing dead wherein we were holden:* not in *Oecumenius* sense, who vnderstandeth it actiuely, *we are dead by sinne*, but passiuely with *Chrysostome*, *beeing dead*, namely, *sinne*, wherein we were holden, *id quod detinebat, peccatum, &c.* that which did hold vs, namely, sinne, hath now nothing to hold vs with.

Quest. 8. *What is meant by the newenesse of the spirit, and the oldnesse of the letter.*

1. *Origen* vnderstandeth by the oldnes of the letter, the ceremonies of the lawe, as circumcision, the Iewish Sabbaths; by the newenesse of the letter the spirituall and allegoricall sense: so also *Haymo* saith, *he serueth God in the newenes of the spirit*, that spiritually practiseth the circumcision of the heart, not the carnall obseruation of the ceremonies: But S. Paul treateth here of the morall, not the ceremoniall lawe, as *Tolet* well obserueth, *annot.* 18.

2. *Chrysostome*, and *Theophylact* following him, vnderstand the oldnes of the letter, of the externall obedience which was practised vnder the law: the newnesse of the spirit they expound to be the inward obedience of the heart, wrought in vs by the spirit of Christ: But we must here take heede, that we doe not so thinke, that the literall sense of the lawe onely concerned outward obedience, for it required the perfect loue of God, and our neighbour, and restrained the verie inward concupiscence: Neither must we imagine, that all they which liued vnder the law, onely serued God in the oldnes of the letter, yeelding onely externall obedience: as *Chrysostome* seemeth to insinuate: that they were commanded onely to abstaine from murther, adulterie, and such like: but we are restrained from anger, wantonnes, the inward motions: for many of the holy men vnder the lawe, had the newnes of spirit in the renouation of their inward desires, as the faithfull haue vnder the Gospell.

3. Some by the *oldnesse of the letter* vnderstand sinne, which was not reformed by the letter of the law: by the newnesse of the spirit, the fruits of righteousnesse, as *Hierome epist. ad Hedib. quest.* 8. *viuamus sub præcepto, quia prius in modum brutorum, &c.* let vs liue vnder the precept, which before as bruite beasts said let vs eate and drinke, &c. so also *Tolet. annot.* 8. but if by the oldnes of the letter, we vnderstand sinne, how can any be said to serue God in sinne.

4. *Ambrose* by the newnes of the spirit doth vnderstand, *legem fidei*, the law of faith, by the oldnes of the letter, *the law of works*: but the Apostle here speaketh of *our* obedience and sanctitie which is the fruits indeede of iustification, rather, then iustification it selfe.

5. Wherefore the Apostle rather by the oldnes of the letter vnderstandeth the outward and externall obedience onely, *otiosam notis notitiam*, the idle and fruitlesse knowledge of the lawe, without the true conuersion of the heart: the newenes of the spirit is the true sanctitie both of bodie and soule wrought in vs by the spirit of God; which is called *new*, compared with our former state and condition vnder the old man, and in respect of our new mariage with Christ, *Parens:* so *Calvin, non habemus in lege, nisi externam literam, &c.* we haue not in the lawe, but onely the externall letter, which doth bridle our outward actions, but doth not restraine our concupiscence: so *Peter Martyr* vnderstandeth *quoddam obedientiæ genus*, a certaine kind of outward obedience, but not such as God requireth: to the same purpose *Osiander*, the newnes of the spirit is when we serue God, *nuda & spontanea spiritu*, with a readie and willing spirit: they serued God in the oldnes of the letter, that is, *indignabundi spiritu*, with an vnwilling mind: And the law, as *Beza* well noteth, is called the letter, *quia surdis canit*, because it speaketh as vnto deafe men, till they be regenerate and renewed by the spirit of grace.

6. So here are three things set one against the other: *solutio contra detentionem*, libertie or freedome against detayning or holding: the newnes against the oldnes: the spirit against the letter. *Gerhan.*

Quest. 9.

Queſt. 9. *How S. Paul beeing brought vp in the knowledge of the law, could ſay, I knew not luſt, v. 7. and I was alive without the lawe, v. 9.*

1. *The occaſion of* this queſtion is, becauſe elſwhere the Apoſtle profeſſeth his integritie, as Philip. 3. 6. *Touching the righteouſneſſe, which is in the law, I was vnreprooueable:* and Act. 23. 1. he ſaith, *I haue in all good conſcience ſerued God vnto this day:* how then could he bee ignorant of the law, or be without the law?

Anſ. 1. It may be anſwered, *that either* S. Paul ſpake of his firſt age, in the time of his childhood, when he knew not the law, or he ſpeaketh figuratiuely in the perſon of an other. But neither of theſe is likely: not the firſt, for the things, which the Apoſtle here toucheth, as how the law wrought in him all manner of concupiſcence, are not incident into the age of children, or vnexperienced young men: nor the other, for throughout this whole chapter the Apoſtle giueth inſtance in himſelfe, as v. 24. *O wretched man that I am*, and 25. *I thank my God*, and ſo he doth here: the Apoſtle then ſpeaketh here neither of his preſent ſtate, nor yet of his firſt age, but of the middle part of his life, when he liued a Phariſie.

2. That commendation then, which S. Paul giueth of his former life, while he was a Phariſie, did onely concerne his outward cariage, which was to the iudgement of the world without reproofe; and he kept a good conſcience, according to his knowledge: yet was it farre from a pure conſcience: becauſe he had no knowledge then of our faith in Chriſt, whoſe way he perſecuted, whereby the heart is purified, Act. 15. 9. Notwithſtanding then his outward ſhew of obedience, his heart and affections were not right within, and ſo hee had not the true vſe and vnderſtanding of the law: as *Auguſtine* ſaith, *lib. 1. ad Bonifac. cap. 9. potuit intus eſſe in affectionibus praui tranſgreſſor legis, &c.* he might inwardly in his peruerſe affections be a tranſgreſſor of the law, and yet outwardly fulfill the workes of the law, &c. So Saint Paul himſelfe confeſſeth, Tit. 3. 3. *Wee our ſelues were ſometime vnwiſe, &c. ſeruing luſts, &c.*

Queſt. 10. *What law the Apoſtle ſpeaketh of, v. 7. Is the law ſinne?*

1. Some thinke that the Apoſtle by the law, *here vnderſtandeth* the precept which was giuen to Adam in Paradiſe, *not to eate of* the forbidden fruite: of this opinion was *Methodius*, in *Epiphanius hæreſ.* 64. and *Hierome* maketh mention of it, *epiſt. ad Hedib. qu.* 8. but he reiecteth it: *Theodoret* hath the like conceit; that the law is here vnderſtood to bee the law of Moſes, *mandatum vocat, quod Adamo datum eſt*, but that hee calleth the commandement which was giuen to Adam: *Theodoret in Commentar.*

But 1. *Photius* in *Oecumenius* reiecteth this opinion, becauſe no where doth the Apoſtle call that particular commandement giuen vnto Adam the law. 2. *Tolet* further addeth theſe reaſons: the Apoſtle ſpeaketh of the verie inward deſire and concupiſcence: but the act was forbidden Adam, that he ſhould not eate of the forbidden fruit: and againe, the Apoſtle in ſaying, *I knew not ſinne but by the law*, inſinuateth, that ſinne was before, but hee knew it not: but before that commandement was giuen vnto Adam, it had beene no ſinne in him, to haue taken and receiued the fruit of the tree.

2. Some thinke that the Apoſtle ſpeaketh not of the law of *Moſes*, but of the law of nature: for before the written law was giuen, men had knowledge of ſinne, as Cain knew he had ſinned, and Abimelech was not ignorant that adultery was ſinne: this *Hierome*, and before him *Origen*.

But 1. *Photius* in *Oecumenius* thus refelleth this opinion: that the Apoſtle ſpeaketh not of the law of nature: becauſe the Apoſtle had ſaid before, *yee are dead to the law*, *verſ.* 4. in this ſenſe then ſome ſhould be found, *naturali lege priuati*, deprined of the naturall lawe: and againe the Apoſtle ſaith, *I was aliue ſometime without the law*: but neither Adam, nor any other liuing were at any time without the law of nature. 2. *Tolet* addeth, that if the Apoſtle had meant the law of nature, he would not haue ſaid, *I knewe not ſinne but by the Lawe*, but rather, *ſinne was not but by the law*. 3. And concerning the obiection of Cain and Abimelechs knowledge of ſinne, *Chryſoſtome* anſwereth, that the Apoſtle ſaith, *omnem concupiſcentiam, vehementiam ſignificans*, ſinne wrought in me all manner of concupiſcence, ſignifying the vehemencie of it, &c. that although theſe ſinnes did raigne before, yet they appeared not to be ſo great ſinnes, as afterward by the law; and *Theophylact* addeth, *noſcibatur peccatum, ſed nondum erat concupiſcentia interdicta*, ſinne was knowne before the law, that is, outward and notorious

torious sinnes, but yet the inward concupiscence was not restrained.

3. *Tolet* thinketh that together with the morall law, the Apostle meaneth the ceremoniall and iudiciall law, because by them also were the knowledge of sinne: But the Apostle giuing instance of the inward vnlawfull concupiscence, which was not punished by the iudiciall nor ceremoniall law, sheweth that he speaketh not of them.

4. Wherefore it is euident, that the Apostle meaneth none other, but the written morall law of Moses, because he giueth instance of the last commaundement, *Thou shalt not couet: Martyr, Parens.*

Quest. 11. *What lust or concupiscence the Apostle speaketh of: I had not knowne lust, &c. except, &c.*

1. Some thinke, that here, by concupiscence, the Apostle intendeth all sinne whatsoeuer: as *Anselme*, and the *ordinar. gloss.* following *Augustine*, *Bona est lex, qua dum concupiscentiam prohibet, omnia peccata prohibet, &c.* the law is good, which while it forbiddeth concupiscence, forbiddeth all sinnes, &c. *Hierom. epist.* 152. refuseth their opinion, which take this for the commandement, and by concupiscence, he thinketh to be vnderstood, *omnes animi perturbationes*, all the perturbations, and passions of the minde whatsoeuer, as of feare, griefe, desire: But it is euident, in that the Apostle propoundeth the verie words of the line, that hee hath reference to that precept, Thou shalt not lust; wherby indeed all corrupt concupiscence and desire whatsoeuer is forbidden.

2. By this concupiscence is not vnderstood onely the act of concupiscence, as *Pererius* holdeth, with other Romanists; we vnderstand not, saith he, *ipsum concupiscendi facultatem, sed actum ipsum concupiscendi*, the facultie of coueting, but the act it selfe; *disput.* 8. *numer.* 47. nor yet the second motions of concupiscence, onely whereunto the will consenteth, but euen the first vnlawfull desires and motions, which haue not the consent of the will. And that this may the better appeare; it shal not be amisse further to shew what concupiscence is, and the diuerse kinds thereof: there is a threefold concupiscence, *naturalis, sensitiua, voluntaria*, the naturall, which is euen in stirps and plants, as to couet and drawe vnto them their foode and nourishment, and this is properly called ὄρεξις, desire; the sensitiue is in bruit beasts; the voluntarie and sensitiue both in man, and they are called by the word ἐπιθυμία, *concupiscence*. 2. Further this concupiscence is diuided into δύναμιν, and ἐνέργειαν, the facultie it selfe, and the exercising or act thereof: and both of them are considered, either *physice*, as they are naturall, as to couet meate, drinke, and such like, which are things indifferent, or morally as they haue relation to the commandement. 3. And herein there is to be considered, both the matter and obiect of concupiscence, and the manner: as if either things vnlawfull bee desired, as the wife, horse, seruant of our neighbour, which appertaine not to vs, or if wee exceed measure in desire of things vnlawfull, as of meate, drinke, apparell, riches, and such like, or desire them an euill end.

3. Now to apply this, which hath been said to our purpose. 1. Neither the naturall desire, as of meate and drinke is forbidden by this commandement, as beeing a thing indifferent, nor yet the supernaturall, as to couet and desire such things, as concerne the glorie of God, and the saluation of our soules: for these are good desires, and conformable to the will of God: but the euill and vnlawfull desires are forbidden, either in the *matter* or *manner*. 2. Not the act of concupiscence onely, but the very facultie it selfe, *ipsa concupiscibilitas*, is forbidden, as it is corrupt, and auerse from God. 3. And not onely the second motions, which haue the consent of the will, which the Schoolemen call *concupiscentiam formatam*, the formed and perfect concupiscence; but euen the first motions, which haue not the deliberate consent of the will, which they call *informem*, the vnformed concupiscence: contrary to the opinion of *Pererius*, and other Romanists, who thinketh *concupiscentiam carnalem, sed vt à voluntate approbatam, &c.* that carnall concupiscence onely, as it is approoued of the will, to be forbidden in this commandement: *disput.* 8. *numer.* 47. but the contrarie shall appeare afterward, *controu.* 8. that the law forbiddeth, *cupiditatem nudam*, the very bare and naked concupiscence, as *Beza* calleth it, because *prauas cupiditates*, euill and disordered lusts and desires, the verie law of nature reproued: and *Augustine* saith, *cupiditatem voco motum animi, &c.* I call concupiscence the very motion of the minde, to enioy either himselfe, or his neighbour, or any other thing, *non propter Deum*, not for God: *de Doctrin. Christian. lib.* 3. *cap.* 10.

Quest. 12.

Queſt. 12. *Why the Apoſtle giueth inſtance in the tenth commandement, Thou ſhalt not luſt: and alleadgeth not all the words of the Law.*

1. The Apoſtle would not giue inſtance in the groſſer, and more notorious ſinnes which euen the wiſer ſort of the Gentiles abhorred, nor yet in the vile and corrupt affections of man, which the Philoſophers alſo condemned; but he ſingleth out thoſe corruptions, which could not be diſcerned by the light of nature, eſpecially ſo much obſcured, and darkened, and could not be perfectly knowne, but by the law of God: *Tolet. annot. 9.* 2. And this the Apoſtle doth to ſhew the excellencie of the law of God, beyond both the law of nature, and the politike lawes of men: for the firſt, the law of nature is much obſcured, obliterated, and empaired by the blindnes and corruption of mans nature: but the written law, though it were much depraued by the corrupt gloſſes of the Scribes and Phariſies, *lex tamen ſcripta manſit eadem*, yet the written law remained the ſame, and beeing well examined was able to reprooue the falſe interpreters thereof: and it is more perfect then other humane lawes, which onely bridle the outward act of ſinne, but they cannot meete with the inward concupiſcence as the Law of God doth.

3. And S. Paul contenteth himſelfe only to repeat the firſt words of the commandement, not adding the reſt, *thou ſhalt not couet thy neighbours houſe, &c.* as Moſes doth: for he hauing to doe *cum hominibus durioribus*, with a rude people, and of hard vnderſtanding, giueth inſtance in ſome ſenſible, and particular obiects: but S. Paul writing, *ſcientibus legem*, to men knowing the law, thinketh it ſufficient to giue them only an hint, by producing ſome words onely of the law. Neither yet did Moſes expreſſe all the particulars of this law, but hauing repeated ſome, he concludeth with this generall clauſe, *nor any thing that is his.* And indeed in all the commandements, Moſes vſeth the figure called *Synechdoche*, by one part ſignifying the reſt: and that both in the negatiue part, wherein forbidding the moſt notorious vices, he meeteth with the reſt, as our Sauiour ſheweth, Matth. 5. how the law bindeth not onely the hands, but euen the heart and affections, in the ſinnes of murther, adulterie, and ſuch like: as alſo in the affirmatiue, the contrarie vertues in euery commandement, beeing comprehended in the prohibition of the contrarie vices: ſo that *Ariſtotles* tenne predicaments are not ſo generall to containe whatſoeuer is in the world, as *Moſes* tenne commaundements are to comprehend all vices committed in the world. *ex Martyr.*

Queſt. 13. *What ſinne the Apoſtle meaneth, v. 8. Sinne tooke an occaſion, &c.*

1. Some by *ſinne* here vnderſtand the deuill, who taking occaſion by the commaundement, did tempt man more ſtrongly to breake it. *Methodius*, *Ambroſe*, *Oecumenius*, ſaying that the firſt by the law vnderſtandeth the commandement giuen to Adam in Paradiſe, the other two the law giuen by Moſes: But in this ſenſe, it cannot be poperly ſaid ſinne reuiued, if by ſinne we vnderſtand the deuill: or thus ſinne did dwell, in the Apoſtle, as hee ſaith, v. 10.

2. *Chryſoſtome* vnderſtandeth this ſinne to be *vitium deſidiæ*, the vice of ſlouthfulnes: that man hauing receiued a law, by his negligence, was not the better for it, but the worſe: But he expreſſeth not the whole mind of the Apoſtle.

3. *Anſelmus* will haue it to be *peccati fomes*, the matter or nouriſhment of ſinne: which (as *Lyranus*) is called ſinne, for that it is the cauſe of ſinne, as the Sunne is ſaid to be hote, being the cauſe of heate: But the Apoſtle calleth it ſinne properly, becauſe it was forbidden by the commandement.

4. *Hieronme epiſt. ad Hedib. qu. 8.* taketh this to be the ſinne, *quod lege prohibetur*, which is forbidden by the commandement: which while it is forbidden doth inflame the concupiſcence the more: but the Apoſtle ſpeaketh not of actuall ſinne, before it is committed, but of ſinne dwelling in him, v. 17.

5. This is none other, but *naturæ corruptio*, the corruption of our nature, *Calv. lib. 1. de peccat.* the luſt or deſire of ſinning, *Hyper. peccatum regnans in homine*, ſinne raigning in man, *Tolet. annot. 11.* which is none other but the originall prauitie of our nature, called before luſt or concupiſcence, v. 7. it is *prauitas naturæ*, our naturall prauitie: *Parens.*

14. Queſt. *How ſinne tooke occaſion by the Law.*

1. The Greeke word ἀφορμὴ, occaſion, is taken three wayes: firſt, it properly ſignifieth ἐυκαιρίαν, the opportunitie of doing a thing: but ſo the law was not the occaſion, as offering

any

any opportunitie: for there can be no oportunitie to doe euill. 2. It signifieth, any circumstance or accident, whereby one is occasioned to doe any thing; as the burning of an house, may be said to be the occasion of building it againe. 3. An occasion is that which draweth a man from doing that he intended; as a rub in ones way, turneth him beside the way. Both these last wayes sinne tooke occasion by the law; for both the prauitie of our nature is more inflamed by the prohibition; and we seeke to build our ruinous house, which the law polleth downe, and beside because the law standeth vp in the way of sinne, we decline it, as a thing which hindreth vs in our pleasant and plaine iourney following after sinne, and therefore we wish that it were remooued, as a rubbe, or blocke out of our way, *Fains.*

2. Diuerse waies did sinne take occasion by the law. 1. The corruption of mans nature turneth good things to the occasion of euill: as the Pharisies by Christs comming and preaching had the more sinne: and the Apostle saith, Heb. 10.29. *Of how much more punishment suppose ye he is worthy, which treadeth vnder foote the Sonne of God: habet poenis supplicium occasionemper exhibitum maius beneficium,* the greater punishment is occasioned by the greatnes of the benefit exhibited, *Chrysostome:* sinne then is encreased by the giuing of the law, because of mens vnthankfulnes for so great benefit. 2. And beside such is the corruption of mans nature, *vt ea quæ prohibentur magis desiderentur,* that the things which are forbidden are more desired, *Origen:* so was the commandement giuen to Adam, an occasion, that he coueted the more to eate of the forbidden fruite: and like as there are some diseases, which are the worse for the applying of medicines vnto them, as the gangrena, and the leprosie called *elephantiasis:* much like a restie horse, that the more he is spurred, and kicked, the more he giueth backe: or as if a sicke man being forbidden to drinke cold water, should the more desire it, *Martyr.* 3. An other reason is, because mans nature desireth libertie, and therfore refuseth to be bridled by law: and yet it is *destructio libertatis*, the verie destruction and ouerthrow of libertie, for a man to doe what he list, *sine freno legis*, without the bridle of a law, *Lyranus.* 4. And further, by the law commeth the knowledge of sinne, and so mans corrupt nature, hauing sinne shewed it, doth then beginne to couet it, as the Sunne light sheweth the beautie of a fayre woman, and then the lustfull eie is carried with a desire after her, *Gorrhan:* or like as *Ambrose* resembleth it, as the art of Physicke sheweth the nature of poisons to auoid them, and yet one abuseth his knowledge in doing hurt by them, *lib. 1. de Iacob. & vit. brat. c. 4.* And this was the reason, why Solon would make no law against parricides, least men by that occasion might thinke of that sinne, which they did not dreame of before. 5. Adde hereunto that, as a circumstance may accidentally stirre vp that, which is a cause of it selfe of the action; as Dauids walking vpon his house, carried his eye to look vpon the beauty of Bersheba, and so to desire her: the like occasion might sinne take by the law, *Pareus.* 6. And the deuill tooke occasion by the law more strongly to tempt man, to make his sinne the greater in transgressing of the law. 7. And one contrarie accidentally is encreased by an other, as hote water is more strongly congealed, *Gorrhan.* 8. And euerie nature *aduersantibus aduersatur*, resisteth that which resisteth it, as one stone breaketh another, *Hugo:* so vice resisteth vertue.

3. But it is further to be considered, that the words are, *sinne, ἀφορμὴν, taking occasion:* for the law indeed gaue not occasion, but sinne tooke it: *Beza, Caluin.*

Quest. 15. *Of what time S. Paul speaketh, when he knew not the law, and afterward sinne tooke occasion by the law, &c.*

1. *Methodius* vnderstandeth it of the time, while yet Adam had not receiued the commandement of not eating the forbidden fruit: but it hath beene shewed before, that the Apostle speaketh here of the morall law giuen by Moses, as appeareth by that particular instance of the tenth and last commandement.

2. *Origen* will haue it vnderstood of the Apostles childhood, and so also *Hierome*, that then he knew not sinne: but these things, which the Apostle mentioneth, as the working of concupiscence, and the reuiuing of sinne, are not incident into the age of children.

3. *Chrysostome* vnderstandeth the time before the law, when many sinnes were not knowne, till the law came: and so he thinketh that the Apostle in his owne person describeth the state of all those, which liued before the law: but in this sense, the person of S. Paul should be excluded, who liued not in those times.

4. Wherefore hee aimeth at that time, when he was a Pharisie, before hee had the true knowledge of the law: for the Pharisies contented themselues onely with the externall obseruation

ſeruation thereof, as is euident, Matth. 5. where our Sauiour deliuereth the law from their corrupt gloſſes: *Parens, Faius.*

Queſt. 16. *What the Apoſtle meaneth by all concupiſcence, v. 8.*

1. *Chryſoſtome* vnderſtandeth *augmentum concupiſcentiæ*, the encreaſe of concupiſcence, which was more inflamed. 2. *Auguſtine, ſummam & conſummatam*, concupiſcence perfected, which now after the law giuen did not onely couet euill things, but *lege prohibita*, forbidden by law. 3. *Ambroſe*, becauſe after the law came, then all ſinne came, before there was ſinn, *ſed non omne, quia crimen prævaricationis decrat:* but not all, becauſe the ſinne of tranſgreſſion, and preuarication was not yet: *ex gloſſ.* 4. *Martyr* expoundeth it of all actuall ſinnes: but the Apoſtle ſpeaketh onely of concupiſcence. 5. By all concupiſcence then we may vnderſtand with *Hierome, omnes perturbationes animæ*, all the paſſions and perturbations of the minde: *Epiſt.* 151. and with *Anſelme, cuiuſque peccati contra quodcunque mandatum concupiſcentiam*, the concupiſcence of euery ſinne whatſoeuer againſt euery commandement: with *Faius*, euery kind of concupiſcence, not onely the concupiſcence of the fleſh, but the concupiſcence of the eyes, which Saint Iohn ſpeaketh of, 1. *Epiſt. cap.* 2. with *Gorrhan*, euery degree of concupiſcence, *cogitationem, conſenſum, opus*, the thought, the conſent, the action: with *Parens*, all the vicious motions of the concupiſcence, *primas & ſecundas*, both the firſt, and ſecond: with *Oecumenius, quas non noueram concupiſcentias ex lege didici, &c.* I learned by the lawe concupiſcence, which I knewe not, and thoſe which I had learned, I committed.

Queſt. 17. *In what ſenſe the Apoſtle ſaith, Sinne was dead, and he aliue without the law, v. 8.*

1. *Methodius in Epiphan. hæreſ.* 64. by ſinne, vnderſtandeth the time of mans innocency, when the deuill lay as dead, becauſe yet there was no commandement giuen, whereby man ſhould be allured vnto ſinne: *Ambroſe* by ſinne likewiſe interpreteth the deuill, but hee referreth it to the time before the law, when the deuill was ſecure, hauing man ſure enough in his poſſeſſion. But this opinion is reiected before; for how could the Apoſtle ſay, v. 20. that ſinne dwelled in him, if he meant the deuill by ſinne; and he ſaith that *ſinne reuiued*, when the law came; then in this ſenſe the deuill muſt be ſuppoſed to haue been aliue before, to haue been buſie in working before he tempted Adam.

2. *Theodoret*, and *Caietan* following him, doe vnderſtand this to be ſpoken of the time of mans innocencie, when as ſinne was dead: there was no ſinne at all before the law was giuen: But beſide, that man could not be ſaid to be aliue in Paradiſe without a law, beeing created with the law of nature; the Apoſtle ſaying, that ſinne by the law wrought in him all manner of concupiſcence, ſuppoſeth ſome to haue been before.

3. *Hierome Epiſt.* 121. and *Origen* following him, do take this for the time of childhood: for then ſinne is dead, becauſe they haue no knowledge of it, for if a child ſmite his father, or mother, it is counted no fault: and when they come to yeares of diſcretion ſinne reuiueth: But the reuiuing of ſinne ſheweth that it liued before, which cannot be ſaid of children, that ſinne firſt liued, and afterward died, and then reuiued againe.

4. *Auguſtine lib.* 1. *contr.* 2. *Epiſtol. Pelag.* thus vnderſtandeth the Apoſtle, that before the law of Moſes was giuen, man is ſaid to haue liued as without law, and ſinne then to haue beene dead, becauſe it was not perfectly knowne before the law was giuen: ſo alſo *Chryſoſtome, Haym.* But if all this be referred to the time before the law was giuen, Paul could not haue giuen inſtance in himſelfe as he doth.

5. Wherefore S. Pauls meaning is, that he was aliue without the law: that is, *viuere mihi videbar*, I ſeemed to be aliue vnto my ſelfe, when as yet being a Phariſie, he had not full vnderſtanding of the lawe: then ſinne alſo ſeemed to be dead: becauſe as yet he did not feele the burthen of ſinne, nor his conſcience did not prick him, while contented he himſelfe with the outward obſeruation of the law: thus *Parens, Oſiander, Beza, Calvin.*

And further it is here to be conſidered, that there is a twofold death of ſinne, *non vera*, a death not in truth, when ſinne lurketh onely and lieth hid, and ſheweth not it ſelfe: of this the Apoſtle ſpeaketh here: and there is *mors vera*, a true death of ſinne, when we truely die vnto ſinne in Chriſt, which death the Apoſtle treated of before, *c. 6.*

Queſt. 18. *How ſinne is ſaid to haue reuiued.*

1. *Origen* here maketh mention of the erros of the Pythagorian heretikes, who imagine that

that the soules of men, liued before in the bodies, some of birds, some of beasts, when they liued as it were without a law: and so sinne is said to reuiue in the soule. But this is a grosse error: for in those creatures which haue no reason, sinne cannot be said to liue, or haue any beeing at all, and therefore not to reuiue.

2. *Bucer* seemeth thus to vnderstand it, that sinne liued before, that is, *qualis coram Deo erat, apparuit*, it appeared, such as it was before God, but now it is said to reuiue, because it is made knowne to vs: but the liuing, and reliuing, or reuiuing of sinne, must be vnderstood in respect of the sinne.

3. The most doe vnderstand it simply, without any relation, a former life of sinne: *cœpit apparere*, it beganne to appeare, *gloss. ordinar. interlin. apparuit delictum esse*, it appeared to be sinne, *Theophylact: incepit vires explicare, Mart.* it beganne to shew the strength: which sense is not much to be misliked.

4. Some haue here reference vnto the first knowledge of sinne, which Adam had after his transgression; as *Augustine, vixerat aliquando in Paradiso, quando contra datum præceptum satis apparebat admissum, &c.* it liued sometime in Paradise, when it sufficiently appeared by the transgression of the commandement, &c. but afterward it lieth as dead in children, till they come to the knowledge of the law: then *peccatum in notitia nati hominis reviviscit, quod in notitia primi hominis aliquando vixerat*, sinne reuiueth in the knowledge of man that is born, which sometime was aliue in the knowledge of the first man, &c. to this purpose *August. l. 1. ad Bonifac. c. 9.* which sense *Pareus* followeth, likewise *Tolet. Haymo* addeth further, that sinne liued not onely in Adam, but in Cain, who said his sinne was greater then could bee forgiuen: but it died in their posteritie, which came vnto that error, that they thought that to be no sinne, which was sinne. But seeing the Apostle speaketh of the reuiuing of sinne in himselfe, we must not goe further then the Apostle, to seeke out this first life of sinne.

5. Wherefore, as *Beza* well obserueth, a threefold state and condition of the Apostles life is here to be considered: when he liued *sub ignorantia legis*, vnder the ignorance of the law, that sinne raigned: afterward he liued *sub cognitione legis*, vnder the knowledge of the law, but onely of the outward letter, obseruing the externall works onely of the law, wherein he before made conscience of no sinne: at this time sinne seemed to be dead, hee pleased himselfe in his outward obedience: then he came to the sight of his sinne, and so he died, his conscience accused him, that he was worthy of eternall death.

Quest. 19. *How sinne is said to haue deceiued,*
verse. 11.

1. The meaning is not, as *Methodius*, and *Ambrose*, likewise *Haymo*, that the deuill seduced Adam: for not Adam, but Eue was seduced, as Saint Paul saith, 1. Tim. 2. 2. but the deceitfulnes of sinne, consisteth herein, 1. *Inducitur error practicus*, there is brought in a practicall error: that the sinner is deceiued by the pleasantnesse of the obiect, thinking that to be good which is euill, *Tolet annot.* 14. as Eue was deceiued by the pleasantnes of the apple. 2. *Operit laqueum peccati*, it hideth the poison and not the sinne, *Hugo*, it sheweth the baite, and hideth the hooke. 3. *Cogitationem auertit à supplicijs*, it turneth aside our cogitation from the punishment of sinne, and perswadeth a man, that either the sinne is not so great, and shall haue either no punishment, or but a small: and so it bringeth a man to vnbeleefe, not to giue credit to the word of God, who threatneth sinners: as the Deuill first perswaded Eue, that she should not die at all, *Mart.* 2. Some will haue this word expounded, *non de re ipsa, sed de notitia*, not of the thing it selfe, but of the knowledge: that at length he perceiued how farre he had beene deceiued, and lead out of the way, *Hyper.* But it rather sheweth the proper effect of sinne taking occasion by the law, which is to deceiue: the other to acknowledg our error, is the effect of the law, and not of sinne: as *Pellican* well vnderstandeth here sinne taking occasion by the law, doth draw vs out of the way, as a sicke man taketh occasion to act those things which are forbidden, *ex mandato medici*, by the charge giuen by the Physitian to the contrarie.

3. Then the Apostle sheweth three effects of sinne taking occasion by the law: first it deceiueth, then it worketh all manner of concupiscence, and then it killeth, it bringeth death to the soule *Mart.* so *impostura causa est concupiscentiæ, &c.* imposture or deceit is the cause of concupiscence, and concupiscence of death, *Oecumen.* Thus euery man is tempted, seduced, and entised by his concupiscence, as S. Iames saith, 1. 14.

20. Quest.

Quest. 20. *How sinne is said to haue slaine him.*

1. Not *occisum me esse ostendit*, it sheweth that I was slaine and dead by the law; as *Bucer, Hyper.* for the Apostle speaketh of sinnes, not of the law, which sheweth the reward of sinne to be death. 2. Nor yet is the meaning, it slue me, *per perpetrationem peccati*, by the committing of sinne, *Hugo: inducendo ad opus*, in bringing sinne into act, *Lyran.* for though one sinne may bring forth an other, yet sinne is one thing, death an other, which is the stipend or wages of sinne. 3. *Osiander* thus: *cœpit eum adigere ad desperationem*, it beganne to driue him to despaire: but the Apostle speaketh not of his particular case, but of the generall effect of sinne, whereof he giueth instance in himselfe. 4. Therefore the meaning rather is, *conciliauit mihi mortem*, it procured death vnto me; *Pere. ad mortem æternam tradit*, it deliuereth me ouer to eternall death; *Gorrhan: addixit morti*, maketh one guiltie of death; *Faius:* which must be vnderstood of the proper fruit and effect of sinne, without the grace and mercie of God.

Quest. 21. *How the law is said to be holy, iust, good, and likewise the commandement.*

1. Concerning the first, the commendation and titles of the law, 1. *Thomas* and *Caietane* referre the holines of the law to the ceremoniall precepts, the iustnes to the iudicialls, the goodnes to the morall. 2. *Lyranus*, it was holy in teaching our dutie to God, iust in prescribing duties toward our neighbour, good in respect of our selues, teaching vs what is good and right. 3. *Haymo* doth not distinguish these, but saith the law is holy, iust, good, because it commandeth holines, equitie, goodnes, and intendeth to make the obseruers such: so also *Caluin, Martyr*, with others. 4. But *Theodoret* better distinguisheth them thus, whom *Oecumenius* followeth: the law is holy, in respect of the matter, because it prescribeth holy things; iust, in propounding rewards and punishments; good, in respect of the end, to bring the obseruer vnto goodnes of life. 5. *Parens* distinguisheth them in like manner, but he addeth further, that all these titles are giuen vnto the law in the foresaid respects, both with relation to the author, who is most holy, iust, and good; and to the doctrine it selfe, of the law, which is likewise holy, iust, and good; and in regard of the effects, of holines, goodnes, which is wrought in man before his fall, and it shall bring forth in the state of glory, though now it faileth of the effect by reason of mans infirmitie.

2. Whereas the Apostle speaketh both of the law, and precept or commaundement, 1. *Paulus* taketh them for the same, herein following *Origen*, but then the Apostle should seeme to commit a tautologie. 2. *Oecumenius* taketh the law for Moses law, the precept for that which was giuen to Adam, but this opinion is refused before. 3. *Theophylact* wil haue the commandement as generall, the law as the particular, because there are other commandements beside the law. So also *Osiander, Nazianzen*, as *Faius* reporteth him, will haue the law so called in respect of vs, because it containeth a rule of such things, as are to be done, and a commandement as it is prescribed of God. 5. The most of our newe writers doe thus distinguish them: the law, *& quicquid ea præcipitur*, and whatsoeuer is commanded therein, *Martyr, Caluin*, and before them *Hugo Cardin.* 6. But I preferre *Beza* his interpretation, whom *Parens* followeth: who by the law vnderstandeth generally the whole decalogue; by the commandement, that particular precept, wherein he gaue instance before, namely, that, *Thou shalt not lust:* yet *Haymo* will haue one commandement here taken for all.

22. Quest. *How sinne is said to be out of measure sinnefull.*

1. *Methodius* in *Epiphanius*, whom *Gorrhan* followeth, still continueth his interpretation, vnderstanding here the Deuil, that he is this sinne out of measure, by his manifold temptations causing men to sinne; but the Apostle speaketh properly of sinne which is discerned, and knowne by the lawe, and so is not the Deuill: *Parens.* 2. *Ambrose* as he is alleadged by *Pet. Mart.* doth inferre vpon these words, *out of measure*, that there is a certaine measure and degree of sinne, the which if a sinner once passe, his punishment shall be no longer deferred, as he sheweth by the iudgement of God vpon the Sodomites and Cananites: but this is not the Apostles meaning here. 3. *Faius* will haue this vnderstood not of sinne it selfe, but of the sinner, that he is become by transgressing the law in a manner sinne it selfe, ἁμαρτωλὸς ἢ ἁμαρτία, the sinner is made as it were sinne: But the Apostle still speaketh of the fruits of sinne in the sinner: and as *Origen* saith, *finxit personam peccati*, he faigneth a certaine person of sinne. 4. The meaning then is this, that sinne by the commaundement was more inflamed and encreased, *quia minus peccati est, si, quod non prohibetur, admittas*, it is a lesse sinne to commit that, which is not forbidden: *Origen:*

and so *Ambrose*, because sinne of knowledge is worse then sinne of ignorance, because it sheweth contempt, *l. de Iob. c.* 4. and hereby the multitude of sinnes is expressed, *inualescente cupiditate ruimus in omnia*, concupiscence and lust encreasing, we rush into all sinnes, *Martyr*: and so *Augustine* expoundeth it of the *abounding of sinne*, *lib.* 1. *quæst. ad Simplic. qu.* 1. the vehemencie and rage of sinne is hereby signified, which as it were rising against the law, sinneth so much the more: like as an horse that is vnbroken, the more he is curbed with the bridle, the more he flingeth out, *Par.* and as he which is sicke of a feuer is more inflamed by wine, which is by reason of the infirmitie, the wine is not properly the cause, *Lyran.*

5. But whereas *Hierome epist. ad Algas.* thinketh that the Apostle committeth here a *solecisme*, because ἁμαρτωλὸς, *sinner*, is of the masculine gender, and ἁμαρτία, *sinne*, of the feminine; *Erasmus* well obserueth, that here is no *solecisme* at all: for it is vsuall in the Attike dialect, to ioyne an adiectiue of the masculine, with a substantiue of the feminine: as *Beza* obserueth the like, Rom. 1. 20. where ἀΐδιος, is put for ἀϊδία, *eternall*, the other word δύναμις *power*, beeing of the feminine gender.

6. But whereas, the Apostle saith the law is iust, it followeth not hereupon, that we are iustified thereby; for the Apostle elsewhere saith, Gal. 3. 11. *that no man is iustified by the law*. *Gorrhan* giueth this solution, that the Apostle meaneth the ceremoniall law; but euen the Apostle excludeth the morall law from beeing able to iustifie vs: the best answer is, that the Apostle sheweth what the law is in it selfe, it was giuen to iustifie vs: but that which was ordained vnto life, is found to be vnto death, as the Apostle said before, v. 10. by reason of the infirmity of man, and the corruption of his nature: And againe whereas the Apostle saith here the law is good, and yet the Lord by his Prophet saith, Ezech. 20. 25. *I gaue them statutes that were not good*: *Gorrhan* here answereth, that they were good in themselues, but became euill, *ipsorum vitio*, by their fault: *Iunius* vnderstandeth that place of the hard iudiciall laws, and sentences of death both ordinarie and extraordinarie? But rather it is referred to the ceremoniall laws, which were as a yoke and burthen laid vpon the people, which they were not able to beare, as S. Peter expoundeth, Act. 15. 10.

Quest. 23. *How the law is said to be spirituall.*

1. *Origen* thinketh it is called spirituall, because it must be vnderstood not literally, but spiritually: But the Apostle treateth here of the morall lawe, where was no place for allegories. 2. *Theodoret* because it was giuen of God, who is a spirit. 3. *Ambrose*, because the lawe directed vs to the worship of God, who is a most pure spirit. 4. *Augustine*, because it cannot be fulfilled, *nisi à viris spiritualibus*, but of spirituall men: but no man in this life is so spirituall, that he can keep the law. 5. *Thomas*, because *concordat cum spiritu hominis*, it agreeth with the spirit of man, that is, reason: so also *Lyranus*, because it directeth a man to follow the instinct of the spirit, or reason: so also *Gorrhan*, *spiritum hominis alit*, it nourisheth the spirit of man: But the very spirit of man is corrupt and contrarie to the law by nature, and therefore the Apostle saith, Ephes. 4. 23. *be renewed in the spirit of your mind*. 6. *Pet. Martyr* giueth this reason, why it is called spirituall, because it requireth not onely the externall obedience in the outward workes, but the spirituall in the heart and affections. 7. But hereunto it may be added, that it is spirituall, because it requireth a spirituall, that is, a perfect obedience both in body and soule, and an angelicall and diuine obedience, to follow vertue and shunne vice: so *Chrysostome* and *Theophylact*, and *Caluin*, *Pareus*, *Osiand.* following them. 8. That seemeth to be somewhat curious which the *ordinar. gloss.* here obserueth, that the Law is onely called spirituall, because therein are those things, *quæ Dei sunt*, which are Gods: but the Gospel is called *lex spiritus*, the lawe of the spirit, because there, *Deus ipse est*, God himselfe is.

Quest. 24. *How the Apostle saith, he is carnall and sold vnder sinne, v.* 14.

1. *Peterius* well obserueth here, that one may be said to be carnall two waies, *quia seruit carni*, because he serueth the flesh; or he which by reason of his corrupt nature *proclinis est* in prone vnto concupiscence: to this purpose *Pareus*, that in the first sense the vnregenerate are said to be carnall; in the other the regenerate, because they are yet *infirmitatibus obnoxij*, subiect to infirmities, *quia nondum habent spirituale corpus*, because they haue not yet a spirituall bodie, freed from all infirmities, such as they shall haue in the resurrection: *August. lib. ad Bonifac. c.* 10. so we haue *inchoat am non plenam liberationem*, a deliuerance begunne in Christ, but not yet perfect, till our last enemie death shall be destroied.

2. Likewise where the Apostle saith, *he was sold*: 1. Some take the word properly for such a selling, wherein ther is a buyer, a thing sold, and a price, which they referre either vnto Adams selling himselfe to the deuill for an apple, *Lyran. gloss. ordinar.* or to a mans selling of himselfe by his actuall sinnes, for the sweetnesse of pleasure, which is as the price which men sell themselues to the deuill for, *Tolet. annot. 16. Gorthen*: But in this sense S. Paul beeing a spirituall and regenerate man, cannot be said to be sold. 2. Wherefore this metaphor is not largely to be taken, as when Ahab is said to haue sold himselfe to worke wickednes, 1. King. 21. 25. for there are two kinds of slaues, one that selleth himselfe into captiuitie, and willingly obeyeth a tyrant: or one which against his will is brought into seruitude, as Ioseph was sold by his brethren into captiuitie: and this is S. Pauls case here, *Pareus*: And *Augustine* noteth that sometime selling in Scripture, is taken for a simple tradition or deliuering ouer without any price, *lib. 7. in Iudic. c. 17.* and so indeed the Hebrew word *machar*, signifieth, as well to deliuer as to sell, as Isay, 52. 3. The Israelites are said to be sold for naught: and the Lord will redeeme them for naught: But these two are said in a diuerse sense: Men are said to be sold for naught in respect of God, he receiueth no honour, but rather dishonour by their selling ouer vnto sinne: they are redeemed for naught in Christ, in respect of themselues, because they gaue nothing for their redemption: but yet in respect of Christ and his price, they were not redeemed for naught, but by the most precious blood of Christ, *Mart. Peterius* thinketh they are said to be redeemed for naught *comparatiuely*, because that momentarie pleasure for the which a sinner selleth himselfe, is nothing to the price and dignitie of his soule, *nomer. 72.* but rather selling is here taken for a plaine deliuering ouer, as is before shewed out of *Augustine*: Now two wales are the regenerate sold ouer to sinne, in respect of their originall corruption, and of their carnall infirmities which remaine still in their corrupt nature, to the which they are subiect still, *Pareus*: but the vnregenerate are said to be sold ouer, as Ahab was, because they giue themselues wholly ouer vnto sinne: *Beza* doth well expresse these two kinds of seruitude or selling ouer, by the like difference in humane seruitude: for some are slaues because they are borne of seruile and bond parents, others make themselues bond: like vnto the first are the regenerate, and the vnregenerate as the second.

Quest. 25. Of these words, v. 15. *I allow not what I doe, what I would, that doe I not.*

1. *Chrysostome* thinking that the Apostle speaketh this in the person of an vnregenerate man, referreth this word γινώσκω, I know not, or vnderstand not, to the vnderstanding; not that a sinner knoweth not when he sinneth, *sed tenebrosa quadam vertigine obnoluer*, but I am ouertaken with a kind of dizines, that I know not how I was ouertaken: so also *Origen, non rem ipsam, sed causam rei dicitur ignorare*, he is said not to know not the thing, but the cause thereof, that is, how, and by what means he came to sinne: But it is euident by the words following, *what I would, &c.* that the Apostle speaketh of his will rather then vnderstanding.

2. *Pererius* likewise inclining to thinke, that this is spoken in the person of a carnall man, will haue this vnderstood, of a generall and vniuersall knowledge, will, and hatred; that men in generall knowe and will vertue, and hate vice, but not in particular: But the Apostle here speaketh of doing, and not doing, which must be referred to particular actions.

3. *Augustine*, verie well interpreteth, *non agnosco*, I know not, that is, *non approbo, non consentio*, I approoue not, consent not: but yet he vnderstandeth the Apostle onely to speake of the first motions of concupiscence, which haue not the consent of the minde: *concupiscere nolo, & tamen concupisco, &c.* I would not couet, and yet I doe, but I consent not to concupiscence, &c. *lib. 1. cont. epistol. Pelag. 1. 10.* but this seemeth to be no fit exposition: *facio, i. concupisco*, I doe, that is, I couet, as the ordinarie *glosse* out of *Augustine*: and the Saints doe not onely *cupere, sed etiam facere*, desire, but doe sometimes things which ought not to be done; yet we must not thinke that the Apostle here speaketh of grosse sins such as the faithfull sometime may fall into, as was the adulterie of Dauid, for in such sinnes there is no resistance betweene the will, and the deede, but they which fall into them, are for the time giuen ouer.

4. *Methodius* agreeing with *Augustine*, that the Apostle speaketh of righteous men in his owne person, by this euill, which he would not, he vnderstandeth euill cogitations, *quæ occurrunt bene operanti*, which came into the mind of him that is about a good worke, &c. This is true, but not all; for sometime a righteous man, may in passiõ break out into some actiõ which

he would not, as he may say some things, *quæ non dicta vellet*, which he would not had beene spoken: *Osiander.*

5. *Cassianus collat.* 23. *c.* 15. by the good, which he would, vnderstandeth the contemplation of the minde: from which he is hindred, *occupatione rerum corporalium*, by the businesse of outward corporall things, which is called euill, not that it is sinne, but commeth of sinne, &c. He well also interpreteth this of the righteous man, yet this exposition is not so fit: for the Apostle speaketh of the proper effects and fruits of sinne in him, v. 17.

6. *Oecumenius* distinguisheth here the times: *what I would, liber à peccato*, when I am free from sinne, I doe, *quando in peccato sum*, when I am in sinne: But the Apostle speaketh of one, and the same time: as may appeare by the words put in the present tense, θέλω, I will, πράσσω, I doe, μισῶ, I hate.

7. Wherefore the Apostle sheweth here the strife that is in a righteous man, whose cheefe will and desire is to doe good, but he is often ouercome of his carnall affections, and doth that, which in his inward will and desire he would not: as Dauid in his hast did sweare he would put Nabals house to the sword, which afterward beeing well aduised he would not. *Martyr.* Now in that he saith, what I hate, that doe I: we must not thinke that the regenerate doe sinne as constrained against their wills, *sed non tota voluntate*, but it is not with their whole will, *Parens*; that is also *carnis voluntas*, a will of the flesh, but the Apostle calleth that his will, *quod præcipuè cordis affectu appetebat*, which he desireth cheefely, *Caluin.*

8. Hence then appeareth the difference betweene the regenerate, and the vnregenerate: they are so deuided, *vt præcipuè cordis affectu ad Deum suspirent*, that in the cheife desire of their heart, they doe sigh after God, and desire to doe his will, yet are hindred and pulled backe by the reliques of sinne: by the other, *sine repugnantia in cupiditates feruntur*, are caried after their desires, and lusts without resistance: and though they are sometime pricked in conscience, it cannot be gathered thereby, that there is in them any loue of vertue, or hatred of vice, but God suffereth them to be tormented, *vt iudicium summ demonstret*, to shew his iudgement. Thus M. *Caluin.*

Pererius obiecteth against this exposition: that in this sense, *etiam iniqui censendi sunt pijs nomine*, wicked men shall be counted good, and godly: so that they haue some feare of God, and some desire to doe well; which may be found in the wicked: *Pere. disput.* 14. *numer.* 81. *Contra.* 1. *Caluin* requireth more in a righteous man, that there be in him a loue of vertue, an hatred of vice, and that his cheife desire should be set vpon God: I hope he thinketh not that it is so with the wicked and vngodly. 2. Neither can there be any true desire in the wicked to doe well, &c. as *Tolet* confesseth, *imperfectam voluntatem ad bonum etiam sine gratia, &c.* that an imperfect will vnto that which is good euen without grace, may be in a sinner and vnregenerate man: *annot.* 18. which is contrarie to the words of our Sauiour, Iob. 15. 1. *Without me you can doe nothing.*

Quest. 26. *What the Apostle vnderstandeth by flesh, I know that in me, that is my flesh, dwelleth no good thing, &c. v.* 18.

1. *Lyranus* by the flesh here vnderstandeth the sensualitie, which alwaies rebelleth against reason: and he saith there are these two parts in man, sensualitie, and reason, which are otherwise called the flesh and the spirit, the inward and outward man: so also *Gorrhan* interpreteth, *in carne, i. homine sensuali*, in the flesh, that is the sensuall man: of the same mind are the present Romanists: as *Tolet*, who saith a man hath two parts, *rationalem & sensualem*, the rationall and sensuall: likewise *Per. disput.* 15. *Bel. de stat. peccat. l.* 5. *c.* 7. their reasons are these.

1. *Pererius* vrgeth the Apostles words, v. 26. *I in my mind serue the law of God, &c.* there the Apostle manifestly distinguisheth the mind, that is the reason from the sensuall part.

2. The Apostle himselfe calleth these the outward and inward man, 2. Cor. 4. 16. the outward man is the bodie, the inward the mind.

3. *Tolet* thus reasoneth, *si in rationis habitaret malum, &c.* if euill dwelled in the reason, then could it not will that which is good, as here the Apostle saith, *to will is present with me.*

Contra. 1. By the mind the Apostle vnderstandeth the mind regenerate by grace, as he saith, Ephes. 4. 23. *be renewed in the spirit of your mind.*

2. By the outward man, the Apostle vnderstandeth all the inward and outward corruptions, which must daily decay: and by the inward man which must be renewed all the powers and faculties both of soule and bodie, which must be renewed.

3. In the naturall reason euill may dwell, as it is obscured, and darkned by sinne, and yet

the will beeing reformed and regenerate by grace, may encline to that which is good.

2. Wherefore by the name of flesh, as *Caluin* well interpreteth, the Apostle comprehendeth *omnes naturæ dotes, &c.* all the gifts of nature, and whatsoeuer is in man, onely the sanctification of the spirit excepted; so that on the one side is signified *totus homo*, the whole man as he is vnregenerate; on the other, the whole man as he is regenerate, *Martyr:* as it may be thus shewed.

1. The Apostle writing to the Corinthians, which were beleeuers, distinguisheth between the naturall man, which perceiueth not the things, that are of God, and the spirituall man, 1. Cor. 2. 14. 15. and afterward he denieth that they were such spirituall men, but carnall, c. 3. 1. yet were they regenerate: there is then a regenerate man, somewhat that is carnall, and somewhat that is spirituall.

2. The seate of sinne is in the rationall part; but sinne is in the flesh, therefore euen in the reason there may be somewhat carnall; *Tolet* answereth that though sinne be in the reason, yet it hath the effect cheifely by the flesh. *Contr.* The will bringeth forth sinne, and that belongeth to the rationall part; the bodie doth but execute the edict of the reason and will: therefore the rationall part beeing the place and seate of sinne, is carnall: yea *Tolets* owne words may be vrged against himselfe: he confesseth, *peccatum adeo infirmam fecit rationalem partem*, that sinne hath made the rationall part so weake, as that it cannot of it selfe perfectly will that which is good, though the flesh should not contradict, &c. there is then somewhat carnall in the soule, because there is sinne.

3. The Philosophers, as *Aristotle, lib. 1. Ethicor. c. 13.* made two parts of the minde; λογικὸν, the reasonable, and ἄλογον, that which is void of reason, where the affections, and passions of the mind are: If the Apostle should make no other difference betweene the flesh and the spirit, his Apostolicall Theologie would afford no greater comfort, then prophane Philosophie.

Quest. 27. *How the Apostle saith to will is present with me, &c. but I find no meanes to performe, &c. v. 18.*

1. *Tolet*, agreeing with those, which vnderstand the Apostle here to speake of a man vnregenerate, and in his sinne, thinketh that a sinner euen without grace may will that which is good, *voluntate imperfecta*, with an imperfect will, *annot. 20.* But the Apostle affirmeth the contrarie, Philip. 1. 2. 13. *That it is God which worketh in vs both the will, and the deed:* therefore a carnall man cannot haue any good will of himselfe.

2. *Pererius* expounding the Apostle to speake here in the person of a man regenerate, refineth this wil of the Apostle to concupiscence: *to will is present*, that is, *non concupiscere*, not to couet that which is euill, but he could not performe this, that is, to haue no concupiscence, though he did not consent vnto it: but this opinion is refused before, qu. 25. 3.

3. But euen they which are regenerate doe faile in the verie good works which they doe, not that their will is altogether ineffectuall: *sed efficaciam operis negat respondere voluntati*, he denieth that the efficacie of the worke doth answer to his will: *Caluin:* he willeth and desireth being mooued of the spirit, but he cannot perfit the worke as he would: he findeth alwaies some imperfection in the worke: therefore the Apostle vseth the word κατεργάζεσθαι, to perfit or performe, *aliquo tenus progrediuntur sancti, &c.* the Saints doe make some proceeding, but they are farre off from perfection. *Obiect.* But God worketh in his, both the will, and the deed. *Ans.* God indeed worketh both, but not alwaies, nor alike; the Saints sometime will and performe good things, sometime they are willing, but want strength: But the Apostle speaketh not here as though alwaies his will came short, but that oftner then he would his will was crossed in good things: and therefore he vseth the word *dwelling*; this grace and strength did not alwaies dwell and continue with him, *Parens.*

4. But *Pererius* thus obiecteth: 1. If Saint Pauls will consented at any time to his concupiscence, how could he say, v. 17. *It is no more I that doe it, but sinne?* 2. How could he delight in his minde in the law of God, if there were sinne? 3. If S. Paul did those things, which he would not, then fornication, adulterie and such like.

Cont. 1. It was the part of the will vnregenerate, which consented not to the wil renewed, which Saint Paul calleth his will, and not the other, because he cheifely desired good things. 2. In the regenerate part he delighted in Gods law, though in his vnregenerate, sinne remaine. 3. S. Paul speaketh not of such grosse sinnes, but of the secret force of concupiscence, which often carrieth away euen the regenerate.

28. Quest. *Of the meaning of these words, v. 21. I finde a law, &c.*

1. Some doe vnderstand this law of the morall law giuen by Moses, some of the law of concupiscence, which afterward is called the law of the members: and of both sorts there are diuerse opinions.

Of the first there are two sorts, some doe interpret it, as though the Apostle should commend the law; some that he setteth forth the weaknes and want of strength, in the law.

Of the former sort, 1. *Origen* would haue the words transposed thus: *because when I would doe good, and euill is present, I finde a lawe, and I delight in the lawe, &c.* But this traiection of the words seemeth somewhat hard. 2. *Photius* in *Oecumenius*, doth transpose them thus, *I finde the lawe to bee good vnto mee willing to doe, &c.* so also *Augustine lib. 2. cont. 2. epist. Pelag. c. 10.* and *Anselmus* whom *Bellarmine* followeth, ioyne *good* with the *law*: but it may be gathered, v. 19. *I doe not the good thing I would*, that *good* must be ioyned with the word *doe*, not with the law. 3. *Chrysostome* thus interpreteth, I finde the lawe, *fauentem auxiliantem*, fauouring, and helping me: so also *Theophylact*, and *Lyranus* saith, that the Apostle sheweth the consent betweene the written lawe, and the naturall lawe, which mooueth him to doe that which is good: so also the Syrian interpreter, *I finde the lawe in consent to my minde.* 4. Some supply the word *good*, I finde the lawe to be good, *Haymo, Hugo, Gerhan, Parens.* 5. *Parens* hath an other exposition, that the law is taken here for *studium legis*, the study of the law, and he thinketh the word παράκειται, *is present, or at hand*, may be supplyed out of the latter part of the verse in this sense, *I finde the studie of the law to be present with me, when I would doe good:* But all these expositions tending to the commendation of the law, are remooued, because of the last words, *because euill is present with me*: for how can this be a reason, that the lawe helpeth or consenteth, or is good and profitable to him, beeing willing to doe good: to say with *Parens*, that ὅτι, *because*, may be taken for κάιπερ, *although:* or with *Faius*, for ἀλλὰ, *but*, or that is superfluously added, it seemeth not to be so fit.

Of the other sort, that hereby shewe the weakenes of the lawe, which serueth to discouer sinne, 1. Some giue this sense, *inuenio legem, agnosco debilem*, I finde the law, that is, to be but weake, it cannot help me or make me better, but though I would doe good, yet euill is present: *Photius in Oecumen.* 2. Or *I finde by the lawe, that when I would doe good, euill is present, Vatab. Genevens. Caluin:* but here the preposition *per, by*, is inserted, which is not in the originall. 3. *Erasmus* to the same purpose, *I finde the lawe this to worke in me, that I vnderstand, when I would doe well, that euill is present, &c.* but here many words are added, not in the originall.

Of them that vnderstand the lawe of the members, 1. *Beza* thus interpreteth, I finde *legem impositam*, this law to be imposed vpon me, by reason of the corruption of my nature: so also *Mart.* that when I would doe good, euill is present. 2. Some directly vnderstand, *legem carnis*, the law of the flesh, the concupiscence, which hindreth him beeing willing to doe good: so *Tolet, Osiand.* and these two last expositions are most agreeable to the text, because it is added as a reason, *because euill is present with me:* in which words he sheweth what law he meaneth, that which is opposite vnto him, which is further explaned in the verses following.

Quest. 29. How the Apostle saith, v. 21. *Euill is present with me.*

1. *Ambrose* hath here a curious obseruation: euill is said to be present *adiacere*, to lye readie at hand, *because it lurketh in the flesh, as at the doore*, that when one is inclined and willing to doe good, sinne is at hand to hinder: And he giueth this reason, why sin hath the habitation in the flesh rather then in the soule, because the flesh onely is derived *extradoxe*, by propagation, and not the soule: which if it were propagated as well as the flesh, sinne rather should haue the seate in the soule, because it sinneth rather then the flesh, which is but the organe or instrument of sinne: likewise expounded *Tolet, adiacet mihi*, it is naturally resiant in my flesh, as he said before, that to will is present with me, that is naturally in his minde, *annot. 21.*

2. But 1. *Ambrose* reason concludeth not: for though the flesh haue the beginning by propagation, and not the soule, and so the first pollution is by the flesh: yet sinne dispersed it selfe into the whole nature of man, both soule and bodie, as the Apostle sheweth, Colos. 2. 18. that there is νοῦς σαρκὸς, *a minde of flesh, or fleshly minde.* 2. Neither naturally is this minde

mind willing or apt vnto that which is good, for why then should the Apostle exhort *to bee renewed in the spirit of the minde*, Ephes. 4. 23. the aptnesse and inclination of the minde vnto good, is by grace: the meaning then of this phrase is nothing else but to shew, the readines and strength of our naturall concupiscence, which lyeth in waite, and is at hand to hinder every good worke, and to stirre vs vp vnto euill.

Quest. 30. *Of these words, I delight in the law of God, &c. v. 22, 23. of the number of these lawes, and what they are.*

1. Concerning the number: 1. Some referre these lawes vnto two; the law of God, and the law of the minde, they make one and the same, the law of the members, and the lawe of sinne, also they thinke to be one: *Parem, Martyr, Tolet. annot.* 22. 2. *Photius in Oecumen.* maketh three lawes, he distinguisheth the law of God, and the law of the minde: the law of the members, and the law of sinne he confoundeth. 3. But *Hierom. epist. ad Hedib. qu* 8. and *Ambr. in Luc.* 17. doe recite fowre lawes, as they are here named by the Apostle, the lawe of God, the law of the minde, the law of the members, and the law of sinne: so also *Calvin, Hyper.* and the Apostle indeed setteth downe so many.

2. The like difference is, what these lawes should bee. 1. *Oecumenius* thus describeth these lawes: two are without vs, the law of God, the knowledge whereof we haue by the preaching of the Gospel, and the law of the members, which commeth by the suggestion of Satan ministring euill cogitations; two of them are within vs, the law of the minde, that is the law of nature, which is imprinted in the minde; and the law of sinne, which is the euill custome of sinning. 2. *Pererius* will haue the law of God to be the written law, and the law of the minde the naturall law: the law of the members the naturall concupiscence, and inclination vnto the seuerall proper obiects of the desire: the law of sinne, is *deordinatio earundem virium*, the disordering of the naturall faculties, and abusing them vnto euill. But all these faile herein: 1. the law of the minde is not naturall, for naturally the mind is not apt vnto that which is good, without the worke of grace. 2. and the law of the members is internall and within vs. 3. neither is this the naturall faculty of desiring, which is not euill, but the disordered prauitie of nature. 3. *Pet. Martyr* as he maketh the law of God, and the law of the minde to be the same, yet in a diuers respect: for it is called the law of God, in respect of the author, and of the mind, in regard of the subiect: so in his iudgement the same is called the law of sinne; because concupiscence in it selfe is sinne, as the efficient, and the law of the members, because they are as the instruments. 4. But I rather consent vnto *M. Calvin*, who vnderstandeth the law of God, to be the morall law, the rule of equitie; and the law of the minde, to bee the obedience and conformitie, which the minde regenerate hath with the law of God: and by the law of the members, the concupiscence, which is in the members, consenting to the law of sinne. 5. And further the law of the members, and the law of sinne, are not severed in subiect: they are both in the members: but thus they differ: some thinke the law of the members to be the corruption, and prauitie of our nature, called before the bodie of sinne, c. 6. 6. and the law of sinne, the euill concupiscence springing from thence: so *Vatablus*, the law of the members, is *vis in carne*, the strength of the flesh resisting the law of the minde; and the law of sinne, is *affectus carnis*, the carnall affections: so *Haymo* interpreteth the law of the members, *onus & pondus mortalitatis*, the burthen of mortalitie; and the law of sinne, to be euill concupiscence, custome, and delight in sinne: so *Lyranus* vnderstandeth by the law of the members, *fomitem peccati, vel inclinationem pravam*, the foode and matter of sinne, or the corrupt inclination; and the law of sinne, *consuetudinem pravam*, the euill custome of sinning. 6. But I rather with *Beza*, by the law of sinne, vnderstand the corruption of nature, by the *law of the members*, the euill concupiscence springing from thence: for otherwise the opposition betweene the law of God and the minde, on the one side, and the law of the members and of sinne on the other, will not be correspondent and answerable together: for the law of the members must be set against the law of the mind, and the law of sinne against the law of God: like as then the regenerate minde is conformable to the law of God: so the vnregenerate members are captiued to the law of sinne in the members, which is the corruption of nature, euen originall sinne.

31. Quest. *Why these are called lawes, and why they are said the one to be in the inner man, the other in the members.*

1. For the first: 1. *Chrysostome* giueth this reason, it is called the law of sinne, *propter vehe-*

vehementem & exactam obedientiam, because of the exact and forced obedience which is giuen vnto it: for the lawes of tyrants, are so called *abusiue*, though not properly, *Caluin*: *lex quia dominatur*, it is a law because it ruleth, *gloss.* 2. *Lyranus*, a law is called *à ligando*, of binding, *ducit membra ligata ad mala*, it leadeth the members, and holdeth or tieth them to that which is euill: they can doe no other. 3. *Pererius*, *sicut lex dirigit, &c.* as the law directeth to that which is good, so the law of sinne to that which is euill. 4. *Legitime factum est*, it commeth iustly to passe, that *illi non seruiat suum inferius i. caro*, that mans inferiour, that is, his flesh should not serue him, seeing he serued not his superiour, namely, God, *glosse ordinar. Anselmus*, so it is called a lawe, as in iustice imposed of God vpon man for his disobedience.

2. For the second, the one is called the law of the minde and inner man, the other the law of the members and outward man: 1. Not that the minde and reason onely wherein the naturall law is written, is the inner man, and the sensitiue part is the flesh, as *Lyranus*, *Gorrhan*, with others, which opinion is confuted before, quest. 26. for euen the mind is corrupt and so carnall in the vnregenerate, as the Apostle speaketh of some which were κατεφθαρμένοι τὸν νοῦν, corrupt in their minde, 2. Timoth. 3. 8. 2. But the regenerate part is called the inner man, and the vnregenerate both in soule and bodie the outward. 1. because *intimo potissimum regnat*, it raigneth chiefly within, and is discerned chiefly and knowne in the minde, *Martyr.* 2. *quia in cordis conuersione, &c.* because it consisteth in the heart, *nec patet hominum oculis*, and is not open and apparent vnto the sight of men, *Parens*: in which sense it is called the hid man of the heart, 1. Pet. 3. 4. 3. and because *non externa vel mundana quærit*, it seeketh not things externall, belonging to the world, whereas *appetitus carnis vagi sunt, & extra hominem*, the fleshly appetite is wrandring, and as it were without a man, *Caluin*: and as *Caietane*, *carnalibus officijs immersa sunt*, the faculties of the outward man, are drenched as it were, and wholly spent in carnall offices. 4. and the regenerate part is called by the name of the inner man, and the minde, *per excellentiam*, because of the excellencie: for as the minde is more excellent then the bodie, so is the spirit, then the flesh, *Caluin*.

Quest. 32. *Of the Apostles exclamation, O wretched man that I am!*

1. The word, which the Apostle here vseth ταλαίπωρος, signifieth one, that is *pertinaci pugnis fatigatus*, wearied with continuall combates, *Beza*: like as a champion, which striuing long time, is like at last to be ouercome of his aduersaries vnlesse he be helped: the vulgar Latine readeth, *O vnhappie man*: but that is not so fit. 2. Neither doth the Apostle thus cry out, either as a man in despaire, or doubting, by whom he should be deliuered, but he sheweth his great desire: *vox est anhelantis*, it is the voice of one breathing and painting, desiring to be deliuered from this seruitude: *Caluin*. 3. And by this exclamation, *certaminis grauitatem ostendit*, he sheweth the greatnesse of this combate, out of the which he was not able to wrestle by his owne strength: and if Paul were not able, who is? it is then a pathetical speach like vnto that, Psal. 86. *Who will giue me the wings, as it were of a done? Faius.* 4. And in this crying out, the Apostle sheweth the state of all men in this life, into what miseries they are brought by their sinne: and likewise his desire, longing to be deliuered therefrom: *Parens*.

Quest. 33 *What the Apostle vnderstandeth by this bodie of death, from the which he desireth to be deliuered.*

1. *Ambrose* by the bodie of death, vnderstandeth *vniuersitatem vitiorum*, a generall collection of sinnes, which he called before, the bodie of sinne; but there was not in the Apostle such a gathering together and confluence of all sinne. 2. *Pererius* chargeth *Caluin* to agree with *Ambrose*, who vnderstandeth by the bodie of death, *massam vel congeriem peccati, ex qua homo constatus*, the masse and heape of sinne, whereof man consisteth, and thereupon he cryeth out, *ô hominem impurum at q. impium*, O wicked and filthy man, that is not ashamed so to charge the Apostle, &c. Whereas *Caluin* onely saith, that there were in the Apostle, *reliquiæ peccati*, some reliques of sinne, of that masse of sinne and corruption, which is in man: *Caluin* then and *Melanchthon* do thus vnderstand the Apostle, *naturam hanc carnalem immersam esse peccato*, that this carnall nature is wholly drowned and drenched in sinne; so also *Martyr*, *vitiatam & corruptam naturam intelligit*, he vnderstandeth our corrupt nature: but the Apostle speaketh of death here, not of sinne. 3. Neither is the body of death

death taken here properly for sinne, as *Faius* thinketh it was called before the bodie of sinne, c. 6. and it is considered, *tanquam molesta & onus incumbens*, as a masse or burthen lying vpon vs: so also *Rolock*: it is taken for sinne in this place, which is in the bodie, and in the whole man: likewise *Piscator*, *mortem intelligit peccatum inhabitans*, by death he vnderstandeth the sinne that dwelleth in vs: and so before them *Vatablus*, *à compunctione*, &c. he wisheth to be deliuered from concupiscence, which did make him guilty of eternall death: and before him *Photius in Oecumenius*, applyeth it to the corporall and sinnefull actions, which bring the death of the soule: But in their meaning the Apostle should say in effect, Who shall deliuer me from this sinnefull bodie? what could an vnregenerate man haue said more? 4. Neither yet doe I approoue of their opinion, which referre it onely to the mortalitie of the bodie, as *Theophylact*, *morti subiecti*, subiect to death: *Lyranus*, *quia sancti resurgent*, &c. because the Saints shall rise in an immortall bodie: and *Pererius*, *à corpore mortis huius*, from the bodie of this death, that is subiect to mortalitie and corruption: for the Apostle hath respect thus crying out, vnto the conflict betweene the flesh and the spirit, from which he desireth to be deliuered. 5. *Cassianus* by the bodie of death, would haue vnderstood the vnsene businesse and necessitie, *quæ spirituales homines à cœlestium meditatione retrahit*, which draweth spirituall men from the meditation of heauenly things: but the Apostle spake before of the combate betweene the flesh and the spirit: and they are not all carnall, which are occupied in the necessarie affaires of this life. 6. *Tolet* ioyning the pronoune *this* vnto *death*, not vnto the *bodie*, reading thus *from the bodie of this death*, will haue reference to be made vnto the *tyrannie of the law of concupiscence*, whereof hee spake before: but the pronoune is better ioyned to *bodie*, as the Syrian interpreter, *Erasmus*, and *Beza*, well obserue: for of his flesh and members he spake before, but of death hee made no mention. This demonstratiue then, *this*, is better referred to *bodie*. 7. Wherefore the Apostle calling his present state out of which he desireth to be deliuered, *this bodie of death*, ioyneth both mortalitie and sinne together; bee meaneth his mortall bodie subiect to sinne, as *Hieron* expoundeth, *quod morti & perturbationibus est expositum*, which is exposed to death and perturbations, *Apolog. aduers. Ruffin.* and so *Beza*, the Apostle by the bodie designeth, *vnum corporis molem*, the fleshie masse of the bodie, which is nothing else, but *massa mortis & peccati*, a lumpe of death and sinne: (as *Origen*, it is called the bodie of death, *in quo habitat peccatum, quod est mortis causa*, wherein sinne dwelleth, which is the cause of death. 8. And this deliuerance which the Apostle longeth for, is not the spirituall deliuerance in this life from the captiuitie of sinne, as *Tolet*, but the finall deliuerance from the bondage of mortalitie and corruption which we looke for in the resurrection, as *Augustine* expoundeth, *lib. 1. contr. Epist. Pelag. c. 11.* and so the Apostles meaning is, *non finiri hoc conflictum*, &c. that these conflicts cannot bee ended, as long as wee carrie this mortall bodie about with vs, *Pareus*. And here we may consider a threefold state of mans body, the one in Paradise, *cum potuit non mori*, when it was in mans power, if he had not sinned, not to die at all: vnder the state and condition of sinne, where *non potest non mori*, hee cannot but die, a necessitie of death is laid vpon all Adams posteritie: vnder the state of glorie, *non possumus mori*, wee cannot die: we shall be exempted from the condition of all mortalitie. *Piscator.*

Quest. 25. *Why the Apostle giueth thankes to God, v. 25.*

1. There is some difference in the reading of these words: the Latine interpreter thus readeth, *the grace of God through Iesus Christ*, so also *Origen* before, who maketh it an answer vnto former words of the Apostle, *who shall deliuer me?* likewise *Augustine* followeth this reading, *serm. 45. de tempor.* but all the Greeke copies haue εὐχαριστῶ, *I giue thankes*: and the Apostle did not aske the question before, who should deliuer them, but *suspirat potius*, hee sigheth, and sheweth his desire to be deliuered, *Beza*.

2. For the meaning of the words. 1. Some thinke that the Apostle giueth thankes for his redemption in Christ, *Martyr.* that he is deliuered *à reatu peccati*, from the guilt of sinne originall and actuall, *Rolock*: and that his sinnes are not imputed, *Osiander*; and before them *Chrysostome*, *quod me liberauit per mortem filij*, that he hath deliuered mee by the death of his sonne: But this deliuerance the Apostle had alreadie obtained: he speaketh in the future tense, *who shall deliuer me?* 2. *Theophylact* referreth it to the former benefit, *quod viriliter adhæserit peccato*, that he did manfully resist sinne, which strength hee had not either by the

lawe

law of nature, or by the law of Moſes, but by grace in Chriſt. So alſo *Pareus* thinketh the Apoſtle doth giue thankes, that he doth not *ſuccumbere in certamine, ſed vincere*, giue ouer in this combate, but at length ouercommeth: But the Apoſtle wiſheth yet a further deliuerance, which as yet he had not, becauſe he ſpeaketh of the time yet to come, *Who ſhall deliuer me?* and yet hee giueth thankes for it, as enioying the ſame in hope. 3. *Tolet* and *Perer.* thinke that the Apoſtle giueth thankes, that he was deliuered from concupiſcence, *quod non mentem trahit in conſenſum*, that it did not drawe his minde to conſent: and ſo he was deliuered from it, as it was *malum culpæ*, as there was ſinne or faule in it, that is, to conſent vnto it, but not as it was *malum pœnæ*, a puniſhment, that is *concupiſcere*, to couet or deſire ſimply without aſſent: ſo alſo *Lyranus*. But if the Apoſtle did not ſometime through his infirmitie giue conſent vnto his concupiſcence, how could he ſay it did lead him captiue vnto the lawe of ſinne? and more it is prooued at large afterward, that the commandement, *thou ſhalt not luſt*, whereof the Apoſtle confeſſeth himſelfe a tranſgreſſor, v. 17, 18. doth not only reſtraine the firſt motions of concupiſcence, which haue not the conſent of the will, but the ſecond alſo which haue conſent. 8. 4. *Vatablus* will haue this thanksgiuing to bee referred to the deliuerance, which the Apoſtle expected in the life to come. 5. But it is better to ioyne them together, as *Auguſtine* doth, *ſerm.* 45. *de tempor.* the grace of God, *vnus perfectè renouat hominem, &c.* doth now perfectly renew a man by deliuering him from all his ſinnes, *& ad corporis immortalitatem perducit*, and bringeth him alſo to the immortalitie of the body. *Lyranus* likewiſe comprehendeth both theſe deliuerances, that both the regenerate are here deliuered from their ſinnes, and in the next life ſhall be freed from all corruption, as the Apoſtle ſaith, Philip. 3. 21. *Who ſhall change our vile bodie, that it may be faſhioned like vnto his glorious bodie*: ſo *Chryſoſtome* ſaith, the Apoſtle giueth thanks, *quod non ſolum prioribus malis liberauerit, ſed eorum, quæ futura ſunt, capaces facti ſimus*, that we are not only deliuered from the former euills, namely our ſinnes, but are made capable of the good things to come: alſo *Pellican*, the Sainct reioyce, *ſe primitijs ſpiritus donatos, &c.* that they are endued with the firſt fruits of the ſpirit, which giue them certaine hope of the inheritance to come: and *Beza*, the Apoſtle ſheweth, that hee reſteth in that hope, *quam habet in Chriſto fundatam*, which he hath grounded on Chriſt.

35. Queſt. *Of theſe words, I in my minde ſerue the Law of God, &c.*

1. By the mind, the Apoſtle vnderſtandeth the inner man reformed by grace; by the fleſh, the part vnregenerate: ſo that in this ſpeach of the Apoſtle a double figure is to be admitted firſt a *metonymie*, in that the ſubiect is taken for the adiunct, the minde, for the ſanctitie and holines wrought in the minde by grace, as *Vatablus* well interpreteth, *ſecundum ſpiritum meum dictum à ſpiritu ſancto*, in my ſpirit taught by the holy ſpirit: and the fleſh for the carnall ſenſualitie, whereby it is lead: there is alſo a *Synecdoche*, the principall part being taken for the whole, the minde regenerate, for all the regenerate part both in the mind and body, becauſe it chiefly ſheweth it ſelfe there; and the fleſh for that part which is vnregenerate in the whole man, both in the minde and bodie, becauſe it is chiefly exerciſed and executed by the bodie: ſee before Queſt. 26.

2. We are not to vnderſtand here two diſtinct and ſeuerall parts, the one working without the other: as the Romaniſts, which will haue the inner man to be the minde, and the ſenſuall part the fleſh: for in this ſenſe neither doth the minde alwaies ſerue God, wherin there is ignorance, infidelitie, error; nor yet doth the ſenſuall part alwaies ſerue ſinne: for many vertuous acts are exerciſed thereby. See this opinion before confuted, Queſt. 21. But theſe two parts muſt be vnderſtood as working together, the fleſh hindereth the ſpirit, and blemiſheth our beſt actions. *Faius*.

3. And whereas the Apoſtle ſaith, *that in my fleſh I ſerue the law of ſinne*: we muſt not imagine, that the Apoſtle was giuen ouer vnto groſſe carnall works, as to commit murther, adulterie: but he ſheweth the infirmitie of his fleſh, and ſpecially he meaneth his naturall concupiſcence, and corruption of nature, in the which he gaue inſtance before: againſt the which *pugnabat, luctabatur*, he did ſtriue, and fight. *Martyr*.

4. Neither yet muſt we thinke, that the Apoſtle, ſerving the ſpirit one way, and the fleſh an other, was as a mutable or inconſtant man, or indifferent: like as *Ephraim* is compared to a cake but turned and baked on the one ſide, Hoſ. 7. 8. or as they, which Reuel. 3. are ſaid to be luke-warme, neither hote, nor colde: for theſe of a ſet purpoſe were ſuch, and willingly diſſen-

diſſemble: but the Apoſtle ſetteth forth himſelfe, as a man neither perfectly ſound, nor yet ſicke, but in a ſtate betweene both: that although he laboured to attaine to perfection, yet he was hindred by the infirmity of his fleſh, like as an Iſraelite dwelling among the Iebuſits: *Faius.*

3. And whereas the Apoſtle ſaid before, v. 15. *It is not I that doe it; but ſinne that dwelleth in me:* and yet here he ſaith, *I my ſelfe, &c. in my ſelfe ſerue the law of ſinne:* the Apoſtle is not contrary to himſelfe: for he ſpeaketh here of his perſon that doth both, there of the cauſe; *Tolet. annot.* 25. and ſo he ſheweth, *ſecundum repugnantia principia, ſe repugnantia habere ſtudia*, that according vnto the contrarie beginnings or cauſes, hee hath contrarie deſires: *Parens.*

36. Queſt. *Of that famous queſtion, whether S. Paul doe ſpeake in his owne perſon, or of an other here in this 7. chapter.*

There are of this matter diuers opinions, which yet may be ſorted into theſe three orders. 1. Some thinke that the Apoſtle ſpeaketh in the perſon of a naturall man, not yet in the ſtate of grace. 2. Some of a man regenerate, from v. 14. to the ende. 3. Some that the Apoſtle indifferently aſſumeth the perſon of all mankind, whether they be regenerate, or not. And in euery of theſe opinions there is great diuerſitie.

1. They which are of the firſt opinion; 1. Some thinke, that the Apoſtle ſpeaketh in the perſon of a naturall man, and ſheweth what ſtrength a mans free will hath by nature without grace: ſo *Iulianus* the *Pelagian*, with other of that ſect, whoſe Epiſtles *Auguſtine* confuteth: ſo *Lyranus*, he ſpeaketh in the perſon, *generis humani lapſi*, of humane kind after their fal. 2. Some will haue the perſon of a man deſcribed, *ſub lege, & ante legem degentis*, not liuing onely before the law, but vnder it, hauing ſome knowledge of ſinne: to *Chryſoſtome*, *Theophylact*, whom *Tolet* followeth, *annot.* 4. 3. Some thinke that the Apoſtle deſcribeth a man not altogether vnder the law, nor yet wholly vnder grace; but of a man beginning to be conuerted: *quaſi voluntate & propoſito ad meliora conuerſi*, as conuerted in minde and deſire vnto better things, *Origen:* ſo alſo *Baſil. in regul. breuior.* and *Haymo* ſaith, the Apoſtle ſpeaketh *experſus hominis pœnitentiam agentis*, in the perſon of a man penitent, &c.

2. They of the ſecond ſort doe thus differ. 1. *Auguſtine* confeſſeth that ſometime he was of opinion, that the Apoſtle ſpeaketh in the perſon of a carnal and vnregenerate man, but afterward he changed his minde, vpon better reaſons, thinking the Apoſtle to ſpeake of a ſpirituall man in the ſtate of grace: *lib.* 1. *Retract. c.* 23. *lib.* 5. *contr. Iulian. c.* 11. but *Auguſtine* meaning this ſenſe, thinketh that the Apoſtle, ſaying, v. 15. *I allow not that thing which I doe*, ſpeaketh of the firſt motions onely of concupiſcence, *quando illis non conſentiatur*, when no conſent is giuen vnto them: *lib.* 3. *contr. Iulian. c.* 26. which concupiſcence the moſt perfect man in this life can not be voide of: ſo alſo *Gregorie* vnderſtandeth, *ſimplices motus carnis contra voluntatem*, the *ſimple motions* of the fleſh againſt the will: and hereunto agreeth *Bellarm. de amiſſion. grat. c.* 10. *Rhemiſt ſect.* 6. vpon this chapter. 2. *Caſſianus collat.* 23. *c.* 13. vnderſtandeth a man regenerate: but then by the inner man he would haue ſignified the contemplation of celeſtiall things, by the fleſh, *curam rerum temporalium*, the care of earthly things. 3. Some thinke that the Apoſtle ſo deſcribeth a regenerate man, as yet that he may ſometime become in a manner carnall: *We ſee in this example euen of Paul regenerate, etiam regeneratum aliquando mancipium fieri peccati*, that a regenerate man may ſometime become the ſlaue of ſinne, *Rolloch.* 4. But the ſounder opinion is, that the Apoſtle in his owne perſon ſpeaketh of a regenerate man, euen when he is at the beſt, that he is troubled and exerciſed with ſinnfull motions, which the perfecteſt can not be ridde of till he be deliuered from his corruptible fleſh: of this opinion was *Hilarie*, *Habemus nunc nobis admiſtam materiam, quæ mortis legi & peccato obnoxia eſt, &c.* we haue now mixed within vs a certaine matter, which is ſubiect to the law of ſinne and death, &c. and vntill our bodie be glorified, *non poteſt in nobis vera vitæ eſſe natura*, there cannot be in vs the nature and condition of true life, *Hilar. in Pſal.* 118. Of the ſame opinion are all our ſoundeſt new writers, *Melanthon, Martyr, Calvin, Beza, Hyperius, Parens, Faius*, with others.

3. Of the third ſort, 1. Some are indifferent, whether we vnderſtand the perſon of the regenerate, or vnregenerate, *gloſſ. ordinar.* and ſo *Gorrhan* ſheweth how all this, which the Apoſtle hath from v. 18. to the end, may in one ſenſe be vnderſtood of the regenerate, in an other of the vnregenerate. 2. Some thinke that ſome things may be applyed vnto the regenerate, as *I am carnall ſold vnder ſinne.* but ſome things onely can be applyed to the regene-

rate, as these words, *I delight in the law of God, &c. Perer. disput. 21. num. 38.* and yet hee rather inclineth to thinke, that the Apostle taketh vpon him the person of a man regenerate: And *Origen* seemeth to haue been of this minde, that sometime the Apostle speaketh in his owne person, as *I thanke God through Iesus Christ*; and sometime in the person of a weak man, and young beginner, as in the rest. 3. Some take all this discourse of the Apostle, neither to touch the regenerate, or vnregenerate in the particular, but the nature of mankind in generall: as *Hierome* noteth, that the Apostle said not, *O wretched sinner*, but *O wretched man*, *vt totam complecteretur naturam omnium hominum, & non tantum peccatorum, &c.* that hee might comprehend the nature of all men, and not onely of sinners: *lib. 2. contr. Pelag.* so also *Erasmus, humani generis in se personam recipit, &c.* hee taketh vpon him the person of mankind, wherein is both the Gentile without the law, the carnall Iew vnder the law, and the spirituall man made free by grace: *annot. in hunc locum.*

Now of all these opinions, which are tenne in all, we embrace the fourth of the second sort: and this diuersitie of opinion may be reduced to this point, whether the Apostle speake in his owne person of a man regenerate, or in an assumed person of a man vnregenerate: the other particular differences, haue beene dispersedly touched before. Now then the arguments shall be produced with their answers, which are vrged on both sides: and first for the negatiue, that the Apostle giueth not instance here of a man regenerate, and spirituall, but carnall and vnregenerate.

Argum. 1. *Origen* vrgeth these reasons: first the righteous man is not said to be carnall, 2. Cor. 10. 3. *We doe not warre after the flesh*: But the Apostle here saith, vers. 14. *I am carnall.*

2. Of the righteous the Apostle saith, 1. Cor. 6. 20. *Yee are bought for a price:* but here the Apostle saith, v. 14. *I am sold vnder sinne.*

3. Of the righteous it is said, c. 8. 9. *the spirit of God dwelleth in you:* but here the Apostle confesseth, that no good thing dwelleth in him.

4. *Origen* also presseth these words, v. 28. *In my flesh I serue the law of sinne:* if the Apostle should speake thus of himselfe, *desperationem mihi videtur inuitare*, it were able to strike despaire vnto vs, that there is no man who doth not serue sinne in the flesh.

5. The regenerate, such as Paul was, doe not onely will that which is good, but performe it also: but this man cannot doe, that he would, of whome the Apostle speaketh, vers. 15. *Tolet.*

6. The righteous and iust man cannot be said to be captiued vnto sinne: as the Apostle saith of that man, whose person he beareth, v. 23. *Cassianus collat. 22. in fine.*

7. The Apostle speaking of himselfe, and of others which are regenerate, said before, v. 5. 6. *When we were in the flesh, &c. the motions of sinnes, &c. had force in our members, &c. but now we are deliuered from the law, &c.* But here the Apostle speaketh of a man, that is captiued vnto the motions of the flesh, so that the Apostle if he should speake here of a regenerate man, would contradict himselfe.

8. The scope of the Apostle is to shewe the inualiditie of the lawe, that it cannot take away sinne, but sinne rather is encreased thereby, by reason of the weakenes of mans nature: it is therefore more agreeable to the Apostles intent, to giue instance of a carnall man, in whom sinne yet raigneth, then of a regenerate man, that by grace is brought to yeeld obedience to the law, *Tolet c. 10. in tractat.*

9. *Hierome*, and before him *Origen* thus shew, that the Apostle here assumeth the person of an other: like as Daniel beeing a iust man, yet prayeth in the person of sinners, saying c. 9. *We haue sinned, we haue done wickedly, Hierom. Epist. 151. ad Algasiam.*

The former Arguments answered.

1. The regenerate simply are not called carnall, but *secundum quid*, after a sort they are carnall in respect of the vnregenerate part: as the Apostle speaking to the Corinthians, that were beleeuers, and iustified, sanctified, 1. Cor. 6. 11. yet calleth them carnall, in regard of the sects and diuisions among them, 1. Cor. 3. 1. And one is said to bee carnall two wayes: either he which is altogether obedient to the flesh and fleshly lusts; or hee that doth not yeeld himselfe vnto them, but striueth against them, and yet against his will feeleth the violent motions thereof: so the Apostle confesseth, that *though he warre not after the flesh, yet he walketh after the flesh*, 2. Cor. 10. 3.

2. The

2. The righteous is bought for a price, and redeemed from his sinnes, and yet in respect of his vnregenerate part, the corruption of nature and reliques of sinne remaining, he is said to be sold vnder sinne, not simply, as the vnregenerate is given ouer wholly, but in part only.

3. In the faithfull as they are regenerate, the spirit of God dwelleth, but in their vnregenerate part sinne inhabiteth: there is no inconuenience to grant, that two diuerse inhabitants may dwell in one and the same house, in two diuerse parts: for the Apostle speaking of the regenerate, saith, Galat. 5. 17. *The spirit lusteth against the flesh, and the flesh against the spirit, and these are contrarie one to the other:* they which feele not this fight and combate are either Angelicall, as the Saints in heauen, or they haue not receiued the spirit at all, as they which are carnall.

4. There are two kinds of seruices to sinne, the one is a willing seruice, such as is in the vnregenerate, the other vnwilling, and in a manner forced, as in the regenerate.

5. The vnregenerate haue no will at all to doe good, *for the wisedome of the flesh is not subiect to the lawe of God, neither can be*, Rom. 8. 7. the regenerate receiue grace to will, and sometime to performe, though not as they would: they are therefore regenerate though not perfectly, as none are in this life.

6. There are two kinds of captiuitie, the one, when one is wholly captiued vnder the bondage of his owne voluntarie sinne, the other is a forced captiuitie vnder the bondage of originall sinne; this is in the righteous, not the other.

7. The Apostle is not contrarie to himselfe: for it is one thing to obey the lusts of the flesh, as the vnregenerate and carnall; an other, to feele the motions of the flesh, and to striue against them, as in the regenerate.

8. The Apostles intent and meaning is to shewe, that the law in it selfe is good and iust, and that it commeth by reason of mans owne infirmitie, that it is otherwise to him, and thereupon the Apostle to set forth the perfection of the lawe, giueth instance in the regenerate, that they are not able to keep the law, much lesse the vnregenerate: so that it is more agreeable to the scope and purpose of the Apostle, to speake of a man regenerate, then of one vnregenerate.

9. Euen Daniel, though he be called a man of desires, that is, beloued, and accepted of God, yet had his sinnes, which he confessed in his owne name, and person: as Dauid is said to be a man after Gods owne heart, yet he had his sinnes and imperfections.

Arguments for the affirmatiue part, that S. Paul speaketh in his owne person as of a man regenerate.

First these two points must be premised, that the Apostle speaketh of himselfe, not of another, still continuing his speach in the first person, *I am carnall, I will, I consent, I delight*, and so throughout, that it shall be a great forcing of the Apostles speach, to make him to speake of another and not of himselfe: secondly the Apostle from the 14. v. to the end, speaketh of his present state, (who was then regenerate) as may appeare, because while he was yet vnder the law, he speaketh as of the time past, v. 9. *I was aliue*, and v. 10. *sinne seduced me:* but from the 14. v. he speaketh of the time present, *I am carnall*, and so throughout to the end of the chapter.

Argum. 1. Hence then is framed our first reason: the Apostle speaketh of himselfe, as he then was, because he speaketh in the present tence: but then he was a man regenerate; *Ergo.*

Theophylact answereth; the Apostle saith, *I serue*, v. 15. that is, *seruiebam*, I did serue. *Cont.* As the Apostle saith *I serue*, so he saith, *I delight in the law of God*, v. 22. and in this verse 25. *I thanke God, &c.* which immediately goe before the other, *I serue:* but those words must be vnderstood, as they are vttered, of the time present, therefore the other also.

Argum. 2. *Gregorie* vrgeth these words v. 18. *to will is present with me*; he that saith *he will, per infusionem gratiæ, quæ in se iam latentia semina ostendit*, doth shew what seede lyeth hid in him by the infusion of grace. *lib. 29. moral. c. 15.*

Ans. Euen the vnregenerate by nature doe will that is good: they may *imperfecte velle bonum sine gratia in peccato*, imperfectly will that is good without grace euen in the state of sin. *Tolet. in tract. c. 9.*

Contra. There is *bonum naturale, morale, spirituale*, that which is naturally good, morally good, spiritually good: the first one by nature may desire, as brute beasts doe the same, and therein they doe neither good, nor euill: the second also in some sort, as the heathen followed after morall vertues, but they did it not without sinne, because they had no

faith; but that which is spiritually good, the carnall haue no mind at all vnto: for it is God, which worketh both the will and the deed, Phil. 2. 13.

Argum. 3. Augustine presseth these words, v. 17. *It is not I that doe it, but sinne that dwelleth in mee*, this is not *vox peccatoris, sed iusti*, the voice of a sinner, but of a righteous man: *lib. 1. cont. 2. epist. Pelag. c. 10.*

Ans. A sinner may be said not to doe euill, not because he doth not consent vnto it, but because he is not onely mooued of himselfe, but drawne by his concupiscence: *Tolet. ibid.*

Contra. There is nothing in a man to giue consent vnto any action, but either his spirituall or carnall part: but in the vnregenerate there is nothing spirituall, but all is naturall: therefore whatsoeuer such an one doth he wholly consenteth: he himselfe is not one thing, and his sinne another to giue consent: but he is wholly mooued and led of sinne.

Argum. 4. Augustine addeth further: the Apostle thus beginneth the 8. chapter: *there is no condemnation to them that are in Christ Iesu*, which words follow as inferred vpon the other: which sheweth that the Apostle spake before of those which were in Christ Iesus.

Ans. Nay rather those words following vpon the other, *who shall deliuer me, &c.* which the Apostle vttereth of a man not yet deliuered or freed from his sinne, and maketh answer, *the grace of God, &c.* shewe, that he spake before as of one not beeing in the state of grace: *Tolet. ibid.*

Contra. 1. It is the bondage of corruption, which the Apostle desireth to bee deliuered from, as is shewed before, q. 33. neither doth the Apostle answer, *the grace of God, &c.* but *I giue thankes to God*, as likewise hath been declared qu. 34. before: but one not in the state of grace, cannot giue thankes vnto God: therefore the immediate connexion of these words, c. 8. sheweth that he spake before of those, which are in Christ.

Argum. 5. Further *Augustine* thus reasoneth: a carnall man cannot delight in the lawe of God, in the inner man, as Saint Paul doth: neither indeed is there any inner man, that is regenerate and renewed in those which are carnall: *Parens.*

Ans. The vnregenerate may delight in the law, as Herod did: and it is nothing else, but *velle bonum*, to will that which is good: *Tolet. ibid.* and they haue also the inner man, which is the minde, as the outward man is the bodie.

Contra. 1. The carnall cannot delight in the law, but they hate it, as Psal. 50. 17. *thou hatest to be reformed, and hast cast my words behind thee:* Herod gaue eare to Iohn Baptist, not of loue, but for feare, for afterward he put him to death: Hypocrites and carnall men, may stand in some awe, and feare a while, but it is not of loue, nor in truth, or from the heart. 2. The inner part, is that with spirituall, and renewed: but in the wicked their verie minde is defiled, Tit. 1. 15. therefore in them there is no inner man: see before qu. 26.

Argum. 6. The Apostle desireth to be deliuered from his corruptible and sinnefull bodie, hoping then for perfect libertie: but in the resurrection the carnall shall haue no such libertie: they shall rise to greater miserie. *Augustine.*

Ans. The deliuerance there spoken of is by iustification from sinne, not in the resurrection. *Tolet. ibid.*

Contra. The Apostle euidently speaketh of beeing deliuered from *this bodie of death*, that is, his mortall bodie, which shall not be till the resurrection.

Argu. 7. The children of God, that are regenerate, doe only find in themselues the fight & combate betweene the spirit and the flesh, Gal. 5. 17. as the Apostle doth here, v. 22. *Parens.*

Argum. 8. The vnregenerate doe not vse to giue thanks vnto God, but they sacrifice to their owne net, as the Prophet saith, Hab. 1. 16. they giue the praise to themselues: But S. Paul here giueth thankes: *Fains.*

Argum. 9. No man but by the spirit of God, can hate and disallow that which is committed against the law of God, as the Apostle doth here, v. 15. *Hyperius.*

Argum. 10. To what end should the Apostle thus at large shew the effects and end of the law for their cause, *qui prorsus sunt à Deo alieni*, which are altogether straungers from God, and care not for his law? *Fains:* by these and such like reasons it is concluded, that S. Paul speaketh in the person of a man regenerate.

Quest. 37. Whether S. Paul was troubled with the tentations of the flesh, and with what.

1. S. Paul was before his calling tempted and carried away with diuerse lusts, as he confesseth Tit. 3. 3. then giuing consent vnto them, & following the with delight: after his calling he felt also the pricking and stirring of his flesh, but it had not dominiō ouer him, as before;

as here the Apostle sheweth, how he did finde the law of his members rebelling against the law of his minde and spirit: and these temptations of the flesh the Lord suffred the Apostle to be troubled with, least he should be extolled by reason of his other excellent gifts, as he himselfe sheweth, 2. Cor. 7. 12. whereupon *Gregory* well saith, *custos virtutis infirmitas*, infirmitie is the gardian and keeper of vertue, *ad ima pertrahit caro, ne extollat spiritus, ad alta sustollit spiritus, ne prosternat caro*, the flesh draweth vs downe, that the spirit lift vs not vp, and the spirit doth reare vs vp, that the flesh should not altogether cast vs downe, *lib. 19. Moral. c. 4.*

2. But whereas the Apostle saith, *There was given vnto me the pricke of the flesh, &c.* 2. Cor. 12. 7. 1. Neither thereby is signified the afflictions and greifes which the persecutors put his bodie vnto, as *Chrysost. Theodoret.* 2. Or the paine of the head, *Hes. ordinar.* or the cholike, as *Lyranus*, or some other such bodily infirmitie, which would haue much hindred the Apostle in his ministrie. 3. Nor yet much lesse, was this prieke the lust of his flesh, as *Hierome* thinketh, *epist.* 22. and *Haymo*, so also *Pererius disput.* 13. for it is not like that Pauls bodie being tamed and kept vnder, with fastings, watchings, labour, had any such fleshly desire. 4. But hereby it is better to vnderstand, *omne tentationum genus, &c.* euery kind of carnall temptation wherewith S. Paul was exercised, *Caluin, Beza.*

4. Places of Doctrine.

Doct. 1. *All things fall out to the wicked for their hurt.*

v. 8. *Sinne tooke occasion by the commandement: Pet. Mart.* hereupon well obserueth, that all things to the vnregenerate fall out vnto euill: for if the law doe giue aduantage to sin, which is holy, iust, and good of it selfe, how much are other things turned to their hurt, as all things to them that loue God fall out to their good, Rom. 8. 28.

Doct. 2. *Of the necessarie vse of the law.*

v. 8. *Without the law sinne is dead:* That is, it lyeth hid, and is vnknowne: hence both *Paræus*, and *Pistator* note, *concionem legis in Ecclesia necessariam*, that the preaching of the law is necessarie in the Church, that sinne may be knowne, and come to light: and thus *the law* by reuealing our sinne, is a schoolemaster to lead vs to Christ, Galat. 3. 19. to finde righteousnesse in him, which we haue not in our selues.

Doct. 3. *Of the effects of the lawe.*

v. 9. *When the commandement came, sinne reuiued:* There are 3. effects of the lawe here expressed by the Apostle: two it bringeth forth of it selfe; the *manifestation* of sinne, and thereupon the *sentence* of death: the third it worketh *not* of it selfe, but accidentally, *namely the* increase of sinne, through the peruersnes of mans nature, which striueth against that which is forbidden, *Par.*

Doct. 4. *Of a fiuefold state of man.*

v. 23. *I see an other law in my members, &c.* 1. In Paradise man had naturall concupiscence, but without disorder or rebellion against the minde. 2. Before the law concupiscence rebelled against reason and without resistance. 3. Vnder the law men resisted concupiscence, but could not vanquish it. 4. Vnder grace they striue against it and preuaile. 5. In heauen there shall be no concupiscence at all, *Perer. disput.* 17.

Doct. 5. *How death is to be desired.*

v. 24. *Who shall deliuer me?* S. Paul desireth to be dissolued to make an ende of sinne: and thus death may be wished for, as the onely remedie of our miserie: the wicked doe oftentimes desire death, but it is rather *vita fastidio, quam impietatis tædio*, for that they are weary of their life, not of sinne, *Caluin.*

5. Places of controuersie.

Controv. 1. *Against Purgatorie.*

v. 1. *The Law hath dominion ouer a man as long as he liueth:* This sheweth the presumption of the Pope, who taketh vpon him to prescribe lawes and rules vnto those which are dead, and their soules as they imagine in purgatorie: for no law imposed vpon the liuing doth bind them when they are dead: and concerning the authoritie of man, it determineth in this life, Matth. 10. 28. *Feare not them which kill the bodie, and are not able to kill the soule:* the Pope then is no more able to free and absolue the soule after death, then he is to kil and condemne it.

Controu. 2. *Of the lawfulnes of second marriage.*

v. 2. *If the man be dead, shee is deliuered from the law of the man:* Hence the lawfulnesse of second marriage is prooued: for if the woman be free when the man is dead, and so likewise the man, then is it lawfull for them to marrie againe: for now they are, as though they neuer had been bound: *Hierome* then herein was deceiued, who seemeth to speake hardly of second mariages, though in words he will not condemne them: for he saith, *That a woman marrying after the first marriage, doth not differ much from an harlot: lib. 1. contr. Iouinian.* and they which are twice married he compareth to the vncleane beasts in Noahs arke: But *Hierome* is to be pardoned this ouersight, who too much extolling virginitie, which hee confesseth he had lost himselfe, *ad Eustoch.* was caried away in heate and passion so to write of second mariages.

2. The Romanists, though they dare not condemne second marriages simply, yet in that they denied such to be admitted to orders, as haue been twice married, they shew what base conceit they haue thereof: *Pererius* to helpe this matter, saith that S. Paul would, a Bishop to be the husband of one wife, not because he condemned second marriages, *sed quod id maximè deceat dignitatem & sacramentum Episcopi, &c.* but because it best became the dignity and sacrament Episcopall, to be the husband of one wife, as Christ is the spouse of one Church, &c. *disput. 1. num. 2.*

Contra. 1. S. Paul meaneth such, as had but one wife at one time, not one after an other: for there were many in those daies, which were newly conuerted from Iudaisme, that had more then one wife at once, for among the Iewes it was tolerated: and euen by their owne decrees, he was counted infamous, *qui duas simul vxores habet*, which had two wiues at once: *decret. Gregor. lib. 1. tit. 21. c. 4.* not he which had two one after another: see further elsewhere, *Synops. Cent. 1. err. 78.* 2. A dignity Episcopall we acknowledge, but no Sacrament: for Christ instituted onely two, baptisme and the Eucharist, which answer vnto the two principall Sacraments of the old Testament, Circumcision and the Paschal lambe. 3. If it be decent for a Bishop to be the husband of one wife, as Christ is of one Church: why will they not then allow them to haue any wife at all. 4. Christ indeede is the husband but of one Church at one time; yet the Church of the old Testament, and the Church of the new did one succeede an other: so then this resemblance may hold very well, if likewise a Bishop be the husband of one wife after an other.

Controu. 3. *Whether the marriage bond be indissoluable before the one partie be dead.*

1. *Pererius* would proue the negatiue, that marrying cannot be dissolued, *quoad vinculum*, in respect of the bond, if it be lawfully contracted, but only, *quoad torum*, in respect of their bedding, and conuersing together, no not for fornication: but after death, by this place of the Apostle, v. 3. *If while she liueth, she take an other man, she shall be called an adulteresse*: the Apostles words are generall, that till death part them, neither of them is free.

Contra. 1. The Apostle speaketh of marriage, as it was instituted of God, which by Gods ordinance was to continue as long as life lasteth: for God appointed in the beginning that the man should cleaue vnto his wife: here then the Apostle had no cause to speake of the cases wherein diuorce is admitted, either ciuilly, as the law of Moses permitted the men to giue a bill of diuorce to the women: or by Christian libertie or immunitie, as in the case of fornication, or desertion: for when there happeneth any other separation of mariage then by death, it falleth not out, *nisi per vitium*, but by the fault of the one, as *Chrysostome* hath obserueth: for the Iewes were permitted to giue their wiues a bill of diuorce for the hardnes of their heart, as our Sauiour saith, Matth. 19. and either their wiues were in fault, for the which cause they dismissed them, or they were in fault, in seeking to be rid of their wiues: likewise in diuorce vpon fornication, the partie diuorced was in fault, but in the case of desertion, the partie forsaking was in fault: so none of these separations was without the fault of the partie: but the Apostle speaketh of the institution of marriage, according to Gods ordinance, as it is sound and entire without any such impediment, or let comming between: in which sense it is not dissolued but by death.

2. *Erasmus* further answereth, that the Apostle onely taketh his similitude from marriage: and in a similitude, it is not necessarie, that euery thing should agree, neither is it to be pressed in euery point.

3. But

3. But that in two cases the mariage bond may be dissolued, beside death, by the fault of either partie delinquent, namely for fornication, and vpon wilfull desertion, it is euident: the first by the words of our Sauiour, Matth.19.9. *Whosoeuer shall put away his wife, vnles it be for whoredome, and marrie another, &c. committeth adulterie:* the other by that place of the Apostle, 1. Cor.7.15. *if the vnbeleeuing depart, let him depart, a brother or sister is not in subiection in such things: Pareus, dub.* 1. See further elsewhere, *Synops. p.685.687.*

Controv. 4. *That the disparitie of profession is no cause of the dissolution of marriage.*

v. 4. *If the man be dead: Gorrhan* here putteth in a distinction of ciuill death, which is by profession, *ante carnalem copulam*, before carnall knowledge, or naturall, which is by death properly: for it is the common opinion of that side, that the man or woman hauing contracted matrimonie, may either of them forsake the other, before the consummation of marriage, to take vpon them the profession of single life. The Romanists also haue another opinion, that marriage contracted in the time of infidelity before baptisme, is dissolued, and made void, if either of the parties afterward be conuerted to the Christian faith. *Bellar. de matrimon. c.12.*

But these two exceptions for the disparitie of religion, or profession, to dissolue marrimonie, are contrarie to the rule of our Sauiour, Matth.19.9. who alloweth no marriage to be dissolued, but for fornication: and Saint Paul directly prescribeth, that the woman should not forsake her vnbeleeuing husband, if he be content to dwell with her, 1. Cor.7.13. See further hereof, *Synops. Centur.3. cr.82.cr.95.*

Controv. 5. *Whether the bill of diuorce, permitted to the Iewes, did lawfully dissolue matrimonie vnder the law.*

This question ariseth by reason of the Apostles generall words here, that if the woman take another man, as long as the first liueth, she is called an adulterer: hence then this doubt is mooued, what was to be thought of the men, which dismissed their wiues vnder the law, and married others, and the woman likewise so dismissed married againe, whether it were adulterie in them.

1. Some are of opinion, that by the bill of diuorcement giuen, the verie bond of matrimonie was dissolued, and that then it was lawfull for either party to marry againe: as *Scotus, Durandus, Polydanus* in 4. *Sententiar. distinct. 33. Caietanus* in 24. *Deuter. Abulens.* in c.19. *Matth. qu.49.* and *Burgens.* against *Lyranus*, in 24. *Deuter.* But the words of our Sauiour Christ make against them, who saith, that Moses permitted them so to doe for the hardnes of their heart, Matth.19.8. it was therefore tolerated onely, and suffered because of their infirmity, it was not made lawfull: and our Sauiour Christ addeth, *from the beginning it was not so:* this their instance then of distinguishing their wiues, was a departing from the first institution.

2. Wherefore their opinion is more sound, which thinke, that although because of the hardnes of their heart, to auoid a greater mischeefe, namely *vxoricidium*, the murthering of their wiues, they were permitted to send them away; yet the marriage was not in truth dissolued: they married againe, *sine pœna legali*, without any legall punishment, but yet *non sine peccato*, not without sinne: Thus *Pererius*; shewing the same to be the opinion of *Thomas, Bonauenture, Lyranus*, with others, and before them *Augustine, lib.19. cont. Faustum. c.26.* and *Hierome* in c.2. *Malach.* And further *Augustine* sheweth, that Moses intendment, in graunting a dismission of the wife vpon a bill of diuorcement, was to haue them reconciled: that whereas onely the Scribes were to write the bills of diuorcement of purpose, *hanc interposuit moram*, he put in this caution, to delay the matter, that while the man went vnto the Scribe, while his bill was in writing, his mind might be altred, especially by the perswasion of the Scribe, who in his discretion was not to write any such bill, if reconciliation might otherwise be had.

So then of this libertie of the Iewes, the like iudgement is to be giuen as of the polygamie or marriage of many wiues, that neither was void of infirmitie, which God did beare with in those times: but neither was euer simply lawfull, the first institution being violated.

Controv. 5. *Against the workes of propitiation.*

v. 4. *That we should bring forth fruit vnto God, &c.* This place is well vrged by *Pet. Martyr* against the preparatory works vnto iustification, which the Romanists affirme

may be done by men yet vnregenerate, and not yet called: Here the Apostle euidently sheweth, that they which bring forth fruit vnto God, must first be *an others*, that is, married vnto Christ: they cannot doe any thing that good is without him, as our Blessed Saviour himselfe saith, *Without me ye can doe nothing*, Ioh. 15.5.

Controv. 6. *Against the heretikes which condemned the law.*

v. 5. *The motions of sinnes, which were by the lawe:* By these and such like places the *Marcionites, Valentinians, Manichees*, tooke occasion to condemne the law as euill, because thereby sinne was encreased: But *Augustine* answereth, *de verbis Apostoli serm.* 4. that they doe *imponere Christianis non simplicibus, sed negligentibus, &c.* deceiue Christians not so much simple, as negligent, for it is no hard matter saith he to refell their blasphemies by that which the Apostle writeth afterward in this chapter: for v. 12. he saith, *the law is holy, and the commandements iust and holy, iust and good*: and in that the motions of sinne are said to be by the lawe, *id ex eo fit, quia in carne sumus*, it commeth of this, because we are in the flesh, *Mar.* the law then tooke occasion by the weakenes of our flesh, and so the euill motions did rise vp in vs.

Controv. 7. *That we are freed by grace from the strict and rigorous obseruation of the lawe.*

Pererius disput. 6. misliketh these assertions of *M. Caluin*, and taketh vpon him to confute him: *diligenter meminerimus, &c.* let vs diligently remember that this is not a solution from that righteousnes, which is taught in the law, *sed à rigida exactione, & ab ea quæ inde sequitur, maledictione*, but from the strict and rigorous exacting of keeping the law, and the malediction and curse which followeth thereupon: And he heapeth vp diuers place of scripture to shew, that the obedience of the law is now exacted of vs, as Rom. 2. *Not the hearers of the law, but the doers shall be iustified.* Rom. 3.31. *Doe we destroy the law by faith? God forbid, yea, we establish the law, Perer. disput.* 6.

Contra. 1. *Pererius* in confuting their opinion, that hold we are freed from the obedience of the law, fighteth with his owne shadow: and *Caluin*, whom he refelleth as he is by him misleadged, saith in expresse words that we are not freed from the righteousnes of the lawe to keep it: And therefore he setteth downe his opinion falsly: as though he or any other Protestant should affirme, *Christianos esse à legis obseruatione liberatos*, that Christians are freed from the obseruation of the law, as he putteth the case.

2. But their opinion, that Christians are bound to keep the law, and are enabled to keep it by grace, and in keeping thereof are iustified, is contrarie to the doctrine of the Apostle, that we are iustified by faith without the works of the law, Rom. 3.28.

3. It is then a most true assertion, that we are freed from the righteous and strict obseruation of the law, which was required of the Iewes, to be iustified by the keeping of it, and from the curse which followeth vpon the not keeping of the law: for it is written, *Cursed is euerie one, that continueth not in all things which are written in the booke of the lawe*: from which curse Christ hath deliuered vs, beeing made a curse for vs, as the Apostle sheweth, Galat. 3. 10. 13. See further *Synops. Centur. 4. err. 60.*

Controv. 8. *That concupiscence though it haue no deliberate consent of the will, is sinne, and forbidden by the commandement.*

The contrary is mentioned by the Romanists, *motus concupiscentiæ ad res illicitas, &c.* the motions of the concupiscence to vnlawfull things, whereby man is stirred vp to desire any thing against the law of God, vnles the will and consent be thereunto, not to be sinne, *Pererius disput.* 8. with the rest of that ranke: their reasons are these.

1. *Argum.* That which is naturall in man, *non potest rationem habere mali*, cannot be counted euill: but concupiscence is naturall, and was in man before his fall: and if any man should be now created of God in pure naturalls without originall sinne, he should feele the motions of concupiscence, not to be obedient vnto reason, *Pererius: Stapleton* addeth *antidot. p.* 360. that the Scripture seemeth to command some concupiscence: as the Apostle saith, *he that desireth the office of a Bishop, he desireth a good worke*, 1. Tim. 3.1.

Contra. 1. As concupiscence is a naturall facultie, it is neither sinne nor forbidden, if the concupiscence be of things lawfull, as of meate or drinke, and in due manner not to couet them much, and to a good ende, to couet them to the glorie of God, and our owne, and

our neighbours good: but the concupiscence as it is tainted and corrupted with originall sinne, is euill and forbidden by the commandement. 2. This concupiscence in the vnregenerate is continually euill, in the regenerate there may be a concupiscence of lawfull and indifferent things, as either of those things, which are proper and peculiar to a man, as the desire of a man to his wife, or of things which are common and appropriate to no man, as to desire an office: but yet euen the concupiscence in such things, though it be lawfull, yet it is not without some fault euen in the regenerate, by reason of the corruption of their nature; onely the concupiscence and desire of spirituall things, is simply lawfull, but such concupiscence is without the compasse of the commandement, *Thou shalt not couet.*

2. *Argum. Involuntaria non sunt peccata, &c.* that which is involuntarie is not sinne, but such motions of concupiscence, which haue not the consent of the will are involuntarie: *Perer. Stapleton, ibid.*

Contra. 1. The proposition is not generally true, for not the will of man, but the law of God is the rule of good and euill: and originall sinne in infants is not voluntarie, but it is propagated by a necessitie of nature corrupted by the fall of Adam: and the Apostle saith, Gal. 5. 15. *Yee cannot doe those things, which ye would.* 2. The sinnes, which at first are voluntarie, afterward become necessarie, as he that hath gotten an habit of intemperancie, can hardly refraine, though he would: so that it is true which *Aristotle* saith, *lib. 3. Ethicor. c. 5. nemo volens malus, nec invitus fœlix*, no man is euill with his will, nor happy against his will. So that it sufficeth that sinne was once voluntarie, though it afterward became necessarie; as originall sinne with the motions of concupiscence, that doe proceed from it, though now it bee necessarie and cannot be auoided, yet in Adam it was voluntarie, by whose willing transgression, a necessitie of sinning is transmitted to his posteritie.

3. *Argum.* Whatsoeuer is truely and properly sinne is taken away in baptisme, both originall sinne, and the corrupt motions springing from thence: therfore such motions in the baptized are not sinne.

Contra. 1. As originall sinne is taken away in baptisme, so all other sinnes are: for baptisme serueth for the remission of all sinnes, Act. 2. 38. If then sinnes are wholly remooued in baptisme, it would follow, that they which are baptized haue no sinnes at all. 2. Wherfore in baptisme, *reatus tollitur*, the guilt of sinne is taken away, yet sinne it selfe remaineth: but it is not imputed: neither doth sinne remaine in the full strength, but the power thereof is subdued, and the kingdome of sinne in the regenerate vanquished, but yet there remaine some reliques of sinne still, as long as we are in this flesh: and this daily experience sheweth, how they which are regenerate are not altogether freed from the inhabitation, and in-dwelling of sinne, though it raigne not in them. 3. And whereas *Pererius* obiecteth *Augustine*, who confuting that slander of the Pelagians, who affirmed that the Catholiks should hold, *baptismum non auferre, sed radere peccata*, that baptisme doth not take away sinne, but as it were shaue it, because concupiscence remaineth, the roote of sinne; denieth that the Catholikes teach any such thing, but that baptisme doth indeed *auferre crimina*, take away sinnes: *lib. 3. contr. 2. Epist. Pelag.* *Augustine* must be vnderstood to speake of the guilt of concupiscence, which is remooued in baptisme: as he saith, *lib. 6. c. 8. contr. Iulian. quamuis eius reatus, qui fuerat generatione contractus, sit regeneratione translatus*, though the guilt thereof, contracted in the generation, be transacted and done away in regeneration, yet it remaineth still, *in homine secum confligente*, in man hauing a conflict with himselfe, &c.

4. *Argum.* The law commaundeth not things impossible, which cannot be auoided, but these first motions of concupiscence, no man can shoone or auoide: *Augustine* saith, *nec impossibile Deus hominis imperare potuit, quia iustus, &c.* neither could God commaund any impossible thing to man, because he is iust, *nec damnaturus est hominem pro eo, &c.* neither will he condemne a man for that, which he that is godly can not auoid: *serm. 61. de tempor. Perer. ibid.*

Contra. 1. The law simply is not impossible to man, considered as he was at the first created of God: in that it is now impossible, it is by reason of the weakne and frailtie of mans flesh, Rom. 8. 3. which imbecility of nature came in, by mans voluntary transgression. 2. The Lawe though impossible to be kept by a naturall man, was giuen vnto other ends, then that he should, or could perfitly keep it, and in keeping thereof be iustified: but it was giuen as a schoolemaster to bring vs vnto Christ, Gal. 3. 19. that finding themselues weake, they might seeke to be cloathed with the righteousnesse of Christ. 3. *Augustine*

speaketh of a possibilitie by grace, not in nature, *Nemo quantum possumus melius novit, quam qui ipsum posse donavit*, no man can better tell, what we can doe, then he which gaue vs power, &c. which *Augustine* affirmeth, not as though any man had power by grace to keep all which is commanded, but onely to shewe against the *Manichees*, *hominem posse vitare peccata*, that a man by grace may decline (some) sinnes, which they denied.

5. *Argum.* S. Iames saith, c. 1.16. *When lust hath conceiued it bringeth forth sinne, and when sinne is perfected, it bringeth forth death:* hence it followeth, that either concupiscence is not sinne, it onely bringeth forth sinne; or if it be, it is no mortall sinne: for sinne onely when it is perfected bringeth forth death.

Contra. 1. It followeth not concupiscence bringeth forth sinne, therefore it is no sinne; it followeth, that it is not that sinne, which it begetteth or bringeth forth, but yet one sinne may beget another: this is like, as if a man should thus reason: a man begetteth a man, therefore he is not a man: he is not indeed that man which he begetteth, yet a man therefore because he begetteth a man; and so one sinne may bring forth an other. 2. Neither doth it follow, sinne which is perfited bringeth forth death: *Ergo*, sinne not perfited bringeth forth death: which is as if one should thus reason; the father begetteth a mortall man, therefore the grandfather doth not: sinne perfected is said to bring forth death as the neereſt cause; but yet sinne not perfected or produced, as the remote cause also bringeth forth death: for otherwise neither originall sinne, nor yet the second motions of concupiscence, which haue the consent of the will, should be worthy of death, before they doe breake foorth into act. Now our contrarie arguments, that euen concupiscence it selfe without the consent of the will, either of things vnlawfull, or of things lawfull vnlawfully is sinne, are these, and such like as follow.

Argum. 1. *Whatsoeuer is forbidden by the law is sinne:* for sinne is defined to bee the transgression of the law, 1. Ioh. 3.4. but the very first motions of concupiscence are forbidden by the lawe, and are a transgression thereof: *Ergo.* So *Augustine*, *multum boni facit, &c.* he performeth a great good, that doth as it is written, Thou shalt not goe after thy desires, Eccl. 18. *sed non perfectum bonum facit, &c.* but he doth not that which is perfectly good, who fulfilleth not that which is written, *Thou shalt not lust, &c. lib. de mixt. & concupiscent. cap.* 23. *&c.* 29.

Answ. Pererius answeareth, 1. That the motions of concupiscence having not the consent of the will, are not forbidden by the commandement. 2. And S. *Augustine* meaneth not that the precept, *Thou shalt not lust*, cannot be fulfilled here, so farre as it bindeth a man, but as it excludeth concupiscence altogether: which cannot be till the next life, *disputat.* 9. *numer.* 50.

Contra. 1. The Apostle meaneth the verie lusts and vnlawfull desire of the heart, without consent of the will, as he saith, v. 15. *What I hate, that doe I:* his concupiscence tempted him euen against his will: and whereas he saith, he had not knowne lust without the law, he meaneth the very first motions: for the second motions, which haue the will concurring, as enuie, hatred, and such like, many of the heathen, which knew not the lawe condemned by the light of nature as euill. 2. It is true, that to be without concupiscence, is not incident to this life: yet it is a breach of the commandement: for the precept so farre bindeth, as it is commanded: if then we be commanded, not to couet at all, and yet we doe couet, wee are bound to keepe it, and in not keeping of it we sinne. 3. Further, if the last commandement as not of coueting a mans wife, restraine not the very first rising desires, it should not differ from the 7. precept, which restraineth the lusts of the heart, that haue the will consenting: *Matth.* 5.28.

Argum. 2. That which hindereth vs from doing our dutie vnto God, in louing him with all our heart and strength, and in obeying of his will, is sinne: but this doth concupiscence: for it hindered the Apostle, v. 19. *I doe not that good thing which I would.*

Ans. Pererius answereth, that concupiscence doth not hinder vs from louing of God, and doing of his will, so far as we are bound in this life: for God may be loued with all the heart two waies: one is *modus perfectionis*, the way of perfection, which is when the heart actually loueth nothing but God, and thus God shall be loued onely in heauen: the other way is, so farre as it bindeth a man in this life, when the heart is habitually inclined vnto God, so that it admit nothing against it: as this kind of loue is not hindered, as hee saith by the first motions of concupiscence: to the same purpose he alleadgeth *Thomas*, that a precept is two

wayes

wayes fulfilled: the one is perfectly, *quando perueniturad finem*, when wee attaine vnto the ende intended by him which giueth the precept: the other imperfectly, *cum non recedituralordine ad finem*, when we depart not from the way which leadeth to the ende: as when the captaine biddeth his souldiers fight to obtaine the victorie: he which fighteth and hath the victorie, perfectly fulfilleth his will, he also which fighteth and doth his best, doth his will also, though he get not the victorie: the first kind of fulfilling the precept shall be *in patria*, in our countrey, the other is *in via*, in the way.

Contra. 1. We grant, that there shall be a greater perfection of obedience in the next life, then can be attained vnto here, but euen that perfect obedience is propounded vnto vs here, and required of vs, Matth. 5. 48. *Ye shall be perfect as your heauenly Father is perfect:* whereupon *Augustine, cur non præciperetur in hac vita ista perfectio, &c.* why should not this perfection be commanded euen in this life, though no man can attaine vnto it here, *non enim recte curritur, &c.* for we cannot runne right, if it be vnknowne whether we should runne, &c. *de spirit. & liter. c. vltim.* And seeing Christs righteousnesse, and obedience of the lawe, was most perfect, and he came to performe that which was required of vs: it followeth, that God in the strict rule of his iustice required of vs perfect obedience, which not to performe, is sinne. 2. If God doe command the ende as our perfection, then he which commeth short, and faileth of the ende, fulfilleth not the commandement: as if the souldier bee commanded not to giue ouer, till he haue the victorie, breaketh his generalls charge, if he get not the superioritie of the enemie. And he which misseth of the ende, must needs also *recedere ab ordine ad finem*, faile in the meanes to the ende: for otherwise, he might atcheiue the end. 3. And that concupiscence hindreth our obedience euen in this life, the Apostle sheweth, v. 19. *I do not the good thing which I would.*

3. *Argum.* The Apostle directly calleth euen concupiscence, wherewith hee is vnwilling, sinne, v. 20. *If I do that I would not, it is no more I that doe it, but the sinne that dwelleth in me Ergo*, it is sinne.

Answ. Pererius answereth, that it is called sinne, either because it is *effectus peccati*, the effect of sinne, as the writing is called the hand, because it was written with the hand: or because it bringeth foorth sinne, as *frigus*, cold, is called *pigrum*, slothfull, because it maketh one so.

Contra. 1. But that is properly and truely sinne, which causeth death, for death came in by sinne: as the Apostle saith of concupiscence, that it slew him, and was vnto him the cause of death, v. 10, 11. 2. S. *Augustine* also confesseth, that concupiscence is not onely *pœna peccati*, the punishment of sinne, and *causa peccati*, the cause of sinne, *sed ipsum peccatum*, but sinne it selfe.

Pererius answereth that *Augustine* vnderstandeth not *peccatum morale*, a morall sinne, but *vitium naturæ corruptæ*, a fault or vice of our corrupt nature, as the vices in the bodie, as blindnes or deafenes, are called *peccata, seu errata naturæ*, the faults or errors of nature, because they are against the integritie and perfection of the nature of the bodie: so the rebelling of the carnall concupiscence against the law of reason, is against the integritie and perfection of the soule, and so an error of nature.

Contra. 1. We grant, that there are naturall faults both in the soule, as forgetfulnes, ignorance, dulnesse of vnderstanding; in the bodie, weakenes, infirmitie, blindnesse, and such like, which are the fruits and effects of sinne, but not sinne themselues: but concupiscence is one of that kind: for all these infirmities are effects and passions: but the concupiscence rebelling against the minde, is actiue and working: and *Augustine* himselfe giueth a reason, why he calleth it sinne, *quia inest illi inobedientia contra dominatum mentis, because there is in it disobedience against the law of the minde*, gouerned by grace: so that it disobeyeth not onely the law of the minde, but resisteth the motions of the spirit; now all disobedience to the wil of God is sinne. 2. And that it is not naturall, but a morall and spirituall sinne, appeareth by the effects, because it causeth the spirituall death of the soule.

Argum. 4. Vnlesse the precept, *Thou shalt not lust*, did prohibite the very first motions, that haue not the consent of the will, then should there bee no difference betweene this and the other precepts, which doe condemne also *ipsos pravos affectus*, the euill affections, as of wrath, enuie, in the sixt, of lust and carnall desire, to the which the will is inclined, in the seuenth: so then this commandement, *ipsos appetitus, quibus titillamur*, doth condemne the very appetite, which tickleth vs, though it haue not our consent: *Calvin. Pererius* answereth,

that

that the other commandements onely prohibite, *ipsos externos actus*, the externall acts of stealing, committing adulterie, and such like: *numer.* 58.

Contr. 1. Our Blessed Saviour confuteth him, who Matth. 5. sheweth how in the former commandements the verie affections and purposes are restrained, as of anger in the first, *Thou shalt not kill:* of lusting after a woman in the heart, in the seaventh, *Thou shalt not commit adulterie.* 2. Yea *Pererius* confuteth himselfe, confessing afterward, *numer.* 60. *praecepta illa legalibus, non solum externa peccata, &c.* in those legall precepts, not the externall workes of sinne onely to be prohibited, but the very inward concupiscence: But we haue staied somewhat too long in this controversie.

Controv. 9. *That the commandement, Thou shalt not lust, is but one.*

1. The Romane catechisme, which the Romanists generally follow, diuide the last commandement into two, the first forbidding the coueting of things of pleasure, as the neighbours wife; the other things of profit, as our neighbours house and goods: and they make the two first commandements, *Thou shalt haue no other Gods, &c.* and *Thou shalt make to thy selfe a grauen image, &c.* but one.

2. *Contra.* 1. The Apostle calleth it ἐντολὴ, a commandement, in the singular number, not commandements. 2. If they were two commandements, it should not be knowne, in what order they should be set, which before the other: for Exod. 20. it is first said, *Thou shalt not couet thy neighbours house*, but Deuter. 5. 21. *Thou shalt not couet thy neighbours wife*, is put in the first place. 3. Beside, if euery particular act of coueting should make a diverse commandement, the number of them should be infinite: *Parens.*

3. *Pet. Martyr* herein concurreth, that the precept, *Thou shalt not lust*, is but one, but he hath here a singular opinion by himselfe: that the two first commandements, *Thou shalt haue no other Gods, &c.* and, *Thou shalt not make to thy selfe, &c.* are but one: and the first commandement he would haue that to be, which is set as a preface before the rest, *I am the Lord thy God, which brought, &c.* for here it is enacted, that the Lord only is the true God; and in this first commandement, the Gospel is offered vnto vs: for in that mention is made of their deliverance out of Egypt; there the promise concerning Christ is contained: But this is onely a priuate opinion, and a singular conceit of so learned a man, by himselfe: which may bee thus reasoned against; 1. All the commaundements are propounded *imperatiuely*, thou shalt not doe this, or thou shalt not doe that: but those words are vttered *enunciatiue*, they are propounded onely, not spoken by way of commanding. 2. And if he will haue the temporall deliverance out of Egypt, to containe a promise of Christ, it is so much the rather no part of the morall commandements: for the law and faith are opposite, one containeth not nor includeth an other: as the Apostle saith, *the law is not of faith*, Gal. 3. 12. no more is faith of the law.

Controv. 10. *Against free will.*

v. 19. *The euill, that I would not, that doe I.* The Rhemists note here, that this maketh nothing against free will, but plainly prooueth it, because to consent or not consent is alwaies free, though the operation may be hindered by some externall force.

Contra. 1. The will of the vnregenerate is free from coaction, and corruption, but not from a necessitie alwaies of willing that is euill. 2. And in the regenerate, of which sinne the Apostle speaketh in his owne person, the will is reformed by grace, to will that which is good: as our Saviour saith, Ioh. 8. 33. *If the Sonne make you free, then you are free indeede*: this place then euidently maketh against the naturall strength of free will vnto that which is good.

6. Morall obseruations.

1. Observ. *Euery one must descend into himselfe.*

v. 7. *I knew not sinne, but by the law:* As Paul here giueth instance in himselfe, and examineth his sinnes by the law; so euery one is taught by his example to enter into himselfe, and call his life and acts to account: as Dauid saith, Psal. 32. 5. *I acknowledged my sinne vnto thee, &c.*

2. Observ. *Against phanaticall spirits, that excuse sinne.*

v. 17. *It is no more I, that doe it:* men that are giuen ouer to all carnall lusts, must not thinke to excuse themselues thus, that it is sinne, that doth it, and not themselues: for they must

muſt alſo ſay with the Apoſtle, v.16. *I doe that which I would not:* they cannot then apply this to themſelues, *qui non pugnant*, which doe not fight or ſtriue againſt ſinne.

3. Obſerv. *Of delighting in the law of God.*

v.22. *I delight, &c.* Hypocrites may ſeeme to conforme themſelues often to the obedience of the lawe, as *Herod*, that a while heard Iohn gladly, but it is not in loue, or with delight, which is onely in them that are regenerate: as the Prophet Dauid ſaith, That the lawe of God was ſweeter vnto him, then the honie or honie combe, Pſal.119.

Obſerv. 4. *Of the fight and combate betweene the ſpirit and the fleſh.*

v.23. *I ſee an other lawe, &c.* Onely the righteous doe feele this ſtriſe in themſelues, the ſpirit drawing them one way, and the fleſh an other: as the Apoſtle here ſheweth in himſelfe, and ſo, as *Gregorie* ſaith, *ſit certo moderamine, &c.* this is done in ſuch moderation, that the Saints while they are in ſpirit carried one way, and hindered by the fleſh, *nec deſperationis lapſum, nec elationis incurrunt*, they neither fall into deſpaire, nor yet are lifted vp in minde: the like combate betweene the ſpirit and fleſh we may finde to haue been in Dauid, Pſal.73. 2.39. in Elias, 1.King.19.4. in Ieremie, c.20.7. the like temptations *Hierome* felt in himſelfe, *Pallebant ora ieiunijs, & mens deſiderijs ardebat in frigido corpore*, my face was pale with faſting, and yet my mind burned with deſire euen in a chill bodie, *Epiſt.22.* this is much to the comfort of Gods children, not to deſpaire when they are likewiſe tempted.

CHAP. VIII.

1. *The text with the diuerſe readings.*

1 Now then there is no condemnation to them which *are* in Chriſt Ieſus, which walke (*walking, Gr.*) not after the fleſh, but after the ſpirit: (*which walke not after the fleſh, L. S. &c.*)

2 For the law of the ſpirit of life, *which is* in Chriſt Ieſus, hath freed me (*thee, S.*) from the law of ſinne, and of death.

3 For (*that which was impoſſible to the law, in as much as it was weake becauſe of the fleſh*) God ſending his owne Sonne in the ſimilitude of ſinnefull fleſh (*fleſh of ſinne, Gr. in a forme like vnto fleſh ſubiect to ſinne, Be. this is the ſenſe, but not the meaning of the words*) and for ſinne, (*not, of ſinne, L. V. the word is περὶ, for*) condemned ſinne in the fleſh: (*in his fleſh, S. al.*)

4 That the righteouſnes (*the iuſtification, L.T.S. the right, Be. the word is δικαίωμα.*) of the law might be fulfilled in vs, which walke not after the fleſh, but after the ſpirit.

5 For they which are after the fleſh, (*which are in the fleſh, S. which are carnall, V. B.*) do ſauour the things of the fleſh, *Be.G.* (*doe thinke the things of the fleſh, S. are carnally minded, B. φρονοῦσιν, Gr.*) but they that are after the ſpirit, the things of the ſpirit.

6 For the wiſdome of the fleſh is death: but the wiſedome of the Spirit, is life, and peace,

7 Becauſe the wiſdome of the fleſh (*the affection of the fleſh, V. the fleſhly mind, B. the vnderſtanding of the fleſh, S.*) is enmitie againſt God: for it is not ſubiect to the law of God, neither in deed can be.

8 So then, they that are in the fleſh, cannot pleaſe God.

9 Now ye are not in the fleſh, but in the Spirit, ſeeing the Spirit of God (*not, if ſo be the ſpirit of God, L.S.B. the word ἐπεί, is taken for ἐπειδήπερ, for as much as* 2.Theſſ.1.6.) dwelleth in you: but if any haue not Spirit of Chriſt, the ſame is not his.

10 And if Chriſt be in you, the bodie is dead, becauſe of ſinne: but the Spirit is life, becauſe of righteouſneſſe. (*for righteouſneſſe ſake, B. G.*)

11 But if the Spirit of him that raiſed vp Ieſus from the dead, dwell in you, he that raiſed Chriſt from the dead, ſhall alſo quicken your mortall bodies, by his Spirit (*becauſe of his Spirit, V.L.S.B. but the preposition διὰ, put to a genetive caſe, rather ſignifieth, by*) that dwelleth in you.

12 Therefore brethren, we are debters, not to the fleſh, to liue after the fleſh:

13 For if ye liue after the fleſh, ye ſhall die: but if ye mortifie the deeds of the body (*fleſh, L.*) by the Spirit, ye ſhall liue.

14 For as many as are lead (*driuen, V. ἄγονται,*) by the Spirit, they are the ſonnes of God.

15 For

15 For ye haue not receiued the ſpirit of bondage againe vnto feare: but ye haue receiued the ſpirit of adoption (*of Sonnes, S. of the Sonnes of God, L. add.*) whereby (*wherein, L.*) we cry, Abba, Father.

16 The ſame ſpirit beareth witneſſe with our ſpirit that we are the ſonnes of God.

17 If *we be* ſonnes (*children, G.*) *we are* alſo heires, euen the heires of God, and ioynt heires (*heires annexed, G. partakers of the inheritance of, S. coheires, Be. V.*) with Chriſt, if ſo be we ſuffer together *with him*, that we may be alſo glorified together, *with him*.

18 For I count that the afflictions of this preſent time, are not anſwerable (*or meete, V. Be. S. worthie, L. B. G. but the word ἄξια, (worthy) being conſtrued with the preposition πρὸς, is rather taken in the firſt ſenſe,*) to the glorie which ſhall be reuealed vnto vs.

19 For the earneſt expectation (*B. feruent deſire, G. expecting with lifting vp the head, Be. ſtedfaſtneſſe of the eyes, S. as the word ἀποκαραδοκία ſignifieth,*) of the creature (*the creature world, Be.*) waiteth, when the ſonnes of God ſhould be reuealed.

20 Becauſe the creature (*the creatted world, Be.*) is ſubiect to vanitie, not of it owne will, but by reaſon of him, which hath made it ſubiect (*ſubdued it vnder hope, G. B. but theſe words (vnder hope,) are better referred to the next verſ. B. S.*)

21 Vnder hope that the creature alſo ſhall be deliuered, from the bondage of corruption into the glorious libertie of the ſonnes of God.

22 For we know, that euery creature (*the world created, Be. all the creatures, S. πᾶσα κτίσις.*) groaneth together (*or ſigheth*) and trauelleth in paine, together with vs, vnto this preſent.

23 And not onely *the creature*, but we alſo, which haue the firſt fruits of the ſpirit, euen we doe ſigh, (*groane, L. mourne, B.*) in our ſelues, waiting for the adoption, (*of the ſonnes of God, L. ad.*) *euen* the redemption of the bodie.

24 For we are ſaued by hope: but hope, that is ſeene, is not hope: for that which one ſeeth, why (*not how, G. B.* πῶς) ſhould he hope for?

25 But if we hope for that we ſee not, we doe with patience abide it, (*expect it, Be.*)

26 Likewiſe the ſpirit alſo helpeth our infirmities: for this, what we ſhould pray for, as we ought, we know not: but the ſpirit it ſelfe maketh interceſſion (*maketh requeſt, L. G.*) with ſighes, (*groanes, B. S. V.*) which cannot be expreſſed.

27 But he that ſearcheth the hearts, knoweth what is the meaning (*ſenſe, Be. vnderſtanding, S. deſire, L. affection, V.* φρόνημα, *ſenſe, meaning.*) of the ſpirit, for he maketh interceſſion for the Saints, according to God, (that is, *according to his will, S. G. according to his pleaſure, B.*)

28 Alſo we know that to thoſe which loue God, all things worke together (*God helpeth them in euery thing, S. ad.*) for the beſt, (*vnto good, Gr.*) euen vnto them which are called of *his* purpoſe (*predeſtinate to be called, S. called to be (Saints, ad.) of his purpoſe, L.*)

29 For thoſe whom he knew before, he alſo predeſtinate to be like faſhioned (*or conformable*) to the image of his Sonne, that he might be the firſt borne among many brethren.

30 Moreouer whom he predeſtinate, them alſo he called, and whom he called, them alſo he iuſtified, and whom he iuſtified, them alſo he glorified.

31 What ſhall we ſay then to theſe things? if God be for vs (*on our ſide, B. G.*) who can be againſt vs?

32 Who ſpared not his owne Sonne, but gaue him vp for vs all; how ſhall hee not alſo with him giue vs all things?

33 Who ſhall lay any thing to the charge of Gods choſen? (*or put in any accuſation againſt, Be. of Gods choſen,*) *it is* God that iuſtifieth.

34 Who is he that condemneth? (*who ſhall condemne, det. G.*) *it is* Chriſt, which is dead, or rather, which is riſen againe, who is at the right hand of God, and maketh interceſſion, *B. Be. L.* (*maketh requeſt, G.*) for vs.

35 Who ſhall ſeparate vs from the loue of Chriſt? ſhall tribulation, or anguiſh, or perſecution, or famine, or nakednes, or perill, or the ſword?

36 As it is written, For thy ſake are we killed all day long: we are counted as ſheepe for the ſlaughter.

37 Neuerthelеſſe in all theſe things, we are more then conquerours, (*we doe ouercome, L. S. V. B. but the compound word, ὑπερνικῶμεν, ſignifieth more, then ſimply to ouercome*) through him that loued vs.

38 For

38 For I am perſwaded (*am certaine. V. B.*) that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, (*nor ſtrength. ad. L.*)
39 Nor height, nor depth, nor any other creature ſhall be able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.

2. The Argument, Methode, and Parts.

In this Chapter the Apoſtle concluding the doctrine of iuſtification, remooueth and taketh away the impediments: 1. The reliques and remainder of ſinne in the ſonnes of God, doe not hinder their iuſtification, to v. 17. 2. Neither are their afflictions an impediment, which he exhorteth them by diuerſe reaſons patiently to ſuffer, to v. 31. 3. Then he concludeth with the certaintie of ſaluation in the elect, v. 31. to the end.

1. The firſt impediment, that the reliques of ſinne, which remaine in the ſeruants of Chriſt (whereof the Apoſtle gaue inſtance in himſelfe in the former Chapter) doe not hinder their ſaluation, he taketh away, but with a double limitation, if they be in Chriſt, and doe not walke after the fleſh: both which are propounded v. 1. and afterward amplified and handled more at large.

The firſt limitation he ſetteth forth, 1. By the fruits and effects of the ſpirit in the faithfull, in freeing them from ſinne, and ſo from death and condemnation, whereof he giueth inſtance in himſelfe, v. 2. from the end of Chriſts incarnation and death, which was to deſtroie ſinne, and fulfill righteouſneſſe, which the law could not doe, v. 3.

The other condition and limitation, that they muſt not walke after the fleſh, if they would haue Chriſt to profit them, 1. He prooueth by this argument, iuſtification and righteouſneſſe is not for them, that cannot pleaſe God, v. 8. the concluſion followeth, that righteouſneſſe and iuſtification is not appointed for ſuch, v. 4. the aſſumption he prooueth by ſhewing the contrarie effects of the fleſh and the ſpirit: as 1. they ſauour the things of the fleſh, v. 5. the wiſedome of the fleſh bringeth forth death, v. 1. it is enimitie againſt God, v. 7. but the ſpirit worketh the contrarie to all theſe. 2. Then followeth an application of this generall doctrine to the comfort of the Romanes, that they are not in the fleſh, 1. from the efficient, the ſpirit of God dwelleth in them, v. 9. 2. from the coniunction they haue with Chriſt: they are Chriſts, which he ſheweth by their preſent mortification, v. 10. and the hope of the reſurrection, v. 10. 3. Then he inferreth a vehement exhortation, that they ſhould not walke after the fleſh, v. 12. 1. from the effects, that would follow, *they ſhould die*, ſaforth by the contrarie, v. 14. which he prooueth by two effects, the externall is their inuocation of God, v. 15. the internall, the teſtimonie of the ſpirit, v. 16.

2. In the ſecond part he exhorteth vnto the patient bearing of affliction, by diuerſe arguments, 1. From the end, the partaking of glorie after our ſufferings, v. 17. 2. From the imparitie of our afflictions, and the reward, v. 18. 3. From the leſſe to the greater: the creature groaneth and trauaileth, and waiteth for deliuerance, v. 19. 20. 21. 22. much more we, v. 23. 4. From the nature of hope, which is not of things which are ſeene, v. 24. 25. 5. From the effects wrought by the ſpirit by occaſion of affliction, which is a praier with ſighes, which are not in vaine, the Lord heareth them, v. 26. 27. 6. From other effects, in generall they worke for the beſt, v. 28. in particular, they make vs comfortable vnto Chriſt, v. 29. which he ſheweth by the firſt cauſe, the purpoſe of God in the decree of predeſtination, which vocation, iuſtification, glorification follow, v. 30.

3. In the third part he ſheweth the immutable ſtate and condition of the elect: 1. From the power of God, v. 31. 2. From his beneficence, who together with Chriſt giueth all good things, v. 32. 3. From his mercie, iuſtifying vs in Chriſt from all our ſinnes, v. 33. 34. 4. From the effects of faith in Chriſt, which is victorie in all afflictions, v. 37. and therefore they cannot ſeparate vs from Chriſt, v. 35. 5. From the immutable loue of God in Chriſt, which is ſo ſure a bond, as nothing can breake it, as the Apoſtle ſheweth by a particular induction, v. 38. 39.

3. The questions and doubts discussed.

Quest. 1. *Who are said to be in Christ.*

v. 1. *There is no condemnation to those, &c.* *P. Martyr* here well obserueth the wisedome of the Apostle: who before speaking of humane infirmities, and of the force of sinne, in our members, gaue instance in himselfe: that no man, though neuer so holy should be thought to be freed altogether from sinne in this life: but now comming to set forth the priuiledge of those which are in Christ, he makes it not his own particular case, but inferreth a generall conclusion, that there is no condemnation, not onely to him, but not to any, that are in Christ Iesus. And here the argument well followeth from the particular to the generall: for like as that which is incident by nature to one man, is common to another: so the priuiledge of grace is common to all that are sanctified. 2. *To be in Christ*, *Tolet* interpreteth, to haue the grace of regeneration whereby we are deliuered from the seruitude of sinne; and so the *Syrian* interpreter, seemeth to thinke, who ioyneth the words thus together, *which walke not after the flesh in Christ*: but these are two diuers effects, to be graft into Christ, which is by faith, and not to walke after the flesh, which is the fruits of faith: *per fidem facti sumus vnum in Christo*, we are by faith made one with Christ: *Beza*, *in fiti per fidem*, graft in by faith. 3. Indeed vpon this coniunction with Christ followeth a materiall coniunction: that as we are made one flesh with him, so also one spirit: he is not onely partaker with vs of the same nature, but we doe receiue of his spirit: that like as the braunch doth receiue not only substance from the vine, but sap and life: as in matrimonie, there is a coniunction not only of bodies, but euen of affections: so is it betweene Christ, and his members: but this is onely the materiall coniunction, as *Pet. Martyr* calleth it: the formall coniunction is by faith.

Quest. 2. *What is meant by the law of the spirit of life.*

2. *The law of the spirit of life.* 1. *Chrysostome* by the law of the spirit vnderstandeth the holy spirit, whereby we are sanctified: and this difference he maketh betweene the law of Moses, and this law, that is said to be spirituall, because it was giuen by the spirit: but this is said to be the law of the spirit, *quia spiritum suppeditat*, because it supplieth the spirit to those which receiue it: So also *Bellarmine* well vnderstandeth it of the spirit, which is shed into our hearts, enabling vs to keep the law: *lib. 4. de iustificat.* likewise *Thomas*, interpreteth it to be *spiritus inhabitans*, the spirit that dwelleth in vs, and sanctifieth vs; so also *Tolet anno. 2. Pere.* And these make this grace of the spirit infused, a cause of our spirituall deliuerance from sinne. 2. *Caluin* also vnderstandeth the grace of the spirit, which sanctifieth vs: but this is added, saith he, not as a cause, *sed modum tradi quo soluimur à reatu*, but the way is shewed, whereby we are freed from the guilt of sinne: so also *Hyperius*: *Piscator* vnderstandeth here the spirit of sanctification. But seeing our sanctification is imperfect, this were a weake ground for vs to stay vpon, to assure vs, that we are farre from condemnation. 3. *Beza* neither taketh this for the law of the spirit, nor for the law of faith, but he vnderstandeth *perfectam naturæ nostræ in Christo sanctificationem*, the perfit sanctification of our nature in Christ, whereby we are deliuered: But this righteousnesse of Christ, if it be not applied vnto vs by faith, how can it deliuer vs. 4. Some by the law of the spirit of life, doe interpret with *Ambrose*, *legem fidei*, the law of faith, and with *Haymo*, *gratiam sanctæ Euangelij*, the grace of the holy Gospel, which teacheth faith: *Parens*, *Faius*, the doctrine of the Gospel is called the lawe of the spirit and life, because it is the ministrie of the spirit and life: the law was spirituall, in as much as it prescribed and commanded spirituall obedience: but was not the ministerie of the spirit and life, but rather of death. *Parens*, so also *Ostander doctrina euangelij fide apprehensa*, the doctrine of the Gospel apprehended by faith, doth deliuer me: likewise *Rollec*: *liberatio hæc non est regeneratio, sed peccatorum remissio*, this deliuerance is not regeneration, but remission of sinnes: and his reason is, because the Apostle speaketh of a full and absolute deliuerance from sinne and death, which is in remission of sinnes, not in regeneration, which is but in part. 5. But I rather ioyne both these together, regeneration, and remission of sinnes, from the which we are deliuered by the grace of Christ: as *Augustine* comprehendeth both; for sometime he expoundeth the Apostles words of the remission of sinnes, *lib. 1. de mixt. & concupis. c. 32.* how hath he deliuered vs? *nisi quia concupiscentiæ reatum peccatorum omnium facta remissione, &c.* but that the spi-

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rit of life hath diſſolued the guilt of concupiſcence, remiſſion of all ſinnes beeing made: ſometime he applieth them to this worke of regeneration: the law of the ſpirit of life hath deliuered thee from the law of ſinne, and death: *ne ſcilicet concupiſcentia, &c. te in peccatum & mortem pertrahat, &c.* leaſt concupiſcence challenging thy conſent, ſhould draw thee into ſinne and death: *lib. 1. cont. 2. epiſt. Pelagian. c.* 10. And *Caluin* alſo though he cheifely inſiſt vpon the ſecond, as he is alleadged before, yet he omitteth not the firſt: by the ſpirit of life, vnderſtãding the ſpirit of God, which hath beſprinkled our ſoules with the blood of Chriſt: not onely to cleanſe them, *à labe peccati, quoad reatum*, from the ſtaine of ſinne in reſpect of the guilt, *ſed in veram puritatem ſanctificat*, but to ſanctifie vs with true puritie, &c. And the ioyning of theſe two together doth beſt fit the occaſion of theſe words, and moſt agreeth vnto the words themſelues: for the Apoſtle hauing before ſpoken both of our iuſtification in Chriſt, and our ſanctification in not walking after the fleſh, now bringeth in this as a reaſon of both: which is the ſpirit of life in Chriſt, applied vnto vs by faith: and concerning the words, the ſpirit of regeneration anſwereth to the law, that it is the force of ſinne, and the life of grace to the law of death: from the firſt we are deliuered by the ſpirit of ſanctification, from the other by the life of righteouſneſſe in our iuſtification.

6. But *Origens* expoſition is farre wide, who by the ſpirit of life vnderſtandeth the ſpirituall ſenſe of the law: and ſo he will haue in the law both *literam occidentem, & ſpiritum viuificantem*, the killing letter, and the quickning ſpirit: for the Apoſtle here directly againſt the law oppoſeth the ſpirit of grace and life in Chriſt.

Queſt. 3. *What is vnderſtood by the lawe of ſinne, and death.*

1. Some by the law of ſinne vnderſtand the morall law, which was the miniſtrie of death, and by it came the knowledge of ſinne: So *Ambroſe*, who propoundeth this obiection, that ſeeing the Goſpell, and law of faith is likewiſe vnto ſome the ſauour of death vnto death, vnto ſome the ſauour of life vnto life, as the Apoſtle ſaith, 2. Cor. 2. why faith if it worke the ſame thing, which the law doth, may not be ſaid alſo to be *lex mortis*, the law of death; maketh this anſwer: *qui non obediunt fidei, non occidentur à fide, ſed à lege, &c.* they which obey not faith, are not killed by faith, but by the law, becauſe they which came not vnto the faith, are condemned by the law, as guilty of ſinne and death, &c. But this were to confound the law and faith, as though the law commanded and preſcribed the Euangelicall faith, for the law puniſheth onely the breach and tranſgreſſion thereof: but the law commandeth one thing, namely, *doe this, and thou ſhalt liue*: faith only in the Goſpel requireth of vs to beleeue. Rom. 4. 2. 9. *Pet. Martyr* giueth this anſwer: that the Goſpel, *quamdiu foris ſonat, &c.* ſo long as it onely ſoundeth outwardly, and the ſpirit worketh not within, doth differ nothing from the law: but when the ſpirit worketh inwardly together with the preaching of the Goſpel, then it hath the effect to ſaluation: which the law cannot haue, becauſe it requireth other things then the Goſpel: the Goſpel then is not the miniſtrie of death, as the law, not for that it doth not puniſh vnbeleeuers, as the law doth the diſobedient, but in reſpect of the doctrine of ſaluation by faith, which men are capable of by grace, whereas the doctrine of workes by the law can bring no ſaluation vnto any, no not beeing in the ſtate of grace. Together with *Ambroſe*, *Vatablus*, and *Pareus*, by the law of death will haue the law of Moſes to be vnderſtood, *quia peccatum deteget & occidit*, becauſe it diſcouereth ſinne, and killeth it, iudging it worthie of death: ſo alſo *Bellarmine lib. 4. de iuſtificat. c. 13. ration. 5.* and *gloſſ. interl.* But if the law doe condemne ſinne, and ſentence it with death, it is not the law of ſinne beeing againſt it: it is called the *miniſtrie of condemnation*, 2. Cor. 3. 9. but ſo it is *noſtro vitio*, by our fault, not of it ſelfe: but that is ſaid to be the law of a thing, which it properly preſcribeth, and aymeth at.

2. *Origen* ſeemeth to vnderſtand, the ceremoniall law, which was impoſſible to be obſerued, as he giueth inſtance of the law of the Sabboth, and of ſacrifices: as before by the ſpirit he interpreteth the ſpirituall ſenſe of the law: But the Apoſtles intent is not here, to compare the literall and ſpirituall ſenſe of the law together, but to ſhew what libertie we haue obtained by Chriſt, from ſinne and condemnation.

3. Some by the lawe of ſinne and death, vnderſtand *carnis imperium*, the dominion or power of the fleſh, or of ſinne raigning in the fleſh, and the tyrannie of death which followeth, *Caluin*: the law of ſinne, is the law of the members, which the Apoſtle ſpake of before: *Chryſoſtome*, *Pet. Martyr*: the accuſing of ſinne, and power

of death: *Osiander:* or *ab obligatione*, from the bond and obligation of sinne and death, *Lyranus: à iure peccati, &c.* from the right or power of sinne and death, as *Erasmus:* we are deliuered both from the power and guilt of sinne, for Moses law the Apostle no where calleth the law of sinne: *Chrysostome:* So here there is mention made of three lawes: two good, the law of grace, which taketh away sinne, the law of Moses, which is mentioned in the next v. which sheweth sinne, but taketh it not away, and one euill law, namely of sinne, which maketh vs guiltie: *gloss. ordin.*

Quest. 4. *Of the best reading of the 3. verse.*

1. *Erasmus* and *Vatablus* doe supplie the word, *effecit*, or *præstitit*, did, or performed: in this sense, that which was *impossible to the law, &c. God sending his Sonne, &c. did, &c.* This reading also follow the Ecclesiasticall expositors, collected by Marlorat: but this supply is not necessarie, the sense is full and perfect without it, as afterward shall appeare.

2. Some doe transpose the words thus, *because the law was weake by reason of the flesh: Syrian interpreter:* but in the originall, the words ἐν ᾧ, *wherein*, doe follow after νόμου, *the law:* it were an hard construction, to set the relatiue before the antecedent.

3. Neither need we with *Camerarius* to supply the preposition διά, for, or because: as thus to read, *because of that which was impossible to the law, &c.* which reading *Pareus* followeth, and *Beza* misliketh not.

4. Neither need we here to admit an *Hebraisme*, with *Tolet*, who will haue the participle, *sending*, according to the phrase of the Hebrew, to be taken for *he sent:* because he would ioyne those words, *and for sinne*, vnto the last clause, which doe hang on the words going before.

5. Neither is it put in the nominatiue, τὸ ἀδύνατον, in this sense such was the weaknes of the law, as *Beza:* for here also diuerse words must be supplied.

6. But the best reading is, to put it in the accusatiue; the thing impossible *to the law, in as much as it was weake, &c.* and to referre it to the last clause, *condemned sinne in the flesh*, by way of opposition: in this sense, *God sending his Sonne, &c. condemned sinne in the flesh, which was impossible to the law*, as the Latine well obserueth: and so our English translations doe well expresse it thus: *for that which was impossible to the law, &c.*

Quest. 5. *What is meant by the similitude of sinnefull flesh.*

1. The *Manichees*, and *Marcionites* did wrest the Apostles words to signifie, that Christ had no true humane flesh, but a similitude and likenes onely: But *Basil. epistol. 65.* well answereth them, that this word *similitude*, must not simply be referred to flesh, but to *sinnefull flesh:* for Christ was like vnto vs in all things, sinne onely excepted.

2. The Commentarie which goeth vnder *Hieromes* name, saith it is called the similitude of sinnefull flesh, *quia erat ad peccandum proclivior*, because it was prone vnto sinne: but yet he tooke it without sinne: for Christs flesh beeing conceiued without sinne, had no prones, or aptnes at all vnto sinne: vnlesse he meane humane flesh in generall, and not that particular flesh, which was assumed by Christ.

3. Some by the *similitude of sinnefull flesh*, interpret *similem per passibilitatem & mortalitatem*, like in mortalitie and suffering, *gloss. inter. Lyranus:* so also *Melanchthon: peccatrix in speciem visa est*, it seemed as sinnefull flesh, because he sustained the punishment due vnto our sinnes: likewise *Osiander:* because he bare our punishment, he was taken of some to be a great sinner: But this sense is too much restrained, and too particular.

4. Nor yet doth *Erasmus* well translate ἐν ὁμοιώματι, *in specie*, in the shewe of sinnefull flesh: for so the Angels and Christ himselfe, before his incarnation appeared in humane shape.

5. But *Theophylact* well interpreteth, he had our flesh, *secundum substantiam, sed peccatis expertem*, in substance, but void of sinne: so also *Basil*, with other Greeke expositors, *communem nostram in naturalibus affectibus*, he tooke our flesh with the naturall affections: he tooke our verie flesh: as Phil. 2. 7. he was found in shape as a man: *Pareus, Beza*, with others.

Quest. 6. *Of these words; and for sinne condemned sinne in the flesh.*

1. *Origen* by sinne, vnderstandeth sacrifice for *sinne:* so many of our newe writers, *Melanchthon, Bucer, Caluin, Osiander, Martyr:* so also *Peregrinus, Vatablus, disput. 4.* and so they interpret, *pro peccato, i. per peccatum*, by sinne, by *sinne*, that is, by his sacrifice for sinne,

ſinne, he condemned ſinne in the fleſh: but though elſewhere, ſinne is taken in that ſenſe, for ſacrifice for ſinne, as 2. Cor. 5. 21. *he made him to be ſinne for vs, which knew no ſinne*: yet it is but an hard conſtruction here: for the preposition περὶ, ſignifieth not *by* or *through*, but *pro, for*.

2. *Auguſtines* expoſition is yet more hard, who by *ſinne* vnderſtandeth the fleſh of Chriſt, which he tooke, *like vnto ſinnefull fleſh*, and therefore it is called ſinne, *lib. 3. contra 2. epiſt. Pelag. c. 6.* but the Apoſtle ſaith afterward, he *condemned ſinne in the fleſh*, this ſhould be ſuperfluouſly put, if by ſinne he had meant the fleſh before.

3. *Hillarius in Pſal. 67.* by ſinne which is condemned interpreteth the deuill, who was condemned and iudged in Chriſts death by that ſinne, which he had committed by the Iewes in putting Chriſt to death: this ſeemeth hard alſo.

4. *Anſelme* by death in the firſt place will haue death ſignified, which is the effect of ſinne: and ſo Chriſt by his death condemned ſinne: but the Greeke preposition will not beare this ſenſe.

5. *Chryſoſtome* and *Theodoret*, whome *Tolet* followeth, deuiſe this ſenſe, that Chriſt condemned ſinne, *tanquam reum iniquitatis*, as guiltie of great ſinne and iniquitie, becauſe it roſe vp againſt Chriſt beeing innocent, and cauſed him to die: ſo they doe giue vnto ſinne a certaine perſon, which for the great offence which it had committed, was condemned.

6. But all theſe expoſitions faile herein, becauſe they ioyne theſe words *and for ſinne*, to the laſt clauſe, *condemned*, whereas they are a part of the former member, how God ſent his Sonne in the ſimilitude of ſinnefull fleſh, *and for ſinne*, that is, *vt tolleret peccatum*, to take away ſinne, ſo *Beza, Pareus, Rolloch:* and this expoſition *Oecumenius* alſo maketh mention of: ſo that this is the ende why God ſent his Sonne, to take away ſinne.

7. There is alſo an other expoſition which the *ordin. gloſſ.* hath, and *Gorrhan, peccatum de peccato*, ſinne of ſinne, they interpret to be the corruption of our nature, ſpringing from the ſinne of Adam: But this fayleth with the reſt in ſeuering the words from the former ſentence.

Queſt. 7. *How Chriſt condemned ſinne in the fleſh.*

1. *Tolet* vnderſtandeth it of the dominion of ſinne, which it had before in our members, but now in Chriſt ſinne is deprived of his dominion.

2. *Beza* referreth it to the ſanctification of our nature in Chriſt, which he tooke without ſinne, and by fleſh he vnderſtandeth the humane nature ſanctified in Chriſt.

3. *Chryſoſtome* ioyneth theſe two together, that Chriſt both *non peccauit*, ſinned not at all, and ſo ſinne ouercame not him, and in that he died, *vicit & condemnauit peccatum*, he ouercame and condemned ſinne: likewiſe *Haymo* ſaith, Chriſt two waies condemned ſin, becauſe he ſinned in his fleſh, *& mortificando in cruce*, and he condemned it by mortifying the ſame vpon the croſſe.

4. *Eraſmus* giueth this ſenſe, *conuicit & coarguit peccatores*, he conuinced and reproued ſinners: that is, he ſhewed them to be hypocrites and deceiuers, *which hitherto had deluded* the world, with a falſe ſhew of iuſtice: and yet they put Chriſt to death as a tranſgreſſor of the law: but the Apoſtles intendment is to ſhew what Chriſt hath wrought for vs, not what he did againſt his aduerſaries.

5. *Socinus* will haue the meaning to be no more but this, that Chriſt did not ſatisfie by his death for ſinne, but *exauthoranit, abolenit*, he did aboliſh ſinne, and take away the power and authoritie thereof, *for hee came to doe that which the law could not doe*, which was *not to* puniſh and condemne ſinne, for that the law could doe, but to deliuer vs from the ſeruitude of ſinne, *Socinus part. 2. c. 23. p. 195.*

Contra. 1. True it is, that Chriſt by his death hath alſo aboliſhed the kingdome of ſinne, that it ſhall no longer raigne in his members: but firſt it was aboliſhed by the ſacrifice of Chriſts death, who bare the puniſhment of our ſinne in himſelfe: and this is the proper ſenſe of the word, *to condemne*, that is, inflict the puniſhment of ſinne: as in this chapter, v. 34. *who ſhall condemne vs?* ſo before c. 2. 1. c. 5. 16. 2. S. Paul doth not ſo much ſhew what Chriſt came to doe, namely that the law could not doe, but the reaſon, why he came to doe it, becauſe the law could not, by the reaſon of the weakneſ of our fleſh. 3. The lawe indeed did condemne and puniſh ſinne: but by the law euery one was to beare his owne ſinne, the lawe could not appoint one to beare the puniſhment for all, as Chriſt did, whoſe ſufferings are made ours by faith.

6. Some of our owne writers doe vnderstand this condemning of sinne, of the abolishing of the kingdome thereof, and of our sanctification and regeneration: *Bucer, Musculus:* these differ both from the Papists, whose opinion is set downe before, that is, who make regeneration a part of iustification; the other, a consequent onely and effect thereof: and the Papists differ from *Socinus* opinion, who presupposeth no satisfaction at all to be made for our sinnes by the death of Christ: But yet these words can not properly be referred to the condemning of sinne in vs, by the worke of regeneration: for, this Christ did in his flesh, or by his flesh, not, *in carne, i. homine,* in the flesh, that is man, as *Lyranus.*

7. Wherefore the meaning indeede is, that Christ in his flesh, beeing made a sacrifice for vs vpon the crosse, did beare the punishment due vnto our sinne, and condemned sinne in the flesh of his Sonne, that is, *pœnas peccato debitas exegit,* he did exact the punishment due vnto our sinne: *Pareus:* and by condemning it in the death of his Sonne hath freed vs from condemnation. This to be the meaning, 1. The vse of the word, *to condemne,* sheweth touched before. 2. The scope of the Apostle, which is to shew, that there is no condemnation to those which are in Christ, because Christ hath himselfe freed them therefrom, by bearing the punishment of sinne. 3. The consent of other places of Scripture prooue the same, as Gal. 3.13. *Christ hath redeemed vs from the curse of the law, beeing made a curse for vs:* and 1.Pet. 2.24. *Himselfe bare our sinnes in his bodie on the tree.* And thus diuers of the fathers expound this of Christs death: as *Chrysostome, eo quod mortuus est, peccatum vicit & condemnauit,* in that he died, he ouercame and condemned death: and *Origen, per hostiam carnis, &c.* by the sacrifice of his flesh he condemned sinne in the flesh.

8. The other sense which the Greeke scholiast followeth, that sinne was condemned in Christs flesh, *quia illam peccato manem seruauit,* because he kept it free from sinne, and so *æternecio peccati est punitio,* the killing of sinne is the punishment thereof: though it be also sound and very comfortable, yet it is not here so fit: because it is said, *that God sending his Sonne condemned sinne in the flesh:* so that it is better referred to the suffering of Christ, then to his actiue obedience.

Quest. 8. *Who are after the flesh, and sauour the things of the flesh,* v.5.

1. *Origens* sense is here reiected, who vnderstandeth the Iewes which carnally vnderstand the law, them he will to be after the spirit, which did follow the spirituall sense of the law: for in all this discourse S. Paul treateth specially of the morall lawe of Moses, as he gaue instance in the tenth precept, *thou shalt not lust,* c.7.8.

2. Not yet, as *Toict annot.* 15. with other Romanists, must we vnderstand, *spiritum rationalem, seu mentem,* the reason or mind: for euen the mind in carnall men, is carnall: *qua carnis sunt mente volutant,* they doe in their minde thinke of carnall things: they haue *mentem carneam,* a fleshly minde, *Theophyl.* and *Chrysostome,* that a carnall life, *totum bonum carnem facit,* maketh the whole man flesh: and if we giue our minde to the spirit, *ipsam spiritualem efficimus,* we shall also make it spirituall: to walke after the spirit is then to be guided by the grace of Gods spirit. *Theodor.*

3. Sometime, to be in the flesh, signifieth to remaine in the bodie: as, 2.Cor.10.3. *though we walke in the flesh, we doe not warre after the flesh:* sometime, euen the regenerate are said to be carnall in respect of that part which is in them carnall, and vnregenerate: but here it is taken in an other sense, for them, which are altogether lead by their carnall affections: *affectus carnis malitiam dixit, affectus spiritus gratiam,* the affections of the flesh he calleth the malice thereof, the affections of the spirit, grace: *Chrysost.*

4. Now carnall things or the things of the flesh are of three sorts: Some are good, as the knowledge of arts: some indifferent, as riches, honour: some euill, as the workes of the flesh, adulterie, drunkennesse: so that two wayes men here may erre, either in the matter: when they follow things in their nature euill, as the sinnefull workes of the flesh: or in the manner, when they follow things of this world in themselues indifferent, but with an euill minde; they doe not referre them to the glorie of God: But they preferre things temporall before eternall: like as *lingua febricitantis infecta cholera, &c.* the tongue of a sicke man infected with choler, taketh sweet things for bitter: *Lyran.* neither yet is it vnlawfull for them which are spirituall to be occupied in the things of this life: but they must referre all to Gods glorie, and preferre things spirituall before externall: like as *lingua bene disposita,* a tongue which is not distempered, doth iudge rightly of euery tast.

9. Quest.

Queſt. 9. *How the wiſedome of the fleſh, is enmitie againſt God.*

1. *Pareus* well noteth, that the Apoſtle here vſeth not the word φρόνησις, which ſignifieth prudence it ſelfe, leaſt he ſhould ſeeme to haue condemned that naturall gift and faculty: but φρόνημα, which noteth the act rather and execution of that faculty, and he addeth to it σαρκὸς, *of the fleſh*, not condemning or reiecting all prudent actions, but ſuch as proceede from the prauitie of the fleſh.

2. And the Apoſtle ſaith, is *enmitie*, not an enemie, as the Latine readeth, for then it ſhould be ἐχθρὸν, in the neuter, not ἐχθρὰ, in the feminine; and here the word is ἔχθρα, with the accent in the firſt ſyllable, which ſignifieth enmitie, no ἐχθρά, accented in the laſt ſyllable, which is the adiectiue in the feminine gender, *enemious*: and the Apoſtle ſpeaketh in the abſtract, not by the figure *Metalepſis*, taking it for the concrete, *enmitie* for *enemie*, the ſubſtantiue for the adiectiue, as *Pareus*: nor yet doth he ſo ſpeake, *vt vehementior ſit oratio*, to make his ſpeach more vehement and forcible, *Martyr*: but hereby is expreſſed the irreconciliable enmitie between the fleſh and the ſpirit: for that which is an enemie may bee reconciled, as Eſau was to Iacob: but enmitie can neuer be reconciled, *Faius*.

3. Now the Apoſtle here giueth a reaſon of the former verſe, why the wiſedome of the fleſh is death, becauſe it is enmitie with God, from whome commeth life: but yet the wiſedome of the ſpirit is not ſo the cauſe of life and peace with God, as the wiſdome of the fleſh is of death: for this is the meritorious cauſe of the one, ſo is not the wiſdome of the ſpirit, that is, regeneration of the other: but it is as the meane and way, whereby we are aſſured of ſalnation, and to haue peace with God: but that which procureth and worketh it is faith in Chriſt, Rom. 5. 1. therefore here the Reader muſt take heed of a corrupt note of *Lyranus*, that the confidence of the ſpirit, *meretur vitam gratiæ in præſenti, &c.* doth merit the life of grace in this preſent, and the peace of glorie in the next.

4. And as the wiſedome of the fleſh is *enmitie with God*, ſo the wiſedome of the ſpirit is *amitie* and friendſhip: which is defined to be a mutuall good wil which is declared by friendly parts and offices for vertues ſake: thus then *Ariſtotles* rule is found to be falſe, *inter valide inæquales non dari amicitiam*, that there cannot he friendſhip betweene ſuch as are much vnequall: for in the beginning there was friendſhip between the Creator and his creature: and this auncient amitie is renewed, and reſtored by Chriſt; who vouchſafeth to call his Apoſtles friends, Ioh. 15. 14.

5. But by fleſh, 1. Neither with the Manichees muſt we vnderſtand the ſubſtance of the fleſh: for by fleſh he meaneth the prauitie and corruption of the fleſh. 2. Nor yet with *Chryſoſtome*, doe we interpret it to be *carnalem vitam*, onely a carnall life, which onely ſheweth the corrupt actions: but it ſignifieth the prauitie of our nature. 3. Neither doe we with *Ambroſe* onely referre it to the vnderſtanding, *quæ non poteſt capere diuina*, which is not capable of diuine things: for here the contumacie rather, and rebellion of the fleſh is ſignified, then the impotencie and weakenes of it. 4. Nor yet by the fleſh is vnderſtood onely the ſenſuall part, and by the ſpirit, *rationabilitas mentis*, the reaſonablenes of the ſoule: but euen the mind alſo is carnall, as *Theophylact* calleth it, *carneam mentem*, a carnall mind: as v. 9. *If any haue not the ſpirit of Chriſt*: but their owne naturall ſpirit, they alwaies haue.

6. And whereas it is ſaid, *It is not ſubiect to the law of God, neither can bee*: 1. Neither is it to be reſtrained to that particular law of the Goſpel, of rendring good for euill, which carnall men tranſgreſſe, that render euill for euill, as *Haymo*. 2. Nor yet, becauſe they thinke God can doe nothing beſide that which is to be ſeene and found in nature, *gloſſ. ordinar.* for this is but one particular act of carnalitie. 3. Nor yet is it to be vnderſtood with this limitation, *ſi in eo perſeueret*, if a man continue in the fleſh he cannot ſo long be ſubiect vnto the law of God: *Oecumen.* for the Apoſtle ſpeaketh of the wiſedome of the fleſh it ſelfe, not of thoſe that are in it: which can neuer be changed, to become ſubiect vnto God: but they which are in the fleſh, may ceaſe to be in the fleſh, and ſo pleaſe God. 4. And this doth manifeſtly conuince the Pelagians of error, which hold that a naturall man might fulfill the law of God: and of the Popiſh Schoolmen, who affirmed, that a man without grace might keep the law, *quoad ſubſtantiam operis*, in reſpect of the ſubſtance of the worke, though not, *ad intentionem legis*, after the intention of the law.

Queſt. 10. *How they which are in the fleſh cannot pleaſe God*, v. 8.

1. Not they which follow the law, *ſecundum literam*, according to the letter, as *Origen*:

the Apostle speaketh generally of all, as well Iewes as others that are in the flesh.

2. Neither as the *Manichees*, by the flesh is vnderstood the bodie, for so none in this life should please God.

3. Nor yet as *Hierome*, in his passionate and too much loue of virginitie, and partiall and preiudicate opinion of marriage; that they which *inseruiunt officio coniugali*, serue the mariage duties, were in the flesh: and thus also Pope *Syricius* did descant vpon these words applying them against marriage: *Epist. ad Himmer. Tarracon.* but they are said to be in the flesh, *qui post concupiscentias eunt*, which follow the lust and concupiscence of the flesh.

4. But this must be vnderstood with a limitation, *quamdiu tales fuerint*, as long as they are such, as *Theophylact* with other Greek expositors; as *Augustine* doth set it forth by this example; as the same water may be both frozen with cold, and be made hote with the fire; so the same soule of man may be first subiect to the flesh, then to the spirit.

Quest. 11. *Of the dwelling of the spirit of God in vs, v. 9.*

Seeing the spirit of God dwelleth, &c. not if the spirit, as the vulgar Latine hath it, and so the Romanists read: and so *Lyranus* expounded the former words, *yee are not in the flesh, i. esse non debetis*, yee ought not to be: for so *Chrysostome* and *Oecumenius* well obserue, *non ita ponit, vt qui dubitet*, hee saith not thus as doubting, but certainely beleeuing, that they had the spirit.

2. And in that hee saith, *the spirit dwelleth*, 1. Hee sheweth that the spirit is otherwise in them, then in other things: for he is euery where, and in all things *immensitate essentia*, in his infinite essence, but he is in the faithfull, *præsentia & efficacia gratia*, by the presence, and efficacie of his grace. 2. In that the spirit is said to dwell, thereby is signified that he is not in vs, *tanquam hospes*, as a stranger, but *indigena perpetuus*, an indweller for euer: as Ioh. 14. 16. *He shall abide with you for euer*; *Parens.* 3. And as a dweller in an house, doth not onely occupie it, but also, *in ea imperat*, doth command, and beare rule, and sway in it: so the spirit dwelleth in the faithfull, as the ruler and commander in the house: the spirit and the flesh may be in the same house together, if the flesh be as the seruant, and the spirit as the master; but if the flesh haue the masterie, the spirit departeth: like as where extreame cold hath taken possession, there can be no heate at all, but if the extremitie of cold be abated, then there may be place for heate: *Martyr.* 4. And here we must distinguish, as *Origen* well doth, between the extraordinarie gifts of the spirit, such as the Prophets, and Apostles had, when the spirit came vpon them in the likenes of fierie tongues, and the ordinarie gifts: for where the spirit is, those extraordinarie graces alwaies follow not; but those which the Lord seeth to be conuenient: for God giueth vnto euery one as he will, 2. Cor. 12. 11.

3. And whereas the Apostle saith, *He that hath not the spirit of Christ is not his: Origen* well thus expoundeth, *creatura eius est, sed non discipulus*, he is his creature still, as all other things are, but he is not his Disciple, nor a member of his mysticall bodie.

12. Quest. *Of the meaning of these words, v. 10. The bodie is dead because of sinne, the spirit is life, &c.*

1. *Origen* vnderstandeth the two parts of man, the bodie and the soule: and hee giueth this sense; the *bodie is dead because of sinne: mors imponitur, ne peccet*, death is imposed vpon the bodie, that it should not sinne, alwaies remembring the ende: and so the spirit *vnit ad faciendam iustitiam*, liueth to worke righteousnesse: but the Apostle sheweth the cause of death in the one, namely sinne, and of life in the other, namely righteousnes, rather then the ende of both.

2. *Ambrose* seemeth by the bodie to vnderstand the whole man, that is dead because of sinne, and by the spirit the holy Ghost, the author of life, because he is giuen to iustifie vs: so also *Chrysostome* will haue the holy Ghost to be vnderstood, which onely is not life in himselfe, but giueth life vnto others: so also *Martyr*: but the other opposite part of the *body*, sheweth that the spirit hath relation also vnto man.

3. Some vnderstand the first clause of mortification: as if the Apostle should say, the body is *dead, quantum attinet ad peccati operationem*, in respect of the operation of sinne: *Oecumen. Piscat.* but in this sense, the same thing should be expressed in both clauses, the mortifying of sinne, and liuing vnto righteousnes, which the opposition betweene the contrarie parts of the bodie, and spirit will not beare.

4. *Calvin*, and so *Osiander*, will haue the bodie to signifie the vnregenerate part, the spirit, the spirituall and regenerate: but in this sense the Apostle vseth to oppose the flesh and the

the ſpirit, not the bodie and the ſpirit.

5. Wherefore by body we may better vnderſtand, that mortall part of man which is ſubiect to death: and by the ſpirit the inward part of man, namely, his ſoule regenerate, which liueth by faith: *Beza* thinketh that the life of the ſoule is here vnderſtood, when it is ſeparate from the bodie: *Chryſoſtome* referreth it to the life of the reſurrection: *Lyranus* to the life of grace now in preſent. But we may better comprehend both, that both now for the preſent, the ſpirit of man liueth by grace, as the laſt is ſaid to liue by faith, and that alſo is a pledge of life euerlaſting afterward. And this ſenſe is moſt agreeable to the ſcope of the Apoſtle: for hitherto he hath ſhewed how the ſpirit of Chriſt hath freed vs from the law of ſin in the fleſh: now he commeth to ſet forth the other part of our libertie, which is from death: and firſt preſently in the ſpirit we liue by faith, and then afterward the bodie alſo ſhall liue in the reſurrection by the ſpirit of Chriſt, which the Apoſtle ſheweth in the next verſe.

Queſt. 13. *How the quickning of the dead is aſcribed to the ſpirit of Chriſt, ſeeing all both good and bad ſhall riſe.*

1. *M. Caluins* opinion is here refuſed, who thinketh that the Apoſtle doth not here ſpeak of the laſt, and finall reſurrection, *ſed de continua ſpiritus operatione*, but of the continuall working of the ſpirit in vs in mortifying the reliques of ſinne: ſo alſo *Piſcator*, *vinificabit corpora veſtra ad ſanctificationem*, ſhall quicken your bodies vnto ſanctification, &c. But in that ſenſe our bodies are ſaid to be *mortua*, dead, not *mortalia*, mortall: and the Apoſtle ſpeaking of the time to come, pointeth at the reſurrection, which ſhall be, not that which is preſent in riſing vnto newnes of life.

2. There are three arguments of the reſurrection here expreſſed by the Apoſtle, the firſt from the power of God: he that raiſed Chriſt from the dead, ſhall alſo raiſe vs vp: ſecondly, from the correſpondencie of Chriſt with his members: as Chriſt was raiſed from the dead, ſo ſhall we that are his members: thirdly, from the office of the ſpirit, who ſhall raiſe vs vp that are his temples wherein he dwelleth, *Parem.*

3. As God is ſaid to haue raiſed Chriſt vp by his ſpirit, ſo Chriſt raiſed vp himſelfe by his eternall ſpirit, *omnia quippe diuina pater per Filium in Spiritu Sancto operatur*, all diuine things the Father worketh by the Sonne in the holy Ghoſt, *Oecumen.*

4. Although our redemption purchaſed vnto vs by Chriſt, was ſufficient once to haue redeemed both our ſoules and bodies, *tamen ordinate nobis datur*, it is giuen vnto vs in order, and by degrees: that as Chriſt had firſt a paſſible bodie before he had a glorious body, ſo our bodies muſt firſt be mortall, before they can haue immortalitie, *Lyran.*

5. Now although the members of Chriſt ſhall be raiſed vp by his ſpirit, yet the wicked alſo which haue not the ſpirit of Chriſt, ſhall alſo riſe againe, but vnto iudgment: they ſhall be raiſed vp by the omnipotent power of God, but the righteous ſhall be raiſed by the ſpirit of Chriſt, and therefore it is not ſaid he ſhall raiſe, but *vinificabit*, he ſhall quicken your mortall bodie, *quod ipſa reſurrectione maius eſt, &c.* which is a greater worke then the reſurrection, and onely graunted to the righteous: *Chryſoſtome*, whom *Martyr*, and *Parem* follow.

Queſt. 14. *What it is to bee lead by the ſpirit of God.*

1. There are two kind of actions of the ſpirit, generall, whereby all things moue, liue, and haue their beeing: and ſpeciall, whereby the Lord worketh in the hearts of his children, ſuch is the worke of ſanctification, *Calv.*

2. And in that they are ſaid to be lead, we muſt not thinke, that any are compelled by the ſpirit: but this ſignifieth *vehementem inclinationem, non coactionem*, a vehement inclination, not coaction, *Gorrhan:* God by his ſpirit *ex nolentibus volentes facit*, of vnwilling maketh vs willing: ſo he draweth vs *volentes*, willing, *conſequenter*, not *antecedenter*, we are willing afterward, not before, *Parem.*

3. And although men are ſo led by the ſpirit, as that they follow his direction willingly, yet they follow alſo neceſſarily: this leading and mouing of the ſpirit is effectuall, and cannot be reſiſted, *Melanct.* yet this taketh not away the libertie of the will in it ſelfe; like as a blind man followeth his leader willingly, though it be not free for him to goe which way he will: the will of man remaineth free in it ſelfe; as when one is ſet in two wayes, he may take which he will, yet by an accident, the will may notwithſtanding it is free in it ſelfe, be deter-

determined and limited certainely to one thing: as a blind man by his leader is directed to take one certaine way; so the spirit of God directeth and guideth the will vnto that which is good, and the corruption of our nature to that which is euill.

4. *Chrysostome* here further noteth, that it is not said, they which *liue* by the spirit: and *Theophylact*, *they which haue receiued the spirit*, but *they* which are *lead* by the spirit, to shewe that the spirit must be the guide and ruler of our life, *quemadmodum nauigij nauclerus*, as the Pilot is of the ship, and the rider of the horse: hereby then is expressed the continuall actiuitie, and operation of the spirit in vs.

5. And this similitude may be taken, either from those, which are guided and directed, as the blind man in the way: or from them, which wanting strength of their own, are borne and carried of others: and so we are both wayes lead by the spirit: for we can neither see the way vnto that which is good, vnles the spirit direct vs, neither haue we power and strength to follow it, vnlesse the spirit drawe vs.

Quest. 15. *What is vnderstood by the spirit of bondage.*

1. Not the euill spirit, namely Satan, by whom they are lead which walke after the flesh, as *Augustine* vpon this place: for the Apostle speaketh not of two diuerse spirits, but diuers effects of one and the same spirit, working feare and bondage by the law, and freedome by the Gospell.

2. Neither yet is this spirit the soule of man, which sometime is in the seruitude of sinne, sometime it enioyeth the libertie of the spirit: for v. 16. the Apostle maketh a manifest difference between this spirit and our spirit.

3. Nor yet is this spirit the holy Ghost, but the law, so called because it was giuen by the spirit, as *Chrysostome*: for euen the fathers vnder the law had the spirit of God, as shall bee shewed in the next question.

4. But by the spirit the holy Ghost is signified: which by the law worketh feare, by the Gospel confidence and assurance.

Quest. 16. *Whether the Fathers vnder the law had onely the spirit of seruitude.*

1. *Chrysostome* hath here many strange assertions of the people of the Iewes that liued vnder the law: as 1. *Spiritum sanctum non acceperant, &c.* the people of the Iewes had not receiued the holy spirit: the law is called spirituall, so also the Manna which they did eate, and the rocke whereof they dranke, are called spirituall, *quia supra naturam perfecta erant*, they were perfect aboue nature. And to make this his assertion good, he saith, that they *opere non continebantur*, were restrained onely by the law from the outward act, we from the verie inward thoughts: they onely vsed corporall purgations, and had a promise onely of temporall blessings, as of a land that flowed with milke and honie.

Contra. 1. The Scripture euidently testifieth, that Moses and the rest of the Prophets were endued with the Spirit of God: and it is said of Saul, *the spirit of God departed from him*: then he had it before: and seeing they receiued Christ when they did eate Manna, and drinke of the rocke, they had also his spirit: for without Christs spirit, they could not spiritually eate or drinke Christ. 2. And that the law of Moses restrained not the outward act onely, but the heart and affections, our Blessed Sauiour sheweth, Matth. 5. where he deliuereth not a new exposition of the lawe, but he doth cleare it from the corrupt glosses of the Iewes. 3. And though they had many more carnall rites, then we haue, yet euen in those externall ceremonies spirituall graces were represented: as the Apostle saith, that circumcision was the seale of the righteousnes of faith, Rom. 4. 11. 4. Yea, and vnder those temporall promises, they looked for celestiall, as the Apostle sheweth that they sought an heauenly countrey, Heb. 11. 16.

2. Some thinke that here two diuerse states are not compared together of the Fathers that liued vnder the law, and of vs that are vnder the Gospell, but only two diuers degrees of our conuersion: as first by the law we are made to know our selues, and thereby terrified, and afterward we find Euangelicall comfort by faith in Christ, *Mart.* and so *Caluin* thinketh, that the things themselues, the ministerie and operation of the Law and of the Gospel, are here set one against another, rather then the persons.

3. But here is both an opposition of the persons and things together, as *Origen* doth illustrate this place by that, Galat. 4. where they which were vnder the lawe, are likened vnto children

children, which were vnder tutors and gouernours, and we in the Gospel are like the heire that is come to age, and hath no more need of tutors; but yet our state is set as opposite to theirs, as though they had onely the spirit of bondage, onely they differ in degrees: for they also had the spirit of Christ, but not in that euident and conspicuous manner, which wee haue, *Parens.* And here we may diuide the Iewes into 3. sorts: some were altogether carnall, which had no knowledge of Christ, such onely had the spirit of bondage: some were perfect and spirituall, as Moses and the Prophets, who had the spirit of Christ, though for the time they serued vnder ceremonies: some were weake, yet having knowledge of the Messiah, they receiued also of his spirit; though not in the same degree with the other, *Martyr.*

Quest. 17. *Of the diuerse kinds of feare.*

v.15. *Ye haue not receiued the spirit of bondage to feare.* 1. There are two kinds of feare, a seruile feare, when one is mooued onely by the feare of punishment, and so kept in awe and obedience; and there is *filialis timor*, a filiall feare, such as in children: when one feareth to offend God, not so much because of punishment, as because hee findeth the Lord gracious and good vnto him: of this feare the Prophet speaketh, when he saith, *The feare of God endureth for euer:* of the other S. Iohn, *perfect loue excelleth feare: Augustine* thus resembleth these two kind of feares; the seruile feare is like as an adulterous woman is afraid of her husband, least he should come and finde her in her wickednes: the other feare is seene in a chast wife, who feareth to offend her husband, least he should depart from her.

2. But the Master of sentences, maketh fowre kinds of feare beside the naturall feare of death. 1. There is *mundanus timor*, a worldly feare, as when a man forsaketh Christ for feare he should loose his life or goods, this is a feare of men, and this is altogether *pernicious*, pernicious and dangerous. 2. *Timor seruilis*, the seruile feare is when men doe well for feare of punishment; this feare is good and profitable, *sed non sufficiens*, but not sufficient. 3. There is feare called *initialis*, a feare in the beginning, when one so feareth punishment, as yet he is mooued with the loue of God and vertue; this feare is *bonus & sufficiens*, a good feare and sufficient. 4. Then is there *timor castus & filialis*, the chast and filiall feare, which *bonus est & perfectus*, is good and perfect, and is nothing else but a reuerence of God ioyned with loue.

3. Feare is also taken two wayes, either in respect of the obiect, for the commotion of the mind expecting some imminent or approaching danger; or it signifieth only a reuerence and obseruance, which is the effect of the other; and in this sense the spirit of feare is said to haue rested vpon Christ, Isay 11.2. in whom there was no feare of punishment, which is due vnto sinne, whereof Christ was free: there was in him onely a reuerence of God, obseruance, and obedience: the naturall feare of death also he had, but thereof we speake not here, and this kind of feare of God may be said also to be in the Angels, and in the elect that are in heauen.

4. But whereas the Apostle saith, 1. Ioh. 4.18. *There is no feare in loue:* 1. Neither doth the Apostle speake of humane feare, when one feareth to suffer persecution for Christ: but he that loueth God expelleth all such feare: he is readie to suffer any thing for Christ. 2. Nor yet doth hee referre vs onely to that perfect loue of God, which shall bee in the next world, when all feare shall be chased away. 3. But he meaneth a seruile and desperate feare, which is seuered from faith and hope, which driueth to despaire: such was the feare that Iudas had.

Quest. 18. *Why the Apostle ioyneth together two words of the same sense, Abba, Father.*

1. The first of these words is an Hebrew or Syriake word, and signifieth *Father*, and in three seuerall places in the Gospel, doe we find these two words repeated in this manner, Mark. 14.36. Gal. 4.6. and in this place: *Augustine*, if the place be not corrupted, saith, that *Abba*, is a Greeke word, and *pater*, a Latine, *Epist.* 178. but *Augustine* could not be ignorant, that S. Paul wrot not in the Latine, and therefore that place in *Augustine* is most like to haue beene mistaken by the writers, and such as copied it out: *Thomas* saith better, that *Abba* is an Hebrew word, and *pater*, father, is both a Greeke and Latine word.

2. Now why these two words of the same signification should be ioyned together, there are diuers reasons giuen. 1. *Chrysostome* thinketh that the Apostle vseth the word *Abba*, because it is *puerorum legitimorum vocabulum*, that word which legitimate children doe

vse,

vse, they first of all learne to call *father*. 2. *Augustine serm. 13. de verbis Apostol.* whom *Anselme* followeth, thinketh that the Apostle vseth these two words, one for the Iewes, the other for the Gentiles, to signifie the calling and adoption of them both to be one people: so also *Martyr*, and *M. Caluin*, who applyeth here the prophesie of Isay, cap. 19. 18. that all should speake the language of Canaan, *Non respicit linguæ idioma, sed cordis harmoniam*, hee respecteth not the proprietie of the tongue, but the harmonie and consent of the heart, in the worshipping of God: but *Beza* refuseth this as too curious. 3. Hee therefore thinketh that the latter word is added as an explication of the former, so also *Parens*, and *Tolet annot.* 13. who giueth this as a reason, because Christ in his praier, Mark. 14. 36. vseth this ingemination, *Abba, father*, and yet it is certaine he vsed onely the Hebrew word. But this here may be answered, not as the *ordinar. gloss.* that Christ vsed both an Hebrew and Greek word before his passion, because he suffered both for Iewes and Gentiles, for Christ spake in the Hebrewe, not in the Greeke tongue: rather as the Syrian interpeter translateth, Christ did double the word *father, father, Abba, Abba*, which the Euangelist retaineth in the first place, because it was as familiarly knowne as the other. 4. *Lyranus* thinketh that by the ingemination of the word, is expressed *duplex Dei paternitas*, a double kind of fatherhood in God, one by creation, common as well to the bad as good, and a speciall kinde of paternitie, by adoption and grace, peculiar to the righteous: But the Apostle here speaketh onely of the inuocation of the faithfull, how they crie Abba, father. 5. Wherefore I resolue here with *Erasmus*, that this is spoken κατ' ἀναπλωσιν, by way of conduplication: this repetition *facit ad πάθος*, is for more vehemencie: it is ἐμφατικώτερον, more forcible and effectuall to double the word, father, *Faius: ista conduplicatio amplificationem continet*, this doubling of the word serueth for amplification, *Caluin*: as it is familiar and vsuall in Scripture, for the Saints in their prayers to shewe their vehement affection, to double the word, *Lord, Lord.*

3. *Caluin* here well obserueth, how the Apostle, hauing said before in the second person, *yee haue not receiued the spirit of bondage*, now changeth the person, *whereby we cry*, including himselfe, *vt sortem communem omnium sanctorum exprimeret*, to shew the common condition of all the Saints.

Quest. 19. *Of the testimonie of the spirit, what it is.*

v. 16. *The spirit beareth witnesse.* 1. *Caietane* here well obserueth, that this testimonie of the spirit is internall, for it testifieth vnto our spirit and conscience, that we are the sonnes of God: and beside it is a testimonie, *de facto*, in fact, that we are indeede the sonnes of God, not *de possibili*, of a possibilitie onely; that we may be; thus farre *Caietan* well: but he further sheweth that this testimonie of the spirit ariseth partly of our loue toward God, partly of our continuall experience of Gods prouident care in preseruing of vs: but *Chrysostome* well saith, that this testimonie of the spirit is not onely, *vox præstiti charismatis, sed & præstantis illud paracleti*, the voice of the grace or gift which is conferred vpon vs, but of the comforting spirit, the comforter: the testimonie then of the spirit is vnderstood to be another thing beside the testimonie of the graces and effects of the spirit in vs.

2. *Origen* interpreteth this testimonie, of the affection of the minde, when we are obedient vnto God not for feare, but of loue.

3. *Ambrose, Anselme*, referre it to the imitation of God and Christ, whereby the spirit maketh vs like vnto God.

4. *Haymo* thinketh this inward testimonie of the spirit riseth of our good workes; so also *Gorrhan, cum spiritus noster per spiritum sanctum bona agit*, when our spirit by the spirit of God doth the things which are good, it beareth witnesse that we are the sonnes of God.

5. Most vnderstand this testimonie of the crie in our hearts, when wee call God our Father, which the Apostle spake of before, *Tolet annot. 14. Martyr, Osiander: clamor iste testimonium est*, this crying in our hearts is the testimonie, *Faius*. But *Chrisostomes* reason before alleadged reiecteth all these: there is difference betweene the testimonie of the spirit it selfe, and the effects and operations thereof: and first the spirit inwardly perswadeth vs that wee are the sonnes of God, and then it maketh vs also in our hearts to crie *Abba*, father.

6. *Theodoret* vnderstandeth this testimonie of the spirit, to be *sacram doctrinam*, the sacred truth and doctrine, which confirmeth vs to be the sonnes of God; and so *Lyranus* in-

terpre

terpreteth it, *de veritate catholicæ fidei*; of the veritie of the catholike faith, confirmed by the spirit by signes and miracles; whereby we are adopted: but the Apostle speaketh of an internall testimonie, not of externall doctrine: though by the preaching of the truth the testimonie of the spirit is wrought in vs: 7. *Lyranus* beside hath an other interpretation, of the speciall reuelations, which S. Paul and some other had: But the Apostle speaketh of that generall testimonie of the spirit of God, which is wrought in the hearts of all the faithfull.

8. Therefore this testimonie of the spirit, is that inward assurance of the spirit of God in our hearts, whereby we are assured, that we are the sonnes of God: as *Sedulius* vnderstandeth here the spirit it selfe, which is giuen as an earnest pennie in our hearts, 1. Cor. 2. 22. *perhibet testimonium in corde per occultam inspirationem*, it giueth testimonie in our heart by secret inspiration, *Haymo*: and as *Oecumenius*, *non solum charismatis vox est sed donantis spiritus*, it is not onely the testimonie or voice of the graces of the spirit, but of the spirit the giuer: for first our spirit is assured by our faith, loue, godly life, prayer, inuocation, which are the fruits of the spirit, then the spirit it selfe, concurring with this testimonie of our heart, sealeth it vp, and maketh it sure: those two testimonies must not be seuered; for he that relieth vpon the immediate testimonie, and reuelation of the spirit, without this other testimonie, deceiueth himselfe, *Pelican*.

Quest. 20. *Whether the testimonie of the spirit, and of our spirit be one and the same.*

1. Some reading thus, *the spirit beareth witnes to our spirit*, are of opinion that this testimonie is but one, the spirit of God testifieth, and the spirit of man is testified vnto: so *Ambrose* expoundeth, that this *testimonie of the spirit*, is *redditum spiritui nostro*, giuen vnto our spirit; but the Greeke word is *συμμαρτυρεῖ*, beareth witnes together, with our spirit, rather, then to our spirit, as doe reade, *L. G. B. V.* for in this latter sense the word needed not to be compounded with the preposition *σὺν*, *together*, *or with*.

2. Some will haue the spirit of God, and our spirit here both to giue testimonie, but in one and the same thing: as this *clamor*, crie, which the Apostle spake before of, whereby we crie *Abba*, father, is the testimonie of the spirit and of our heart together, *Tolet*, *Faius*: so also *Chrysostome*, *ipse nos charismate suo nos loqui docuit*, he taught vs to speake by his gift in vs: so they will haue the meaning to be this, that this calling *Abba*, father, is both the testimonie of our heart, and of the spirit whence it proceedeth: but the crying Abba, father, is the effect of the testimonie of the spirit, it is not the testimonie it selfe, for first the spirit, *obsignat*, &c. sealeth in our hearts, that we are the sonnes of God, then *aperit os*, it openeth our mouth, *Beza*.

3. *Pererius* reporteth the opinion of some, which make the testimonie of the spirit to be the generall promise sealed in the Scriptures, that God loueth those which beleeue in him: and the testimonie of our spirit to be that particular apprehension, which euerie one hath, as that he loueth God and beleeueth in him: and so the testimonie of the spirit should frame the proposition in generall, and the testimonie of our spirit should inferre the assumption: but this testimonie of the spirit whereof the Apostle speaketh, is not the externall and generall promise, but the particular euidence, which euerie one hath in himselfe, that he is the Sonne of God.

4. So then here are two testimonies, the one is of our owne spirit, which by the peace of conscience, faith, and other graces of the spirit in vs, doth assure vs that we are the sonnes of God, *Mart.* and of this testimonie the Apostle speaketh, 1. Ioh. 3. 21. that *if our owne heart condemne vs not, we haue boldnes with God*; but this must be the spirit of a man regenerate, not the naturall soule of man: as *Origen* here well obserueth a difference betweene the soule and the spirit, as the Apostle doth distinguish them, 1. Cor. 2. 11. 2. Thess. 23. *Pareus*: the other testimonie is of the spirit of God, that confirmeth this testimonie of our heart, which of it selfe is but weake, if it were not supported by the spirit: then seeing the testimonie of our owne spirit is weake, it pleaseth God for our further confirmation to ioyne thereunto the testimonie of his spirit, *Mart.* like as in battell they are called *Symmachi*, striuers together, which doe one help the other: so the spirits of God and our owne spirit regenerate by grace doe witnesse and testifie together, that we are the sonnes of God, *Erasmus*, *Beza*, *Calet*. *Mart. Pareus*, *Faius*, all these make here two testimonies, of the spirit of God, and our owne spirit.

Quest. 21. *How we are said to be heires, and what our inheritance is.*

v. 7. *If we be children, then also heires*: 1. *Chrysostome* here well obserueth the Apostles wis-

dome, who while he ſpake of heauie things, as what they ſhould ſuffer, if they liued after the fleſh, v.13. paſſed it ouer quickly, but now treating of the priuiledges of the faithfull, and of the good things, which are giuen vnto them, he amplifieth his ſpeach: that they are Sonnes, and not onely ſo, but heires, and heires of great things euen of God, and ioynt heires with Chriſt.

2. *Origen* alſo here noteth, that the Apoſtle ſtill *ex conſequentibus ſyllogiſmum nectit*, doth frame a ſyllogiſme by the conſequents: as ye haue receiued the ſpirit of adoption, therefore ye are ſonnes: if ſonnes, ye are heires: for the ſeruant expecteth a reward, the ſonne looketh for the inheritance: and if heires then the heires of God, and heires of glorie.

3. But there is great difference betweene this inheritance, and the inheritances of men. 1. *Origen* noteth, that with men all ſonnes are not inheritors, as Abraham gaue gifts vnto his other ſonnes, but left the inheritance to Izaak: but here all the ſonnes of God are heires. 2. *Haymo* obſerueth, that here an inheritance is confirmed in the death of the father, but God dieth not: though now he ſeeme to be abſent from vs, and afterward when we are admitted to our inheritance, we ſhall ſee him as he is: *gloſſ. ordinar.* and yet Chriſt dying, left vs as an inheritance his peace: but this is moſt ſtrange that here the heire muſt firſt die and be mortified, before he can come to the inheritance, whereas in the world, he dieth that leaueth the inheritance. 3. And among men the inheritance muſt be deuided into parts, if all the ſonnes be heires: but here *tota habetur à quolibet hæres*, the whole inheritance is enioyed of euery one admitted thereunto, though not alike, but in degrees. *Lyran.*

4. And this our inheritance is not limited: as the Apoſtle ſaith, *all things are yours*, 1. Cor. 3.21. whether things preſent, or to come: for the preſent, Chriſt hath left vs his peace: *my peace I giue vnto you*: and he hath left vs his Teſtament, as his will, that we ſhould beleeue it: *Haymo* who further ſheweth, how we ſhall be heires with Chriſt, both of his glorie, for when he appeareth we ſhall be like him, 1. Ioh. 3.2. and of his dominion and power: as he promiſeth his Apoſtles, that they ſhall ſit vpon twelue ſeates, and iudge the twelue tribes of Iſrael, Matth. 19. And this prerogatiue ſhall not be giuen onely to the Apoſtles, but euen the Saints ſhall iudge the world, as the Apoſtle ſheweth, 1. Cor. 6.3. *Par.* This twofold inheritance of Chriſts glorie, and dominion is well touched by *Origen*, *Chriſtus non ſolum in partem hæreditatis, ſed etiam in conſortium potentiæ adducit*, Chriſt doth bring vs not only into a part of his inheritance, but into the fellowſhip of his power: But whereas Chriſt onely is named to be heire, *I will giue the nations for thine inheritance*, Pſal. 2. we muſt vnderſtand, that he onely is the naturall heire, beeing the onely begotten ſonne of God, but we are heires by adoption and grace, and ſo are to be admitted heires with Chriſt.

5. But here *Chryſoſtome* hath an harſh note, that the Iewes vnder the law were not heires, as our Sauiour ſaith, Matth. 8. that the children of the *kingdome ſhall be caſt out*, whereas our Sauiour there ſpeaketh of the hypocrits, and falſe worſhippers among the Iewes, not generally of all: as there are alſo among Chriſtians many hypocrites, and falſe children, that ſhall neuer be heires: And the Apoſtle in ſaying Galat. 4.1. *The heire as long as he is a child differeth nothing from a ſeruant, &c.* euidently ſheweth, that euen the faithfull vnder the lawe were heires, though kept vnder the ceremonies and rudiments of the law for a time, as children that ſhall be heires, vnder tutors and gouernours.

Queſt. 22. How theſe words are to be vnderſtood, *if ſo be we ſuffer with him.*

1. They which follow the Latine tranſlation here, *ſi tamen, &c.* yet if, or *if notwithſtanding we ſuffer with him*, doe thinke that *our ſuffrings* are the cauſe of our glorie afterward: ſo *Stapleton* and the *Rhemiſts* inferre, that as Chriſts paſſions were a cauſe of his glory, ſo is it in his members: but the Apoſtle remooueth this conceit, inferring in the next verſe, *That the afflictions of this life are not worthie of the glorie, &c.* but betweene the cauſe and the effect there is a worthineſſe, and a due proportion. See further hereof among the controuerſies following.

2. *Ambroſe*, whom *Caluin* and *Beza* follow, thinke this is required as a condition, that they which looke to be glorified, muſt firſt be partakers of Chriſts ſuffrings: and ſo our ſuffrings are neceſſarie as a condition, and the way wherein we ſhould walke, and as a fruit of our obedience, not as a cauſe: this ſenſe may ſafely be admitted. And here a difference is to be made betweene the legall conditions, and Euangelicall: for there 1. the condition required was exactly to be performed, and a perfect obedience was required to ſatisfie the lawe: but

in the Goſpel our willingneſſe and godly endeauour is accepted in Chriſt, though we come ſhort of the precept. 2. There the reward could not be had without the condition performed: here (though if time and place ſerue, we muſt ſhewe our obedience) yet in ſome caſes the promiſe is had without the condition, as the theefe vpon the croſſe was ſaued without any ſuch condition of obedience. 3. The obedience of the law was exacted, as a cauſe of the reward propounded: but in the Goſpell it is neceſſarie onely as a fruit of our obedience: the cauſe is the mercie of God, and his gracious promiſes in Chriſt.

3. *Chryſoſtome* will haue the Apoſtle to reaſon here from the greater to the leſſe, that if God did ſo much for vs, when we had done nothing at all, much more will he reward vs, if we ſuffer for him.

4. But here I ſubſcribe rather to *Pet. Martyr*, who thinketh that the Apoſtle maketh mention here of the ſuffrings of the Saints, becauſe they are *argumenta & indicia*, arguments and tokens, that they are the heires of God: for in their conſtant ſuffrings they haue experience of the power and goodneſſe of God, whereby they are kept and preſerued vnto ſaluation: *Parens* indifferently followeth this, and the ſecond interpretation.

Queſt. 23. *How we are ſaid to ſuffer together with Chriſt.*

1. Not in compaſſion onely toward the ſufferings of Chriſt, but by imitation, in being partakers of the like afflictions, muſt we ſuffer with him, *Eraſmus*.

2. Neither doe the Saints by the merit of their ſuffrings attaine vnto the kingdome of heauen, as Chriſt did by his, as the Rhemiſts here note: but we muſt ſuffer with Chriſt only to ſhewe our obedience and conformitie to our head.

3. Nor yet is it enough to ſuffer, for many are puniſhed for their euill doing, and there are that will endure much in the world vpon vaine-glorie: but our ſuffrings muſt bee for righteouſnes ſake, as Chriſts were.

4. And herein muſt our ſuffrings be like vnto Chriſts: that as he yeelded himſelfe to the death of the croſſe, 1. Both to ſhew his obedience vnto the will of God, 2. And to take away our ſinne: ſo we likewiſe in our afflictions ſhould ſhew our obedience, becauſe ſo is the will of God, and that we thereby ſhould ſeeke to mortifie ſinne in vs, *Mart.*

5. Now the paſſions of the Saints are of two ſorts: they are either internall, in mortifying the luſts of the fleſh, or externall in ſuffring perſecution and trouble for Chriſts ſake.

6. And as we ſuffer with Chriſt, when we beare the like rebukes for the truth as he did, ſo alſo Chriſt ſuffereth in vs and together with vs: the afflictions of his members he taketh to be his owne: as he ſaid to Saul, *why perſecuteſt thou me?*

Queſt. 24. Of the meaning of the 18. verſe, *I count that the afflictions, &c.*

1. *I count*, not *I thinke* as the vulgar Latine, the word is λογίζομαι, which ſignifieth not an opinion, which is vncertaine, but a due value and eſtimation of the thing, as *Eraſmus* well obſerueth here: *quaſi ſubducit rationem*, he doth as it were caſt vp his account that the afflictions of this life, are nothing anſwerable to the glorie to come: ſo alſo *Beza*, by the like vſe of this word elſe where, as c. 3. 28. c. 6. 11. will haue it here to ſignifie *perpendere*, to weigh, conſider, &c.

2. The *afflictions* or *paſſions*: the Apoſtle giueth inſtance rather of the afflictions of the Saints, then of their vertuous workes and actions, becauſe they are more painfull, *Perer.* and the Apoſtle applyeth this comfort in regard of thoſe times, when there were great perſecutions for the name of Chriſt.

3. *Of this preſent time*: if not the afflictions of thoſe times, when the greateſt perſecutions were for Chriſt, were worthie, &c. much more of any other time, *Gorrhan*: and he meaneth all the afflictions of this life preſent, not onely which the Martyrs ſuffered, but if it were poſſible for any to beare all Iobs afflictions, and whatſoeuer torments, *ſi his poſſunt eſſe graniora*, if there could be any greater, they ſhould not be worthie of that glorie, *Origen, Haymo*: and hereby is alſo ſignified, *finiri cum vita*, that theſe afflictions are ended with the life, *Perer.*

4. *Are not worthie*: the word is ἄξια. 1. *Beza* here refuſeth the common interpretation, *condigna*, condigne or worthie, and readeth, *non ſunt paria*, are not equall: becauſe the word ſignifieth the equalitie and like weight of ſuch things, as are weighed in a ballance

together: so also *Faius:* likewise *Calvin* thinketh that the Apostle here speaketh not *de dignitate*, of the dignitie, or worthines, or price of our sufferings, but onely of their condition and qualitie, that they are nothing beeing compared to eternall life: But I rather wish D. *Fulke* and *Pareus* thinke, that this is a pregnant proofe against the Popish opinion of merits: *tollit omne meritum condigni*, it taketh away all merit of condignitie: for if the suffrings of the Saints, neither for qualitie nor quantitie, are proportionable to the glorie of the life to come, it followeth necessarily, that they are not worthie: And the Romanists also contẽd that the Apostle here treateth not *de merito operum*, of the merit of our workes: *Tolet annot.* 17. but onely sheweth that in respect of the lightnesse and shortnesse of our sufferings, there is no comparison betweene them, and the glorie to be reuealed: in this point therefore, it is better to dissent from them. 2. Likewise here we must take heede of a corrupt glosse of *Caietans*, who thus noteth, that the Apostle saith not, *they are worthie, ad pœnas temporales pro peccatis remissis luendas*, in respect of the temporall punishment due vnto our sinnes that are remitted: for that is not true: Iob saith the contrarie, that *his calamitie was greater then his sinnes*, Iob.6.1. but he saith onely they were not worthie of the glorie: For 1. the Latine text, which *Caietan* followeth, readeth thus corruptly, *I would my sinnes whereby I haue deserued wrath, and my calamitie which I suffer, were waighed in a ballance, this, as the sand of the sea would appeare heanier:* whereas the true reading is this, *I would my greife (or indignation, that is, perplexitie of minde arising of his troubles) were well waighed, and my miseries were laid together, it would now be heanier then the sand of the sea:* here is no mention made at all of sinne. 2. In this reading there should be little lesse then blasphemie vttered against the iustice of God, that Iobs afflictions exceeded his sinnes. 3. Neither is there any punishment remaining for sinne once remitted.

5. *Of the glorie.* 1. *Chrysostome* here noteth, that the Apostle describeth the ioyes of heauen, by that thing which is most desired here, namely, glorie: he saith, not *of the rest to come*, for there may be rest where there is no glorie: but where glorie is, there is rest: *Origen* also here obserueth, that in this present life consolation is ministred to the Saints, *secundum mensuram passionum*, according to the measure of their suffrings: to which purpose he alleadgeth that place, 2. Cor. 1.5. *As the suffrings of Christ abound in vs, so our consolation aboundeth through Christ*, but the glorie to come is not giuen *secundum mensuram, &c.* according to the measure of our suffrings, but farre beyond: thus *Origen* here.

6. *Which shall be reuealed: Origen* here obserueth well, that there is *gloria reuelata*, glorie alreadie reuealed, *& reuelanda*, and to be reuealed: so *Chrysost.* although this glorie be also at this present, *iam tamen abscondita*, yet it is now as hid: as the Apostle saith, *our life is hid with Christ in God: but when Christ which is our life shall appeare, then shall we appeare with him in glorie.*

7. *In vs* or *toward vs:* 1. They which reade *in vs*, some referre it to the glorie of the bodie, the iust then shall shine as the Sunne, *Haymo:* some to the knowledge of the mind, *Origen:* some to the cleare vision which we shall haue of God, *Perer.* and he saith *in vs*, that is, the righteous: to the wicked this glorie shall not be reuealed, *gloss. interlin.* and hereby he maketh a difference betweene man and other creatures: for man shall first be glorified, and then other creatures, whereof he speaketh immediately after. 2. But the words are in the originall (εἰς ἡμᾶς,) which signifie, *erga nos*, toward vs: *Chrysostome, Mart. Vatab. Gen. B. L.*

Quest. 25. *Wherein the sufferings of this life are not proportionable, and so not worthie of the glorie to come.*

1. *Passiones sunt paruæ*, our suffrings here are but little, 2. Pet. 5.10. *After that ye haue suffred a little*: but the glorie of the next life shall be exceeding great, as 2. Cor. 4.17. it is called *a most excellent, &c. weight of glorie.*

2. *Paucæ sunt*, they are but few, in respect of the varietie and multitude of ioyes in the kingdome of God, Psal. 16.11. *In thy presence is the fulnes of ioy, and at thy right hand there are pleasures.*

3. *Breues*, they are but short: as the Apostle saith, *Affliction is for a moment, but the glorie shall be eternall*, 2. Cor. 4.17.

4. They are *mixtæ gaudio*, mingled here and allayed with comfort: as 2. Cor. 1.5. *As our suffrings abound, so our consolation aboundeth, &c* but there shall be glorie without any mixture of greife, Reuel. 21.4. *God shall wipe all teares from their eyes.*

5. Our

5. Our ſufferings are *obligate & debitæ*, are a due debt in reſpect of our ſinnes, there is not any croſſe but it is iuſtly laid vpon vs for ſinne, Pſal. 32. 5. *thou forgaueſt the puniſhment of my ſinne*, but euerlaſting glorie is the free gift of God: it is not otherwiſe due but by the grace and mercie of God; it is the gift of God, Rom. 6. 23.

6. Paſſions here are *communes*, common to good and bad: therefore S. Peter would not haue any ſuffer as an euill doer, 1. Pet. 4. 15. But the glorie to come is onely promiſed to the righteous: it is called the libertie of the ſonnes of God, v. 21.

7. And to conclude, to put all theſe together, the afflictions of this life are nothing comparable to the glorie of the next, neither in qualitie or quantitie: for the qualitie, the ſorrowes of this world, cannot be ſo great as the ioyes of the next; and for the quantitie, they are but ſhort and light.

Queſt. 26. *How the Creatures are ſaid to waite, and to be ſubiect to vanitie, and to be deliuered, &c. and to grone. v. 19. v. 22.*

1. *Chryſoſtome* well obſerueth, that here the Apoſtle throughout faineth a certaine perſon of the creatures, giuing vnto them affections, as will, deſire, hope, ſorrow, greeuing: as the Prophets doe ſometime bring in *viniam lamentantem*, the vineyard wayling, the mountaines howling and lamenting: and here the Apoſtle by this patheticall and emphaticall deſcription of the generall deſire and hope of the creatures to be deliuered from the bondage of corruption, encourageth and heartneth the Saints with patience to endure affliction, vpon hope of their deliuerance.

2. Firſt, he ſaith ἀποκαραδοκία, the earneſt deſire of the creature, *expecteth*, which word *Theophylact* interpreteth *anxiam expectationem*, the carefull expectation: ſo *Caluin*, *Martyr*: *Ambroſe*, *frequentem*, the continuall expectation: *Hilarie*, *longinquam*, a deſire a farre off: the word properly ſignifieth *erecto capite expectare*, to expect with putting forth of the head: the word is compounded of κάρα, an head: *Beza*: and ſo the *Syrian* interpreter, *oculos intendit*, the creature expecteth, and ſetteth the eyes, as earneſtly looking and beholding: and whereas he ſaith, the *expectation* of the creature *expecteth*, that is an *Hebrew pleonaſme*, to expreſſe the continuall deſire and expectation of the creature. Now there is a twofold expectation, or deſire of the creature: one naturall, as for the earth and trees to bring forth fruit: and this propenſion and inclination they haue by nature: there is another ſupernaturall deſire, as when any thing tendeth to an end aboue the naturall conſtitution: as the corruptible bodie, to the ſtate of incorruption in the reſurrection: and ſo the creatures are ſaid to expect when the ſonnes of God ſhall be reuealed: not that they haue any ſenſe or knowledge who are the ſonnes of God, but then they expect their owne libertie from the bondage of corruption, when the glorie of the ſonnes of God ſhall be made manifeſt.

3. The creature is ſaid to be ſubiect to vanitie. 1. Which is not ſimply to be vnderſtood of corruption, as *Chryſoſtome* expoundeth: for neither are the heauens of a corruptible nature, as other things, nor yet ſhould the elements haue beene incorruptible though man had not ſinned, ſeeing they were to ſerue for the generation and procreation of things, which cannot be done without corruption: *Tolet annot.* 15. 2. And *Origens* ſpeculation is vaine, who vnderſtandeth this vanitie to be the bodies, into the which the ſoules, which were before, were detruded, *lib.* 1. *perearch. c.* 7. And *Eraſmus* conceit is ſomewhat too curious, that interpreteth ματαιότητα, vanitie, *fruſtrationem*, the deceiuing or diſappointing of the creature, which faileth of that end, at the which it aymeth, namely immortalitie, in multiplying *one individuum*, particular, by another: but it miſſeth of that end. 4. Wherefore by vanitie is vnderſtood the fraile condition of things, which is much degenerated ſince the creation, both in the heauens, and the earth, and in the elements: and they doe looke to be reſtored againe to their perfit eſtate: *Beza*.

4. *Not of it owne will*: 1. Not ſignifying thereby, as *Theophylact*, that all things were made by the prouidence of God, not *virtute ſua*, by their owne power or vertue. 2. Neither is it ſpoken comparatiuely, becauſe they looke for a better eſtate, and ſo are ſaid not to will that which is worſe; *Perer.* 3. But this their vanitie is *contra naturalem propenſionem*, againſt their naturall inclination: for euery thing by nature would decline and ſhunne the corruption thereof: God made all things perfite in the beginning, but by mans ſinnes, euen according to the ordinance of God, all things were ſubdued to vanitie; *Paræus*.

5. *Vnder hope:* not that there is any hope in the creature: but the Apostle ascribeth vnto them figuratiuely humane affections: and here hope is taken for the thing hoped for: as where it is said in the Psalmes, the Lord is my hope: *Tolet annot.* 30. hereby onely is expressed the excellencie of that state to the which the creatures shall be restored.

6. *Into the glorious libertie, &c.* 1. *Theodoret* referreth it to the time, when the sonnes of God shall be glorified: and so *Ambrose* readeth in *libertate*, in the libertie of the sonnes of God: that when the sonnes of God, shall enioy their libertie, then the other creatures shall be freed from their corruptible estate. 2. *Chrysostome* interpreteth *propter libertatem*, they shall be deliuered from the bondage of corruption, because of the libertie of Gods children; as for mans cause they were enthralled, so for mans cause they shall bee enlarged. 3. But here more is signified, that the creatures also, though they shall not be partakers of the glorie, yet they shall haue a more perfect estate, *Caluin.*

7. *Euery creature groaneth, &c.* which neither with *Origen* can bee vnderstood of the Angels, for they are not subiect to greefe or groning: 2. Neither is it to be referred to men, as *Augustine*, whose opinion shall be examined in the next question. 3. But here the Apostle continueth the former figure called (*prosopopeia*) ascribing vnto the vnreasonable and senselesse creatures, a kind of sense and feeling of their miserie, and longing desire to be eased from it, as a woman that trauaileth: *Par.*

Quest. 27. *What creatures the Apostle here speaketh of.*

1. *Origen* in one exposition, by the creature vnderstandeth the soule of man, which is subdued to vanitie, by reason that it is enclosed in the bodie, and is constrained to serue vnto the necessities thereof: and elsewhere he hath yet a more straunge conceit, which is mentioned before, qu. 27. 3. that the soules hauing an existance before the bodies, are subdued to vanitie beeing ioyned to the bodies: But the Apostle by the creature vnderstandeth a distinct thing from a man, and therefore not the soule: as he inferreth v. 25. not only the creature, *but we also, &c.*

2. *Origen* hath an other application, by the creature vnderstanding the Angels and Archangels which are set ouer nations, and are presidents of battels and other affaires: and so are subiect to vanitie, in respect of the temporall affaires of this life, wherein they are emploied: and *P. Mar.* sheweth how in a tolerable sense, the angels may be said to be subiect to vanity, in respect of their employments about things of the world: *Theodoret* and *Ambrose*, doe vnderstand part to be spoken of the sensible and visible creatures vnto the 22. v. where because the Apostle addeth a tearme of vniuersalitie, *euery creature groaneth*, here they also include the Angels, who as they are said to reioyce ouer them that repent, so they are greeued at the vngodly: But *Augustine* reiecteth this interpretation, vpon this reason, because the Apostle saith that the creature is subiect to vanitie, and shall be deliuered from the bondage of corruption, and groneth: which things, *de excellentibus illis virtutibus credere nefarium*, to beleeue of those excellent vertues and powers were a wicked thing: yet *Augustine* endeth with a *quare*, whether these things may in any good sense be vnderstood of the Angels, as they doe help our infirmitie, and so may be said to be like affected with vs: *Augustine in hunc epistol. numer.* 50. But *Thomas* absolutely refuseth this interpretation vpon this reason, because in the next world the Saints shall be like the Angels: and therefore the Angels cannot in any sense be said to be subiect to vanity, or to grone: seeing we, when we shall be like the Angels, shall be exempted and free from all such things.

3. A third exposition there is: by the creature to vnderstand man, and either the righteous and iust man onely, or man in generall both righteous and vnrighteous: the first sense followeth *Gregorie*, *nolens seruit mutabilitati corruptionis*, he against his will is subiect to this mutable, and corruptible estate, waiting with patience vntill the time come, when he shall be deliuered from the bondage of corruption: *Greg. lib. 4. moral.* whome *Caietanus* and *Cartharinus* follow: So also *Hugo Card. Gerrhan:* But the Apostle saying afterward, *and not onely the creature, but we also, which haue the first fruits of the spirit, doe sigh in our selues*: so that the Apostle distinguisheth the creature whereof he speaketh from the sonnes of God, which haue the first fruits of the spirit: neither will it satisfie, to say, that the Apostle maketh two degrees of righteous and iust men, one that hath attained a more excellent degree, which haue receiued the first fruits of the spirit, and are called the sonnes of God: such as the Apostles were: the other, which are not so perfect, yet they also shall be deliuered from the

the bondage of corruption, as well as the other, *Haymo*: for the Apoſtle by the Sonnes of God generally vnderſtandeth all the faithfull, ſo many as ſhall be heires of ſaluation, as hee inferreth, v.17. *If children, then alſo heires.*

4. *Auguſtine* vnderſtandeth by euery creature man in generall, that partaketh with the nature of euery creature, he hath vnderſtanding with the Angels, ſenſe with bruit beaſts, and hath a vegetatiue life with plants: and man as he is taken naturally, ſhall be deliuered from the bondage of corruption, that is, ſuch as doe not yet beleeue, ſhall be called to the faith, and they ſhall alſo be the ſonnes of God: to this purpoſe *Auguſtine lib.83. queſt. c.67.* But it cannot be ſaid of a naturall man, not yet called by grace, that he waiteth for the reueiling of the ſonnes of God, as the Apoſtle ſaith here of the creature, v.19.

5. The moſt generall and receiued interpretation is, by the creature to vnderſtand *corporalia & irrationalia*, things corporall and vnreaſonable, comprehending the heauens and ſtars with the earth, together with liuing creatures of all ſorts, trees, and plants: Thus *Ambroſe* vpon this place, *& Epiſt. ad Horontion.* to whom conſent *M. Caluin*, interpreting this place *de pecudibus & plantis*, of beaſts and plants with other creatures, ſo alſo *Pet. Martyr, Faius, Pererius.* But this exception may be taken againſt this ſenſe: becauſe the bruit creatures which now onely ſerue for our neceſſarie vſe, ſhall not be partakers of the glorie of the Sonnes of God; there ſhall then be no vſe of them, *probabile eſt abolendas eſſe*, it is probable, that they ſhall be aboliſhed.

6. Therefore it remaineth that we vnderſtand here by the creature, onely *inanimata inſenſata*, the things without life and ſenſe, as the heauens and elements, and the earth with the things therein: *Chryſoſtome*, ſo *Oecumenius* alſo vnderſtandeth, *ſenſu carentem creaturam*, the creature that wanteth ſenſe: ſo *Beza* ſaith, that by the creature is ſignified *mundi machina cæleſti & elementari regione conſtans*, the frame of the world conſiſting of the celeſtiall and elementarie region: ſo alſo *Rolloch, Bucanus loc. 37. quæſt. 8. Parens* ſeemeth alſo to include the bruit beaſts, yet he thinketh they ſhall be aboliſhed. *Tolet* alſo vnderſtandeth *ſenſibiles vniuerſi partes*, the ſenſible parts of the whole world, the heauens, the ſtarres, the elements, and earth: of the ſame opinion with *Chryſoſtome*, are *Irenæus, lib. 5. c.36.* and *Hilarius, lib.12. de Trinitat.* And in this ſenſe all things will agree: that theſe creatures are ſubiect to vanity, and doe as it were groane vnder the bondage of corruption, and ſhal be reſtored to the glorious libertie of the ſonnes of God: the onely doubt is, becauſe afterward, v.22. the Apoſtle addeth a particle of vniuerſalitie, *euery creature*, and ſo it ſhould ſeeme, that the Apoſtle excludeth no creatures at all. But why the Apoſtle there ſaith, *euery creature*, ſhall be ſhewed, qu.33. following.

Queſt. 28. *Of the ſeruitude of corruption, whereunto the creature is ſubiect, and wherefore.*

1. Their obſeruation is ſomewhat curious: that take this to be the vanitie and mutability to the which the heauens are ſubiect: becauſe whereas in the beginning the Sunne was to keep his courſe in the *æquinoctiall* onely, (for then there ſhould haue been a continual ſpring, and indifferent temper without either parching heate or pinching cold) now the Sunne hath changed his courſe, and runneth in the oblique circle of the Zodiake, &c. But this is not ſo, for ſeeing the Sunne and the Moone were appointed in the creation, to diſtinguiſh the ſeaſons and times of the yeare, this could not be, if the Sunne in following the declining circle of the Zodiake by approaching and remouing, did not make ſome inequalitie of dates and difference of ſeaſons, *Faius.*

2. *Chryſoſtome* ſheweth, how the earth is now curſed to bring forth thiſtles, and the heauens alſo ſhall waxe old, as doth a garment, Pſal.102. and ſhall bee changed into a better mould: whereunto further may be added, that the Sunne and Moone haue their ecclipſes, the skie is caſt ouer with clouds: the ſtarres with euill influences doe infect the ayre: the aire is oftentimes vnholſome and peſtiferous: the earth is ſtricken with barrennes and becommeth vnfruitfull, *Parens.* Adde hereunto that demonſtration of the Preacher, Eccleſ.1. how hee giueth inſtance of the vanitie of all things in the Sunne: that riſeth and ſetteth, and runneth about where he beganne, the winds goe in a circuit from the South to the North, and thither againe, ſo the riuers run into the Sea, and out of the ſea to their ſprings and fountaines againe. And thus the creatures are in continuall labour, as Elihu ſaith to Iob, c.37.11. *Hee maketh the clouds to labour, or he wearieth the clouds to water the earth.*

3. *Pet. Martyr* yet more diſtinctly ſheweth the vanitie of the creatures, whereunto they

are made subiect for our cause, in these fowre things. 1. They are in continuall labour to serue mans necessitie. 2. They are often punished together with man, as is euident in the destruction of the old world, and in the destruction of Sodome. 3. They haue a certaine sympathie and fellow-feeling of mans miserie. 4. And most of all they are constrained to minister their seruice to the wicked desires of the vngodly, as the Sunne to giue his light, and the earth her fruit: as the Lord saith, *Hoshea* 2.8.9. because they bestowed their wine and corne vpon Baal, that he will take away the corne, and the wine, which he lent them.

4. *Chrysostome* here answeareth an obiection, whether any iniurie be offered to the creature, for beeing thus subdued to vanity: *nequaquam, quia propter me facta est*, no, because it was made for me, and therefore suffereth with me, and with me together shall bee restored.

Quest. 29. *Whether the heauens and earth are corruptible, and shall perish in the ende of the world.*

1. We doe first detest the opinion of the heathen Philosophers, which held that the heauens were of an incorruptible nature: such were they whom *Peter* noteth, that obiected thus: *Where is the promise of his comming, for since the Fathers died, all things continue alike from the creation*, 2. Pet. 3. 4. this opinion is contrarie to the Scripture, which euidently testifieth that the heauens shall perish, Psalm. 102. and shall bee consumed with fire, 2. Pet. 3. 7. for there is no visible thing created, which had a beginning, but also shall haue an ende.

2. But yet we refuse their opinion likewise, that held the heauens to be so corruptible, as that they shall vtterly be abolished: which seemeth to be the sentence of *Chrysostome*: for he saith that the inhabitants of the earth, *non eandem cum cœlo & terra patientur internetionem*, shall not haue the same ende and destruction which the heauens and earth shall haue, which he interpreteth *omnimodam perditionem*, a thorough and absolute perdition and destruction, &c. of the same opinion seeme to be most of the Greeke fathers, *Theodoret*, *Theophylact*, *Oecumenius* vpon this place: likewise *Basil hom. 1. in Hexemer. Gregor. Nyssen. lib. de creation. homin. c. 4.* And whereas some Scriptures are alleadged, which seeme to fauour this opinion, as Psalm. 102. 27. *They shall perish, but thou shalt endure*, and Luk. 21. *Heauen and earth shall passe.* 2. Pet. 3. 10. *The heauens shall passe away with a noyse, and the elements shall melt with heat:* to these places it may be answered, that the heauens shall not vtterly perish, but shall be changed, as it followeth, Psalm. 102. 27. *As a vesture shalt thou change them:* and they shall passe away, as *Gregorie* saith, *per eam quam nunc habent imaginem*, by that image of corruption which nowe they haue: and to the same purpose he citeth the Apostle, *figura (χῆμα,) huius mundi, &c.* the figure or fashion of this world passeth, 1. Cor. 7. 37. And the fire shall serue onely to purge the elements and earth, not vtterly consume them to nothing.

3. Wherefore the sounder opinion is, as *Gregorie* saith, the heauens both shall passe away, and yet shall remaine: *ab ea, quam nunc habet specie per ignem tergetur*, it shall bee stripped by fire of that fashion, which now it hath, *ea tamen in sua natura seruatur*, it shall be preserued in it owne nature: the substance shall not be abolished: and this hee prooueth by that text, *The earth remaineth for euer:* not as some reade, *The earth remaineth not for euer, Eccles. 1. 3. Gregor. lib. 17. moral. c. 5. Hierome* prooueth as much by that place, Isay 30. *The Moon shall shine as the Sunne, &c. non interitum significat pristinorum, sed commutationem in melius*, it signifieth not the destruction of the old, but a change for the better: *Hierome* vpon the 65. chapter of Isay: *Pareus* prooueth the same out of *Peter*, who compareth the destruction of the world by water and by fire together, 2. Pet. 3. 7. as then the world was not destroyed vtterly by water, but changed, so it shall be by fire also: *Pererius numer. 74.* doth collect as much by S. Pauls words here, *That they shall bee deliuered from the seruitude of corruption, into the libertie, &c.* but if the heauens and earth that shall be deliuered be not the same, but new heauens, then not the same but other heauens shall be restored vnto that glorious libertie.

Quest. 30. *How the creature shall be deliuered, &c. into the glorious libertie.*

1. *Theodoret* referreth it to the time when the glorious libertie of the Sonnes of God shall be manifested: and so *Ambrose* readeth *in libertate*, they shall be deliuered into the libertie: that is, when the Sonnes of God shall receiue their libertie: but the Greeke text will

will not beare this ſenſe: the word is not ἐν, in, but εἰς, into.

2. *Chryſoſtome* interpreteth, *propter libertatem*, they ſhall be deliuered becauſe of the libertie of the ſonnes of God, as though it ſhewed the cauſe of this deliuerance.

3. But more is expreſſed, that they ſhall be deliuered *into*, &c. they ſhall not only be freed and exempted from their corruptible ſtate, but they alſo ſhall put on an incorruptible ſtate, and in their kind be partakers of the glorie of the ſonnes of God: as *Chryſoſtome* alſo ſaith, *propter te male habet corruptibilis facta, rurſus propter te incorruptibilis erit*, becauſe of thee it became corruptible, and for thy ſake againe it ſhall be incorruptible.

4. Some thinke, that they ſhall onely be deliuered in beeing exempted from corruption by the viter aboliſhing of them; when the creature ceaſeth to be any more, it ſhall be deliuered from corruption, *ex Pareo:* but not to be at all, is worſe, then to haue a beeing though in ſome miſerie, therefore this were no deliuerance, but a more corruptible eſtate, ſtill to remaine corrupted, and aboliſhed for euer: and the Apoſtle ſaith not onely that they ſhall be deliuered from, &c. *but into the libertie:* as they ſhall put off the one, ſo they ſhall put on the other.

5. They which here comprehend alſo the bruit beaſts, and other creatures hauing ſenſe and life, doe thus qualifie theſe words, *non conſortes futuros*, &c. that the creatures ſhall not be partakers of the glorie of the ſonnes of God, *ſed ſuo modo*, &c. but in their kind, they ſhall be fellowes with them in that glorious ſtate, *Caluin.* But it is not probable that ſuch kind of creatures beeing now appointed onely for the neceſſities of this life, for the foode, clothing, and other ſeruices of man, which then ſhall be at ende, ſhall then bee reſtored to any ſuch glorie. Wherefore we inſiſt vpon the 3. interpretation, that theſe creatures which the Apoſtle ſpeaketh of, ſhall alſo be glorified with the Saints: there ſhall be new heauens, and a new earth, Apoc. 21. 1. and the heauens ſhall be decked and adorned with ſtarres: the Moone ſhall ſhine as the Sunne, and the light of the Sunne ſhall bee ſeuenfold, Iſay. 30. 26. and the earth with trees and plants, Apoc. 22. 3. but to what end and vſe the heauens and earth ſhall then ſerue, it is not reuealed vnto vs in Scripture, and it were curioſitie for vs to determine: yet it ſhall not be amiſſe to adde ſomewhat of this myſterie.

Queſt. 31. *To what end the new heauens and earth ſhall ſerue in the next world.*

1. The Sunne and Moone ſhall not then ſerue either to giue light vnto the world, there ſhall then be no darknes: and the glorie of God, and the Lambe ſhall be the light of the heauenly Ieruſalem, Reuel. 22. 23. neither ſhall they ſerue for times and ſeaſons, years, moneths, and dayes, as now: for then there ſhall be no Summer or Winter, nor any darkeneſſe: the Sunne ſhall not then goe forth as a gyant to runne his courſe, as now: Pſal. 19. 6. but then all the creatures ſhall reſt, and their miniſterie and ſeruice, ſuch as is now, ſhall ceaſe: nor yet ſhall the earth then yeeld fruite for the vſe of men, as now: it ſhall be a time of reſt, and the great yeare of Iubile to all creatures: they ſhall all be freed, and deliuered from ſeruitude, as the Apoſtle ſaith here, v. 21. the word is δουλεία, ſeruice or ſeruitude.

2. Neither yet ſhall the new earth be without inhabitants, which is *Bellarmines* opinion, becauſe it ſhall remaine *operta aquis*, couered with water, and ſo be vnfit for habitation, *Bel. lib. de amiſſ. grat. c. 3. reſp. ad obiect. 7.* for 1. the ſtate of all things ſhall then be moſt perfect, not confuſed and mingled together, as in the beginning the earth was couered with water, before God made a diſtinction, and ſeparation: 2. and then there ſhall be no Sea, Reuel. 21. 1. as now: much leſſe ſhall all the earth be a continuall ſea: 3. and the Scripture ſpeaketh euidently, that the meeke ſhall inherite the earth, Matth. 5. 5. which promiſe beeing not performed in this world, ſhall be fulfilled then.

Neither yet ſhall the Saints inhabite the earth, to liue in terrene pleaſures in eating and drinking, and ſporting themſelues with terrene delights, as *Cerinthus* the heretike held, and as the Turkes are made to beleeue, by their falſe prophet *Mahomet*, and the carnall Iewes alſo doe dreame of ſuch a terreſtrial Paradiſe: the Turkiſh hiſtories doe to this purpoſe make mention of one *Alabedinus* the founder of the *Aſſaſſines*, who vſed this deuiſe to get many followers: he prouided a place moſt pleaſantly ſituated, abounding with all earthly delicacies and pleaſures, whether he would cauſe ſome to be conueyed, being caſt into a ſound ſleepe, and after they had ſolaced themſelues there a while, by the like intoxicate drinke hee would returne them to their former place: who when they were awaked would report, that they had been in Paradiſe: But the new heauens and earth, ſhall not abound with carnall

and

and corruptible pleasures; there shall dwell righteousnesse, 2. Pet. 3. 13. that is, spirituall delight.

4. And the opinion of *Catharinus* a Popish writer, that infants dying in their originall sinne, shall be the inhabitants of the earth, is but a meere fansie: he thinketh that they shall not goe to heauen, as beeing impure, neither will he thrust them downe to hell, because they committed no actuall sinne. *Bellarmine* confuteth this phantasticall opinion, by this reason, because then there shall be but two places, heauen and hell; a place of ioy, or torment, *Bellarm lib. 6. de amiss. grat. c. 3.*

5. Wherefore it is most probable that the heauen and earth shall both be the seate of the blessed; that there shall be an entercourse betweene heauen and earth: As the Angels sometime came from heauen and appeared in humane bodies, and Moses and Elias talked with Christ in the mount: and our Sauiour himselfe after he was risen againe was 40. dayes conuersant with his Apostles in the earth: all which are good probabilities, that the Saints shall passe to and fro, from heauen to earth: and shall follow the Lambe, whether soeuer hee goeth, as it is, Reu. 14. 4. But of this great mysterie and secret, nothing can certainly bee affirmed: it is enough for vs to beleeue, that there shall be new heauens, and a new earth prepared for the righteous: and that God shall haue a glorious Church, new Ierusalem, both in heauen and vpon earth; for in them both the new heauens and earth, shall righteousnesse dwell, as S. Peter saith before alleadged. See more qu. 35. 2. following.

Quest. 32. *Why the Apostle saith, every creature, v. 22. hauing hitherto named the creature without any other addition.*

Here are diuerse opinions: some doe thinke that more is contained here, vnder the name (creature) then before: some that as much was said before by the Apostle, and that the same thing is set downe here, but yet more expressely. And in each of these opinions there are some differences.

1. Of the first sort. 1. *Ambrose* thinketh, that where the Apostle said before, *the creature is subiect to vanitie*, Angels they are excluded: but here in that he saith, *every creature groaneth*, he vnderstandeth the Angels, who though they are not subiect to vanitie, yet they do grone as it were and grieue for vs, as they doe also reioyce for vs; *Ambrose* to this purpose, *Epist.* 22. But the same creature groneth, which hopeth to be deliuered from the bondage of corruption; for otherwise this could not be a reason of the former verse, if the Apostle spake not of the same kind of creatures: if angels then are not the creatures, which shall be deliuered, neither are they the creatures which grone with vs.

Of the second sort: 1. *Origen* in both places vnderstandeth Angels, but he maketh the difference to be in the word συστενάζει, *groaneth together*, euery creature groaneth together in compassion both Angels, and others: but euery creature doth not simply grone, as being subiect to miserie, namely the Angels: and therefore here the Apostle saith, *euery creature*: But if the Angels be not subiect at all to groning, as indeed these blessed spirits are not, then neither can they be said to grone together.

2. *Augustine* vnderstandeth by the creature man, saith he, is called euery creature, because he communicateth with the nature of euery creature; both of the intelligent spirits, sensitiue creatures, and vegetatiue plantes: so *gloss. interline. quia habet communionem cum omni creatura*; because he hath communion with euery creature: but see this refused before, qu. 28. 4.

3. Our new writers, as *Pet. Martyr*, *Caluin*, with others; both here and before vnderstand generally all creatures in the world, which doe labour with vs vnder the burthen of corruption: but all creatures in generall shall not be partakers of the glorious libertie of the sonnes of God, as hath beene also shewed before qu. 28. 5.

4. The ordinarie *gloss.* thus obserueth; the Apostle saith, *euery creature*, noting not *singula generum*, *sed genera singulorum*, not the particular of euery kind, but the kinds of the particulars: But if the Apostle meane euery particular creature before, and here the kind, then *euery creature* should not be as much, as the creature which was spoken of before.

5. Wherefore with *Chrysostome* and *Theophylact*, I thinke the Apostle speaketh here of creatures without life, as before; but he saith *all*, that is, *structura mundi*, the frame of the world; which *Beza* interpreteth, *totum mundum conditum*, the whole created world, to shewe the consent of them together; and he saith (*all*,) *ad maiorem expressionem sententiæ*,

more

more expreſſely ſignifying his meaning: and becauſe the principall parts of the world, *perpetua ſunt*, are continued and ioyned together, *Tolet:* yet vnder the continent, may be inſinuated the things contained: and ſo all creatures in the continent of the world doe communicate with vs in this groaning.

Queſt. 33. Whom the Apoſtle vnderſtandeth, v. 23. *We which haue the firſt fruits of the ſpirit.*

1. We neither vnderſtand with *Origen*, *primitias ſpiritus*, the firſt fruites of the ſpirit, to be the ſpirit it ſelfe, which is called the *firſt fruites*, that is, the cheife and more excellent ſpirit aboue all other: for the ſpirit is one thing, and the fruits, that is, the gifts of the ſpirit an other.

2. Nor yet with *Auguſtine*, by the creature is vnderſtood the ſoule, and the bodie, wherein man communicateth with other creatures, and by the ſpirit, the ſpirituall part of man, which is offered as the firſt fruits vnto God; *Auguſtine lib. 83. queſt. q. 67.* for the Apoſtle ſpeaketh here of man ſanctified by the ſpirit, diuerſe from the creatures before mentioned.

3. Nor yet are the Apoſtles here vnderſtood onely, which had receiued the excellent and miraculous gifts of the ſpirit: as *Origen* alſo hath this other expoſition, which *Ambroſe* followeth, *epiſt. 22. Anſelme, Lyranus, Thomas gloſſ. interlin. Gerrhan, Perer. diſput. 15. Haymo, Gualter.*

4. But the common expoſition is to be preferred, which *Chryſoſtome* and *Theodoret* follow: that the faithfull are here inſinuated which haue receiued the grace of iuſtification: ſo alſo *Calvin, Martyr, Beza, Parens, Oſiander:* for though the Apoſtles had more excellent gifts then others, yet here they are not compared with other faithfull, but the other faithfull are compared with the creatures before ſpoken of: that if they ſigh and grone, then we much more, that haue receiued the firſt fruits of the ſpirit: which doe ſhew that as wee haue but the beginning now, ſo we ſhall haue the perfection and accompliſhment afterward in the kingdome of God, *Grynæus:* as the firſt fruits in the law, *ſpem faciebant futuræ meſſis*, did giue certaine hope of the harueſt to come, *Parens.*

5. And whereas the Apoſtle addeth, waiting for the *adoption*, euen the *redemption of our bodies*, he muſt be vnderſtood to ſpeake of the perfection of our adoption, and redemption, now begunne in our ſoules, and bodies in part, but then perfited, when our bodies ſhall be freed from corruption. And *Origen* giueth a good ſatisfaction here, becauſe the Apoſtle ſaith, *we are ſaued by hope:* we are now then adopted, redeemed, in hope: but when theſe things ſhall be perfited and finiſhed, we ſhall haue *rem*, not *ſpem*, the thing, not the hope. And anothe doubt alſo may be anſwered, that although ſaluation, and ſighing cannot ſtand together: for a man cannot ſigh for that he hath, yet becauſe he ſaith we are *ſaued in hope*, we may ſigh for the accompliſhment of that, which we hope for: *Grynæus:* ſo then the Apoſtle ſpeaketh of our adoption and redemption, as it ſhall be perfited and conſummate in the next life, becauſe it is inchoate and begunne here in this: for we are now redeemed, and now are we the ſonnes of God by adoption, as the Apoſtle ſaid before, v. 15. But yet we haue not full poſſeſſion of our inheritance, as Saint Iohn ſaith, 1. epiſt. 3. 2. *We are now the ſonnes of God, yet it appeareth not what we ſhall be:* our adoption is taken three waies in Scripture, 1. One is of our election, as the Apoſtle ſaith, Epheſ. 2. 3. *We are predeſtinate to bee adopted in Chriſt.* 2. The ſecond is of our *vocation*, whereof the Apoſtle ſpake before, v. 16. 3. And there is an adoption in our *glorification*, when we ſhall haue a full and perfect fruition of eternall glorie, which the Apoſtle meaneth in this place: *Parens.*

6. *Origen*, by the bodie here vnderſtandeth the Church: but the Apoſtle, the *redemption of our bodies:* now the Church is not our bodie, but Chriſts: The Apoſtle meaneth then, that when our morall bodie ſhall be deliuered from corruption, then ſhall our adoption be perfect, which now the Saints doe ſigh and long for.

Queſt. 34. *That no liuing creatures ſhall be reſtored in the next world but onely man.*

v. 23. Becauſe the Apoſtle ſaith of the faithfull, *waiting for the adoption, the redemption of the bodie:* here it may be reaſoned, becauſe other creatures are not partakers of adoption therefore neither of the redemption of their bodies to immortalitie: for the more explication hereof, three things ſhall be breefely touched, 1. What creatures ſhall remaine after the reſurrection; 2. To what vſe, 3. What creatures ſhall not be reſtored.

1. Con-

1. Concerning the first, it hath been shewed before, qu. 28. 6. that the creatures which shall be restored into the glorious libertie of the Sonnes of God, shall be the heauens and earth, and the elements between them: for so the Lord promiseth by Isaiah, 65. 17. Saint Peter beleeueth the same according to Gods promise, 2. Ep. 3. 13. S. Iohn in vision seeth the same accomplished, Reuel. 21. 1. What shall be the forme and fashion of the newe heauens and earth is not expressed in Scripture, and it were curiositie for vs to enquire: but new heauens and earth we are certaine by the Scriptures that there shall be: which *Chrysostome* well expresseth by this similitude, *quemadmodum nutrix regium puerum educans, &c.* like as a nurse, that bringeth vp a Kings sonne, when he commeth to his kingdome, she also is made partaker of his preferment: so the creatures, as the heauens and earth, which are nowe our preseruers and nourishers, after that man is brought to his glorie, shall be glorified also with him.

2. Concerning the vse: first for the heauens. 1. They shall not then serue for mans necessitie, as now; for he shall not need the Sunne to giue light, nor the clouds to raine. 2. Neither to informe and instruct man touching his creature, for we shall then knowe, as we are knowne. 3. Nor yet shall the Sunne then runne his course as now: for there shal be no time, Reu. 10. 6. which is measured by the course of the Sunne: neither any more generation of things which is now procured by the heat and motion of the Sunne. 4. Yet though it be probable, that the Sun shall haue neither heat, nor motion, the light thereof shall be increased seuen-fold, Isa. 30. 28. for many things are in this life lightsome, but giue no heat: as the glistering and shining precious starres. 5. And the heauens shall serue then to be an habitation and seate of the blessed: as the Apostle saith, *They shall be caught vp in the clouds, and meet the Lord in the aire*, 1. Thes. 4. 17. and the Saints by the continuall sight of great glorie of the heauens, shall be stirred vp to praise and magnifie their glorious Creator.

Concerning the earth it shall serue also to be the seate and habitation of the blessed: for although now the heauens onely are the seate of the blessed soules, where *Christ setteth at the right hand of the throne of maiestie*, Heb. 8. 1. yet both the new heauens and new earth shall be then the habitation of the righteous: as S. Peter euidently speaketh, 2. Epist. 20. 13. *We look for new heauens and a new earth, wherein dwelleth righteousnesse*, that is the righteous, as *Bucanus* well interpreteth, *Bucan. loc. 39. qu. 17.* And *Origen* collecteth as much out of our Sauiours words, Matth. 5. *That the meeke shall inherite the earth: sed & terra sperandæ est, non hæc quæ arida dicitur, sed illa erit mansuetorum terra, &c.* but an earth is to be hoped for, not this, which is called the dry land, and is seene of the eye, but the earth of the meeke, which the eie hath not seene, &c. And this seemeth to be the meaning of Christ, because here then speaketh of blessednes, which is not to be found in this earth. *Augustine* also seemeth to be of the same opinion, *lib. 20. de ciuitat. Dei, c. 16.* where he affirmeth, that then the elements as they had here corruptible qualities meet for our corruptible bodies; so they shall put on incorruptible qualities agreeable to our incorruptible bodies. But this argument needeth not; if the bodies of the Saints should not conuerse where the new earth and new elements are. Reason also giueth as much; that the Saints should there triumph, and praise God, where before they were persecuted and afflicted, and God was dishonoured. But *Pet. Martyr* obiecteth that place, 1. Thes. 4. 17. that the bodies of the Saints shall be caught vp in the clouds, and therefore he thinketh they shall not liue in the earth: to this we answer that not the earth onely, but the heauens and earth shall be the place and seate of the blessed: that the Saints following the Lambe, whethersoeuer he goeth, Reuel. 14. 4. shall visit the earth also, and shall goe and come as it pleaseth God, as before hath been touched, qu. 32. 5. But herein we must not be too bold to wade without grounds: how the Saints shall bee disposed of, whether some to heauen, some to the earth, whether the same shall be sometime in heauen, sometime in earth, or how else as it pleaseth God, we leaue these as great mysteries not reuealed: but that the Saints shall then be vpon the earth, we are certaine out of Scripture, as hath been shewed.

3. Now it remaineth to be shewed, what creatures are not like to be restored in the next world: and here we affirme this as most probable, though thereof there be no certainty, that the vnreasonable creatures, as foules, beasts, fishes, shall then cease, and be no more: of which assertion these are the reasons.

1. *Non sunt ad immortalitatem condita*, these creatures were not created for immortalitie as the rest, which shall then remaine, the heauens, the earth, Sunne and Moone: not that they

they were *ad immortalitatem facta*, made by their conſtitution apt vnto immortalitie, as ſchoolemen giue inſtance of the heauens, which are a ſimple bodie without qualities one repugnant to another: for as *Pet. Martyr* well obſerueth, immortalitie is the franke gift of God, and it dependeth *non à vi naturæ*, from the force of nature: for naturally the heauens and earth, as they had a beginning, ſo they muſt haue an end: But in this purpoſe of God, theſe creatures, which ſhall remaine, were created of God to immortalitie, ſo were not the vnreaſonable creatures: *Bucan. loc. 37. qu. 8.*

2. Thoſe creatures beſide onely man ſhall be glorified, which ſhall immediately paſſe from their corruptible ſtate into the glorious libertie of the ſonnes of God, v. 21. and therefore the creature is likened to a woman trauailing with child, till ſhe be deliuered, v. 22. but the vnreaſonable creatures, after they are diſſolued, do not enter to glorie, they fall vnto corruption, and their life and ſpirit is extinguiſhed with them: but the heauens and earth which continue the ſame, ſhal in the ſame inſtant, when they are deliuered from corruption, receiue a glorious libertie: wherein appeareth the equitie alſo of God, that thoſe creatures which from the beginning of the world vnto the ende thereof, were ſubdued vnto vanitie for mans cauſe, as the heauens and earth, ſhall be reſtored to libertie with man, rather then thoſe creatures which are but a while vnder the ſeruitude of corruption, becauſe their time in the world is but ſhort they being renewed and multiplied by continuall generation.

3. If the vnreaſonable creatures, ſhould be reſtored, then either the ſame that were before, as the ſame bodie of man, ſhall riſe againe, or ſome other of the ſame kind newly created, but not of the firſt, for the parts of thoſe creatures die with them, and therefore their bodies ſhall not be reſtored to life: *Bucan. loc. 37. qu. 8.* nor the ſecond, there ſhall then be no new creation, for it is called the day *ἀποκαταστάσεως*, of the reſtitution and reſtoring of all things (not of creation,) Act. 3. 21. So *Pet. Martyr* defineth, *ſolos homines excitandos à mortuis*, that men onely ſhall be raiſed from the dead: though he will not determine of the others whether any of thoſe kinds of creatures ſhall ſtill continue.

4. *Pet. Martyr* hath this ſaying, that no kind of creatures ſhall remaine, *niſi opus aliquod habuerā ſunt*, vnleſſe they ſhall haue ſome ſeruice or worke: for it is againſt nature to conſtitute any thing, *quod omnino ſit otioſum*, which ſhould be altogether idle, &c. then ſeeing there ſhall be no vſe of theſe creatures, which now ſerue for the vſe of man, as for his profite in feeding, clothing, carrying, labouring, or for his pleaſure, it followeth, that they ſhall not be at all.

5. And further, *nulla promiſſio facta eſt, &c.* no promiſe in the Scriptures is made concerning thoſe creatures, as there is of the heauens and earth: therefore it is probable, that they ſhall not then remaine, *Gualter.* But becauſe the Scripture is ſilent herein, certainely as a point of faith it cannot be determined: and we may here ſafely profeſſe with the maſter of ſentences, *ſe nec ſcire, quod in ſcripturis ſacris ſe non meminerit legiſſe*, that he is ignorant of that which he remembreth not to haue read in the ſacred Scripture, &c. yet in this queſtion, what is moſt probable, and commeth neareſt to the truth, the former reaſons may demonſtrate to any of vnderſtanding.

Queſt. 35. *How we are ſaid to be ſaued by hope, v. 24.*

1. For the coherence of theſe words, 1. *Chryſoſtome* thinketh the Apoſtle maketh mention of hope, becauſe he had ſpoken before of the excellent graces of the ſpirit, which he called the firſt fruits, *ne omnia in hoc tempore quæreremus*, leſt we ſhould make account of all things at preſent. 2. Some make this as a reaſon of the ſighing and longing of the faithfull, becauſe they haue onely yet things in hope: *Tolet.* 3. *Martyr* thinketh the Apoſtle anſwereth an obiection, how it may ſtand with the condition of children to ſigh and grone, becauſe yet they haue their ſaluation but in hope. 4. Some make the obiection this: how can it be ſaid that we waite for our adoption, ſeeing we are alreadie the adopted ſonnes of God in Chriſt: and ſo the anſwer ſhall be, that we haue theſe things onely in hope; *Rolloch. Piſcator.* 5. But it is rather an other argument of conſolation, to mooue the faithfull patiently to beare their tribulations from the nature of hope: *Pareus, Gryneus.*

2. Hope is taken three waies in Scripture. 1. It ſignifieth generally the doctrine of faith, as 1. Pet. 1. 15. *bee readie to giue an anſwer to euerie man, that asketh a reaſon of that hope, which is in him.* 2. Hope is taken for the obiect of hope, the thing hoped for, as Gal. 5. 5. *we wait for the hope of righteouſneſſe through faith:* and afterward in this place, *hope that is ſeene,*

(that is, the thing hoped for) is no hope. 3. It betokeneth that godly affection of the mind, in hoping for that which is promised and beleeued, *Grynæus.*

3. *Saluation* is taken sometime for iustification in this life: Tit.3.5. *Not by the workes of righteousnes, &c. but according to his mercie he saued vs*: But here it signifieth the perfection and happie estate both of soule and bodie in the kingdome of heauen, *Pere. disp.16.*

4. But these words of the Apostle must not be so taken, as though we had onely things in hope, and nothing in possession: for we are now iustified by faith, and sanctified by the spirit: but the perfection and accomplishment of these things we haue onely in hope: *Martyr.*

5. And two conditions are considered in the things hoped for, that it is both difficult, for if it were easie and in our owne power, wee would not hope for it: and besides, though it be hard, and difficult, yet is it not impossible: for then wee should despaire altogether, and neuer hope for it: *Martyr:* and hereunto adde a third qualitie required in hope it selfe, that it is not wauering and doubtfull, for that is contrarie to the nature of hope, but it is certaine and firme, and therefore it is called the ankor of the soule, Heb. 6.19.

6. We are said to be saued by hope, not *efficienter*, not as though it were the cause of saluation, but *consequenter*, in respect of the sequele and consequent: that after we haue patiently waited and expected by hope, that the thing hoped for will certainely follow.

Quest. 36. *Of the differences betweene faith and hope.*

They differ three waies. 1. *Ordine*, in order and prioritie. 2. *Operatione*, in the worke and operation: and *obiecto*, in the obiect.

1. Faith goeth before hope, and begetteth hope: as the Apostle defineth hope, Heb.11. 1. it is the ground, *hypostasis*, or foundation of things hoped for: for first we beleeue the things promised, then we hope for them, and in the third place followeth our loue and delight in them: yet faith is not the efficient cause of hope: the spirit of God is the author, efficient, and working cause of all these graces: but the way and manner of working them is according to this order: that first we haue faith, then by faith the spirit bringeth vs to hope.

2. The operation of them is diuerse: for it is the proper effect of faith to iustifie vs, and assureth vs of remission of sinnes in Christ: but hope doth not iustifie vs: it doth by patience vphold and support the soule in the expectation of the finishing of that, which is begunne in vs by faith.

3. The obiect of them both doth differ 3. waies, *modo, gradu, tempore*, in the manner, the measure or degree, and the time: 1. In the manner, for faith relyeth vpon the promise it selfe, hope resteth in the thing promised. 2. In the measure, *initium salutis fide habetur, complementum spe*, the beginning of saluation is had and obtained by faith, the complement and perfection thereof by hope. 3. *In the time*, for faith apprehendeth the promise of remission of sinnes and iustification as present, hope is exercised in the expectation of eternall life to come.

Quest. 37. *Whether things hoped for cannot be seene.*

It will be here thus obiected, 1. We looke for heauens and earth in the next world, but they are seene: *Origen* answereth, that they are not these heauens and earth which are now visible, which we looke for; but other heauens and earth: as Saint Peter saith, we looke for new heauens and new earth, 2. Pet. 3.13. for as touching these visible heauens and earth, they shall passe away, Matth. 5.18.

2. *Obiect.* *Stephen* saw the heauens open, and Iesus sitting at the right hand of God, Act. 7. he saw that which he hoped for: *Gerrhan* answereth, he saw indeed *gloriam Christi non suam*, the glorie of Christ, but not his owne glory: hope is of those things which belong vnto a man himselfe: he saw the glorie of Christ, which shall be communicated to his members, but his participation of that glory he saw not, but hoped for it.

3. *Obiect.* Saint Paul was taken vp into the third heauen, and heard things not possible to be vttered, and beeing there he likewise saw the glorie of Christ. *Ans.* This was not any corporall sight, but a spirituall vision and sight: for Saint Paul determineth not whether his spirit were then in the bodie, or out of the bodie, when he was so taken vp.

4. *Obiect.* A man running in a race, may set his eie vpon the prize which he runneth for, & hopeth to obtaine: *Caietan* answereth: that there are two things considered in that which is

hope

hoped for: *materiale*, the materiall part, the thing it ſelfe, and *formale* the formall part, which is the poſſeſſion and obtaining of it: the firſt may be ſeene, the ſecond is not ſeene, but only hoped for.

Queſt. 37. *What ſpirit is ſaid to helpe our infirmities, v. 26.*

1. *Chryſoſtome* by the ſpirit vnderſtandeth the ſpirituall gift of prayer, that when as the Church was in heauines, and much perplexed, then he which had the gift of praier did riſe vp, and by framing of a praier ſhewed the people how, and what they ſhould pray for: But thus it may be excepted againſt this ſenſe. 1. The ſpirit is not thus taken throughout this Chapter: and diuerſely in the ſame place to vnderſtand the ſame word is not ſo fit. 2. This ſpirituall gift of prayer, which *Chryſoſtome* vrgeth, was not generall, but giuen vnto few; but here the Apoſtle ſpeaketh of the generall ſupplie and helping of the infirmities of Gods children. 3. And this is a perpetuall conſolation of Chriſts Church, to haue their infirmities ſupported in their praiers: whereas that gift was miraculous, and was to continue but for a time.

2. *Lyranus* expoſition is more vnfit, who vnderſtandeth the ſpirit to be the Angell, which is giuen vnto euery one for his keeper, which directeth him in his praiers; but Angells are not the ſearchers of the hearts, as this ſpirit is.

3. Neither doe we with *Ambroſe* take the ſpirit here *pro gratia ſpirituali*, for the ſpirituall grace: *lib. de ſpirit. ſancti, c.* 12. the ſpirit here mentioned is the author and efficient cauſe of our comfort and help: the ſpirituall grace is onely an effect of the ſpirit.

4. Wherefore by the ſpirit here is better vnderſtood, the holy Ghoſt himſelfe, as *Origen* interpreteth, and *Ambroſe* in an other place, *epiſtol. ad Horontian.* ſo alſo *Martyr*, *Beza*, *Pareus*, *Tolet*, *Pererius*. And though the ſpirit be ſaid afterward to make requeſt for vs, that muſt not be ſo taken, as though the ſpirit were our mediatour vnto God; but he is ſaid to make requeſt, becauſe he ſtirreth vs vp to make requeſt, as the ſpirit is ſaid to crie *Abba, father*, Gal. 5. 6. that is, the ſpirit maketh vs to crie Abba, father, as the Apoſtle ſaid before, v. 15. *whereby we crie abba, father.*

Queſt. 38. *What infirmities the ſpirit helpeth in vs.*

1. The ſpirit helpeth our infirmities of our vnderſtanding: for of our ſelues we know not, what is good for vs, what otherwiſe: what to be followed, what to be auoided. 2. The infirmitie of our will is helped, which is not of it ſelfe ſo ſetled on the deſire of heauenly things, as it ought to be. 3. The infirmitie of our memorie is ſuccoured, to remember Gods benefites receiued, iudgements inflicted, precepts enioyned, and our ſinnes remitted. 4. There is an infirmitie in our concupiſcence in rebelling againſt the ſpirit. 5. An infirmitie of impatience in murmuring againſt God, when affliction is ſent. 6. There is a ſpirituall ſlouthfulneſſe, in being vnwilling to take in hand any difficult or laborious worke of vertue. 7. And inconſtancie beſide in being wearie of well doing, and in not continuing and perſeuering to the end. 8. A ſpeciall infirmitie in our prayer, is to pray either *ante tempus*, for things before the time, or to aske *contraria*, things contrarie to the will of God, or *modo indebito*, in asking them in vndue manner: all theſe infirmities, and ſpecially the laſt are helped by the ſpirit.

Queſt. 40. *How we are ſaid, not to know how to pray, as we ought. v. 28.*

Auguſtine epiſt. 121. *ad Probam.* mooueth this queſtion, how the Saints are ſaid to be ignorant how to pray, ſeeing they cannot be ignorant of the Lords prayer, which containeth a perfit rule of all things meete to be praied for.

1. *Auguſtine* anſwereth to this effect, that the Lords prayer indeed preſcribeth in generall what good things are to be deſired, and what euill things to be declined: but the Apoſtle here is to be vnderſtood to ſpeake of temporall things, as the deſire of proſperitie, and the turning aſide of aduerſitie, which are in themſelues indifferent: and herein one may erre in his deſire, as he giueth inſtance in Saint Paul, who deſired the pricke of his fleſh, wherewith he was buffeted to be taken from him, which was not graunted, as not beeing meete for him: and ſome haue their deſire in temporall things to their hurt, as the Iſraelites, when they longed for fleſh: to this purpoſe alſo *Pet. Martyr* and *Pererius*, that the Lords prayer is a rule in generall, but yet in *ſpecialibus erramus*, we may faile and erre in the

particulare and the Lords praier is of things simply good to be praied for, or simply euill to be praied against: but the Apostle speaketh here of things indifferent, as of temporall blessings or temporall afflictions.

2. But more particularly, herein appeareth our ignorance in our praier, 1. When we craue any temporal blessing, which may be to our hurt, as Sathan had his desire in afflicting of Iob, but it was of his further confusion. 2. When we pray against any affliction, which is for the triall of our faith, and so our spirituall good: as Paul would haue been deliuered from that strife and combate, which he had with his flesh, 2. Cor. 12. 3. When a good thing is asked, but of an ambitious mind, as the sonnes of *Zebede* ambitiously desired of Christ the chiefest places in heauen. 4. So some thing may be craued of a preposterous zeale, as Iames and Iohn would haue had fire come downe from heauen vpon the Samaritans, Luk. 9. 15. 5. Some thing may be asked vnseasonably and out of time, as Marie spake to Christ to supply the defect of wine, before his houre was come, Ioh. 2. 6. Yea we may faile in the desire of life eternall, in respect of the manner, though not for the thing; because we know not whether it be better for vs through prosperitie, or aduersitie to enter into Gods kingdome.

Quest. 41. *How the spirit is said to make request with sighes that cannot be expressed.*

1. The spirit is said to make request for vs, but in an other sense then Christ is said to make request for vs, v. 34. for Christ maketh intercession, *vigore meriti*, by the vigor and vertue of his merite; but the spirit is said to make request, *interpellare faciendo*, by causing vs, and stirring vs vp to make request: *Paræus: vnctione docet*, the spirit by the annointing teacheth vs how to frame and direct our praiers, *Gryuens.*

2. *With sighes.* 1. *Augustine epistol.* 121. c. 13. expoundeth it causally, because the spirit maketh vs to sigh: and he giueth instance of that place, Deu. 13. *the Lord tempteth you*, that he may know whether ye loue him, that is, *vt scire vos faciat*, to make you to know: so also *Gregorie lib.* 2 *moral. c.* 22. 2. *Ambrose epist.* 23. doth not expound it causally but figuratiuely, as God is said in Scripture to be greeued, to be angrie, and such like things are ascribed vnto God, which agree not to the diuine nature. 3. Some adde further that the spirit is said to sigh, not onely causally because he maketh vs sigh, but instrumentally, because the spirit is said to doe that, which he worketh by his instrument, *annot.* 26. but the first sense is most apt, because to sigh and grone, can no wise agree vnto the spirit in his person, but in respect of the worke, which is by the spirit effected in vs.

3. They are called *gemitus inexplicabiles*, sighes which cannot be expressed. 1. *Origen* referreth it to the spirit it selfe: *quomodo enarrari potest, &c.* how can that be vttered, which the spirit speaketh vnto God: so also *Ambros. epist.* 23. saith they cannot be vttered, *quia sunt gemitus spiritus sancti*, because they are the sighes of the spirit. 2. *August. epist.* 121. c. 15. saith they cannot be expressed, because we desire that we know not, so also *Anselme*, and the ordinarie *gloss.* that cannot be expressed, which we know not. 3. *Lyranus* referreth it to the vnspeakeable desire of the Angels concerning mans saluation. 4. Some giue this sense, they are vnspeakeable, in respect of the obiect, because they are *de re inenarrabili*, of a thing not to be vttered, that is eternall life, *Gerhan.* 5. *Pererius* vnderstandeth it of the vnspeakable worke of the spirit in the heart of man, which is such, as cannot be vttered. 6. *Tolet* thus, *annot.* 27. because the spirit after an vnspeakeable manner praieth for vs with sighes, when we seeme to aske the contrarie: as when Ieremie and Iob complained and were impatient in their praiers, and in their heate and passion seemed to aske one thing, yet the inward intention, meaning, sighing, and groning of the heart obtained an other. 7. But wee needs not goe farre for the meaning of these words: they haue relation to the greatnes of the troubles and afflictions of the Saints, which are such, as cannot be vttered and expressed by words, but onely by inward sighes and grones, *facit gemere plus, quàm dici possit, &c.* the spirit causeth to sigh and grone more then can bee expressed: *gloss. ordinarie:* when as the tongue *verbum proferre nequit*, cannot bring forth a word, but the heart sigheth within. *Paræus.*

Quest. 42. Of these words, v. 27. *He that searcheth the hearts, knoweth what is the meaning of the spirit, &c.*

1. *Chrysostome* vnderstandeth it as before *de corde spirituali*, of the spirituall heart endued with the gift of praier, not of the holy Ghost; for then the Apostle would haue said, he that knoweth the spirit, not he which searcheth the heart: But if the Apostle should speak here of spiritu-

all man that hauing the gift of prayer, prayeth for the congregation, his ſighs are not ſuch, as cannot be expreſſed, for he vttereth them by prayer. 2. The Apoſtle maketh mention of the heart, becauſe the ſpirit immediatly maketh not requeſt, but by the mouing, and ſtirring of the heart.

2. *Origens* expoſition alſo is ſomewhat ſtrange, who interpreteth theſe words, *he maketh requeſt according to God*, of the diuine nature: that the ſpirit maketh requeſt, not according to the fleſh, but according to God: whereas Chriſt died, not according to God; that is, as hee was God, but according to the fleſh, and he maketh an other difference betweene the interpellation of the ſpirit, and our redemption by Chriſt: for Chriſt died for the vngodly, as S. Paul ſaith, but the ſpirit maketh requeſt onely for the Saints: Theſe are dangerous and violent expoſitions: *according to God*, here ſignifieth nothing elſe, but according to the will of God, as *Haymo* ſaith, *eo facit nos poſtulare, qua Deo placent*, the ſpirit maketh vs to aske thoſe things which are pleaſing vnto God.

3. Here then are three reaſons couched together to aſſure vs of the efficacie and fruit of our prayers: 1. From the nature and propertie of God, who although the inward ſighes of the heart, cannot be expreſſed by vs, nor made knowne vnto man, yet God knoweth the meaning of the ſpirit which mooueth vs to ſigh and make inward requeſts; from the manner and matter of our praiers, that according to the will of God, as the ſpirit teacheth and directeth vs: 3. From the obiect of our prayers, which are made for the Saints, for ſuch as are ſanctified by the ſpirit of God, and ſo acceptable vnto him in Chriſt.

Queſt. 43. *Of the nature, condition, and propertie of a true and lively prayer, out of v. 27.*

In this one verſe are expreſſed, 1. The efficient cauſe of prayer, which is the ſpirit of God, which is ſaid to make requeſt, that is, to ſtirre vs vp vnto prayer. 2. The obiect of our praiers, to whom they muſt be directed, onely to God the ſearcher of the heart.

3. The forme of our prayer, which muſt be made according to the will of God.

4. The inſtrument and organe of the ſpirit, is the inward meaning, ſighing, and ſobbing of the heart and inward man, although there be no vow at all expreſſed.

5. The helping and vnderworking cauſes, are the Saints: ſo then impious and prophane perſons cannot truly pray: for they are not guided by the ſpirit of grace, who is the author of praier in vs, and the mouer of vs to euerie good worke: *Gryneus.*

Queſt. 44. *How all things make together for the beſt to thoſe that loue God.*

1. *Caietanus*, becauſe the Greeke word συνεργῶ, *worketh together*, is in the ſingular number, he referreth it vnto God, and putteth πάντα, all, in the accuſatiue, not in the nominatiue caſe: that it is God, which worketh all things for the beſt vnto his ſeruants: But the vſuall reading is better, *that all things worke together, &c.* for God is not ſo fitly ſaid to worke together with his creatures.

2. And they are ſaid to worke together, 1. Either among themſelues, as *Origen* ſaith, *collaborant*, they labour together. 2. Or in reſpect of the Saints themſelues, which aske theſe things of God, they worke together with them, *Haymo*. 3. Or rather they doe concurre or worke together, *cum cauſa pierum ſalutem operante*, with the cauſe, which worketh their ſaluation, namely God; *Pareus*, and before him *Haymo: cooperatur Deus*, God worketh together in fulfilling all things belonging to their ſaluation. 4. But *Pererius* ſenſe we refuſe; they are ſaid to worke together, *quia concurrere debet bonus vſus liberi arbitrij*, becauſe the good vſe of our freewill muſt concurre, &c. for what is mans freewill without the ſpirit of grace, it is able to doe no good thing of it ſelfe, as the Apoſtle ſaid before, v. 26. *that the ſpirit helpeth our infirmities, for we know not what to pray as we ought.*

3. *All things.* 1. Which is neither to be taken ſo generally, as *Origen* comprehendeth euen the ſpirit alſo that helpeth our infirmities: for the Apoſtle would not ſo ſhuffle together the Creator and the creature. 2. Neither yet is *Auguſtines* expoſition ſo fit, that extendeth it vnto the ſins of the Saints, which alſo profit vnto their ſaluation, *quia inde humiliores redimus & doctiores*, becauſe after their repentance and riſing againe they returne more humble, and better inſtructed: *lib. de corr. & grat. c. 9.* ſo alſo *Lyran.* who addeth further, that the remembrance of their former ſins maketh for their glory, as the ſcarre of the ſoldiers wound ſetteth forth his valour: But this is not agreable to the Apoſtles mind, who ſpeaketh not here of the ſinner, but of the ſuffrings of the Saints. 3. As theſe make the Apoſtles words too general, ſo

Haymo doth too much restraine them to the prayers of the Saints, that if they chaunce to aske vnadui sedly, yet God turneth it to their good, either in not granting that they aske, or in chaunging it for some better thing. 4. Wherefore the Apostle specially meaneth, that all things, that is, all afflictions and tribulations shall be turned to the good of the Saints: as *Chrysostome* interpreteth, *omnia, etiam tristia includit*, in saying all, he includeth also, heauie things, &c. so *Caluin*, *Martyr*, *Parens*, with others: though it be verie true, that not only afflictions, but all things whatsoeuer shall fall out for the best: And here *Bernard* well obserueth, that all things *so worke together, vt inter hæc omnia, etiam quæ nihil sunt, numerentur, &c.* that among all these things, euen those are numbred, which are indeed nothing, as sickness, death and such like, which haue no nature of their owne, but are *naturæ corruptiones*, corruptions of nature.

Bernard ser. de fal. lac. pref. vitæ

4. *To those which loue God:* 1. the Apostle rather saith, *which loue God*, then which beleeue in God, for these causes. 1. For that the loue of God doth most shew it selfe in affliction, when a faithfull man is willing to endure all things for the exceeding loue of God. 2. And hereby Saint Paul doth distinguish a true faith working by loue, from a fained faith which hath no such loue, *Mar.* 3. And least any should thinke, that by the merite of their loue towards God, this benefit is obtained, for all things to worke for the best, the Apostle addeth, *which are called*, to shew, that God first loueth them in calling of them, before they could loue God, *Caluin*: and so the *ordinarie gloss.* well noteth, because the Apostle addeth, *which are called, non aliunde est, quàm à prædestinatione, &c.* it is not from any other cause, that all things worke together to their good, then of predestination, it is not of their merit. 2. *Origen*, whereas *all things are said to worke together, &c.* to them that loue God, inferreth, that to them, which are not yet so perfit to loue God, but reteine still the spirit of feare, some things may fall out for the best, but not all: But though there may be diuerse degrees in the loue of God, and so some more or lesse are made partakers of this benefit, yet not only some things but all to such, as loue God, shall fall out for the best, so long, as they remaine in the loue of God: But if they haue not the loue of God at all, then nothing shall be for the best, but euen the good things shall fall out vnto their hurt: as *Chrysostome* well collecteth, that as to those which loue God, *etiam quæ nocitura videntur*, euen those things, which seemed hurtfull, are for their profit; so to them which loue not God, *quæ profutura videntur, damna sunt*, things which seemed to profit, are hurtfull.

5. *Called of this purpose:* 1. *Chrysostome*, *Origen*, *Theodoret*, *Oecumenius* doe vnderstand this not of the purpose of God, but of man, that God called those whome he foresaw to haue a purpose to consent vnto their calling: But this is a very erroneous interpretation: God in Scripture is said to call men not according to the purpose of men, but according to his owne purpose, as *c.* 9. 11. *that the purpose of God might remaine according to election.* 1. Tim. 1. 9. *Who hath saued vs according to his owne purpose and grace.* Ephes. 1. 5. *Who hath predestinate vs according to the good pleasure of his will:* in these and such other places, this purpose is interpreted to bee the purpose of God, not of men: and herein *Tolet annot.* 31. and *Pererius numer.* 107. doe well concurre together in giuing testimonie to the truth, in reiecting the erroneous interpretation of the Greeke expositors. 2. So then here the Apostle insinuateth a distinction of callings: some are onely externall, and not effectuall, some are internall by the efficacie of grace according to the purpose of God: so our Sauiour in the Gospell, *many are called, but few chosen:* he speaketh of the externall calling onely, but the Apostle here mentioneth the other effectuall calling, which alwaies and onely followeth election.

Quest. 45. Of the meaning of these words, v. 29. *Those whom he knew before he, also predestinate, &c.*

1. They are deceiued, which here doe vnderstand this foreknowledge of God, of the foresight of their faith, which should beleeue: as *Haymo*, *quos præscinit credituros, &c.* whom he foresaw should beleeue, them he predestinate: so also *Osiander*, with other Lutherans, who doe hold election to depend *ex promisa fide*, of the foresight of faith: whereas faith is the fruit and effect of predestination, not the cause thereof: whereof more followeth to be handled among the controuersies.

2. And as we make not Gods prescience here the cause of predestination, so neither with *Caietane* doe we make predestination the cause of Gods prescience: *ratio quod sciat illa fore, est quod volendo decreuit illa fore*, the cause that God knoweth things to come, is because

cauſe he willed and decreed them to be: and *Origen* before had the like conceit, *in eo, quod futurum ſit id, quod nondum eſt, in hoc voluntas magis eſt, quàm præſcientia conditoris*, in this, that what yet is not, ſhall be, therein the will rather of the Creator, then his preſcience is ſeene, &c. for in the order of nature, firſt the knowledge of a thing, which is in the vnderſtanding, goeth before the determination and decree which is in the will.

3. Neither here doe we admit their diſtinction, who would haue the foreknowledge of God onely to concerne the reprobate, and predeſtination the elect: and ſo they ſet *præſcitos*, they which are foreſeene or forknowne againſt the predeſtinate: for the Apoſtle here ſaith, that *God predeſtinate whome hee knewe before*, then are not the wicked onely ſaid to be foreſeene of God, but the elect alſo, *Beza*: nay, *Origen* well obſerueth that in the Scripture, the wicked are not ſaid to be foreſeene of God at all, not that any thing can eſcape Gods knowledge, *ſed quia omne quod malum eſt, ſcientia eius & præſcientia habetur indignum*, but becauſe whatſoeuer is euill is counted vnworthy of the knowledge or foreknowledge of God.

4. Some doe take this foreknowledge of God, *pro verbo elegendi*, for the word of electing, as 1. Pet. 1. 2. *Elect according to the foreknowledge of God, Caluin:* but here election and foreknowledge are diſtinguiſhed; foreknowledge goeth before election.

5. Wherefore by *preſcience* here, we vnderſtand not ſimply the foreknowledge of God, but his foreacknowledging, which is a knowledg with approbation: the word is not προέγνω, he knew before, but προέγνω, *præcognouit*, he acknowledged before: in this ſenſe it is ſaid, *The Lord knoweth who are his*, 2. Tim. 2. 19. and Rom. 11. 2. *Hath God caſt away his people, whom he knew before*, that is, loued, approoued, for they had no good workes which the Lord did foreſee: thus *Martyr, Bulling. Pareus*, with others: and *Pererius, ſignificat ſcientiam approbationis*, it ſignifieth the knowledge of approbation, *diſput. 21. numer. 100.* wherein he croſſeth the iudgement of his fellow Ieſuite *Tolet*, who denieth, that this word doth belong at all vnto *approbation* and *dilection*, which are the acts of the will, but onely vnto the knowledge in the vnderſtanding.

6. So then here the Apoſtle ſetteth forth theſe three myſticall acts of the Bleſſed Trinitie before the world was created: the purpoſe of God, which is generall to ſaue ſome, and condemne others: then the foreknowledge and approbation of God, in electing of ſome, and refuſing of others: thirdly, predeſtination, in appointing vnto the elect, both the ende of eternall life, to the which he decreed to bring them, and in ordaining the way and means through faith in Chriſt to atcheiue that ende, *Gryneus*.

Queſt. 46. *Wherein our conformitie to the image of Chriſt conſiſteth.*

V. 29. *To be made like to the image of his Sonne.* 1. *Caietans* obſeruation is ſomewhat curious, that in the originall, the word image is put in the genitiue, εἰκόνος, *of the image*, not *to the image*, to ſhew that this our conformitie is not mediately referred to Chriſt, immediately to his image, but that we muſt directly imitate Chriſt, in bearing his ſimilitude and image: for the Greeke conſtruction of the word ſignifying *ſimilitude*, requireth a genetiue caſe: and it is all one in effect, to ſay, *conformes imaginis*, as the Latine interpreter readeth, or *conformes imagini*, as *Beza, likenes of the image, or to the image.*

2. *Athanaſius epiſt. ad Serapion: Baſil. lib. 5. contr. Eunom.* doe take the ſpirit of God, to be the image of the Sonne: to the which image we are made conformable in holines and puritie.

3. *Origen* referreth it to the ſoule of Chriſt, which was endued with all graces of the ſpirit, wherein conſiſteth our conformitie: to imitate thoſe vertues and ſpiritual graces which were in Chriſt.

4. *Theodoret* placeth this conformitie in being made like vnto the glorious bodie of Chriſt.

5. *Chryſoſtome, Theophylact*, herein will haue this conformitie to conſiſt, becauſe that as he is the Sonne of God, ſo we are by grace the adopted ſonnes of God: ſo alſo *Lyranus, filiatio adoptiua eſt quædam ſimilitudo filiationis naturalis*, the adoptiue ſonneſhip, is a ſimilitude of the naturall ſonneſhip of Chriſt.

6. But to ſpeake more diſtinctly: this conformitie to the image of Chriſt, is not in the eſſence of the diuine nature, but in diuine qualities and graces, in which ſenſe S. Peter ſaith, *We are partakers of the diuine nature, in fleeing the corruption which is in the world*, 1. Pet. 1. 4. that

is, in holines and puritie we must be like vnto God. This conformitie is either inchoate and begunne in this life, or perfect in the next: in this life, it is either a principall conformity vnto Christ in holines and righteousnesse, as Ephes. 4. 23. *We must put on the newe man, which after God is created in righteousnesse:* or it is accidentall in beeing made partakers of Christs sufferings, 1. Pet. 4. 13. our perfect comformitie in the next life, is to be made like vnto Christ in glorie, 1. Ioh. 3. 2. *When he shall appeare, we shall be like him, Gryneus.*

Quest. 47. *How Christ is said to be πρωτοτοκον, the first borne among many brethren.*

1. This is added by the Apostle, as a limitation of our conformitie vnto Christ: though there be a likenes in vs and a similitude vnto Christ, yet not an equalitie, hee still retaineth the dignitie of the first borne: so this conformitie vnto Christ is not an arithmeticall proportion, in making vs equall, but in a goemetricall, reserving the preheminence vnto Christ the naturall Sonne of God.

2. Christ is called the first borne two wayes, first, *equinoce*, improperly, as he is the Son of God by nature, but we are onely sonnes by grace, and so we are sonnes as he is, not in the same kind: then *vninoce*, more properly he is called the first borne as he is man, who hath receiued in his humane nature the plenitude and fulnes of grace, and communicated it vnto the faithfull, whom he vouchsafeth to call his brethren, *Dominic. Sotus in hanc epist.*

3. *Haymo* sheweth how Christ may be said to be *vnigenitus*, and *primogenitus*, the *onely begotten, and first begotten Sonne of God*, both in his diuine and humane nature; in the diuine hee is the *onely begotten*, because he is onely the Sonne of God by nature, and so hath no brethren: he is also the first begotten, because he was *ante omnem creaturam non factus sed natus*, he was before euery creature not made, but borne; and so S. Paul calleth him the *first borne of euery creature*, Coloss. 1. 15. As he is man, he was the onely begotten Sonne of Marie, and the first begotten, because he first arose from the dead, first ascended into heauen: and so he is called the first borne of the dead, Coloss. 1. 18.

4. Yet to speake more properly and distinctly, he is said to be the onely begotten Sonne as he is God, and the first begotten as he is man, *Chrysost. Theophyl.*

5. Now herein consisted the prerogative of the first borne. 1. In the preheminence of birth, they were the first. 2. In their office and authoritie, they were the rulers of the house after the Father, and the Priests of the family before the Leuiticall orders were established. 3. In their inheritance, they had a double part to the rest of their brethren, and they did keepe and nourish the family, as Ioseph did who had Rubens birthright: So Christ is more excellent then his brethren: 1. in his nature, both diuine, wherein none of his brethren can partake with him; and humane, which he onely tooke without sinne. 2. In his offices he exceedeth, beeing anointed both to be our Prophet, to reueale vnto vs his Fathers will; and our Priest, in offering vp himselfe in sacrifice for vs, and now in being the Mediator of our prayers; and our King in gouerning vs by his holy spirit, and by the scepter of his word. 3. He also hath the preheminence in his glorious inheritance, hee is glorified aboue all creatures, and is of all, euen of the Angels adored; which glorie he imparteth vnto his faithfull members in measure.

Quest. 48. Of certaine doubts out of the 30. verse, *Whom he predestinate, them also he called.*

Origen here noteth certaine doubts. 1. *Obiect.* Whereas it is said, *Whom he knewe before he predestinate:* hence it will followe, that God did not foresee or foreknow those whom he did not predestinate. *Answ. Origen* here giueth good satisfaction, shewing that according to the phrase and vse of Scripture, God is said to know or foreknow some, that is, *in affectum recipere, & sibi sociare*, to affect them, and associate them to himselfe: as in this sense Adam is said to haue knowne his wife, that is, ioyned her in societie vnto him. And thus only they are foreseene and foreknowne of God, that is, beloued, approoued, whom he predestinate vnto life.

2. *Obiect.* The Apostle saith, whom *he calleth he iustifieth*, and yet there are many called which are not iustified, nor ordained vnto saluation.

Answ. Origen here propoundeth a good answer, *Videtur mihi vocationis quadam differentia, &c.* there seemeth vnto me to be a certaine difference of callings, &c. but *Origen* proceedeth not well in the explication of this distinction: some (saith he) are called, *secundum propositum boni*, according to their good purpose, but some are called, that haue no such good

good purpoſe at all: whereas the difference of callings is not in the purpoſe of the heart, but in the grace of God, which maketh vnto ſome their calling effectuall, which ſome wanting that grace doe reſiſt and diſobey: ſo *Haymo* interpreteth well, *quos vocauit per gratiam*, whom he called by grace. There is then an externall calling onely, without the inward worke of grace, and with this, election is not alway ioyned, there is beſide an inward effectuall calling by grace, concurring with the outward, and this neceſſarily followeth predeſtination, and this the Apoſtle ſpeaketh of here.

3. *Obiect. Whom he calleth he iuſtifieth, &c.* Hence it will followe, *nihil culpæ habere, &c.* that there is no fault in them which are not iuſtified, becauſe they are not called. *Anſ. Origen* anſwereth, that iuſtification, *non ex ſola vocatione pendet*, doth not depend onely of vocation: but from the deſire which men haue vnto their ſaluation, whereby their vocation is made effectuall: but this is dangerous to make the efficacie of ones calling to depend vpon his owne will and deſire: and it is contrarie to the Apoſtle, *It is not in him that willeth, nor in him that runneth, but in God that ſheweth mercie*, Rom.9.16. The better anſwer is: 1. That no man that is called outwardly by the preaching of the word, and yet thereby is not conuerted vnto God, can excuſe himſelfe, ſeeing he reſiſteth the grace of God offered. 2. In that God giueth more grace vnto ſome, then to others, whereby their calling is effectuall, no other reaſon can be giuen thereof then the good pleaſure of God, and we muſt not diue too deepe into Gods ſecrets, to know a reaſon of his doings.

4. *Obiect.* But why doth the Apoſtle omit *ſanctification*, ioyning vnto iuſtification, glorification: the anſwer is, that ſanctification muſt be vnderſtood, and it is here by a *ſynechdoche* included in iuſtification, as the more principall: yet otherwhere the Apoſtle expreſſeth them both, as 1.Cor.6.11. *But ye are ſanctified, but ye are iuſtified, Parens.*

5. *Obiect.* But why doth the Apoſtle ſpeake as of a thing alreadie paſt and done, *hee hath glorified:* whereas the glorification of the Saints is yet expected. 1. *Origen* anſwereth that there is a double kind of glorie, *one, quam iuſtificati in vita præſenti, &c.* which the iuſtified doe enioy in this life preſent; an other, *quæ ſperatur in futura*, which is hoped for in time to come. 2. Some anſwer that it is true of many of the Saints, that they are now glorified in heauen: but the Apoſtle ſpeaketh in generall of all that are iuſtified by Chriſt, not of ſome only. 3. Therefore I preferre *Haymo* his ſolution, who ſaith it is the manner of Scripture, *ſæpe narrare futura tanquam præterita*, to ſpeake of things to come, as alreadie done and paſt, becauſe of the certaintie of them.

Queſt. 49. *Of the difference between the purpoſe or counſell of God, his preſcience and predeſtination.*

Seeing the Apoſtle here mentioneth theſe three together, v. 29. 30. it ſhall not be amiſſe briefly to ſhew the difference between them.

1. The purpoſe of God, προθεσις, 1. hath other names beſide in Scripture, as his determinate counſell, Act.2.23. the good pleaſure of his will, Epheſ. 1.4. and the counſell of his owne will, Epheſ.1.11. 2. The purpoſe of God and his prouidence differ: for the one is generall concerning the gouernment & diſpoſition of all things in the world, the other ſpecially concerneth the ſtate and condition of men: but more diſtinctly the purpoſe of God is taken three wayes: 1. generally it ſignifieth the counſell of God for the adminiſtration of all things in generall, as Epheſ.1.21. *He maketh all things according to the counſell of his owne will:* and in this ſenſe the prouidence and generall purpoſe of God, are all one. 2. it is taken for the counſell of God in electing of ſome, and reiecting of others: as Rom.9.11. *That the purpoſe of God might remaine*, where the Apoſtle ſpeaketh of the election of Iacob, and the reiection of Eſau. 3. it more ſpecially ſignifieth the counſell of God touching the ſaluation of the elect: as it is taken here, v.28. *called of his purpoſe.*

2. Concerning the preſcience of God, προγνωσις. 1. This difference there is betweene the knowledge of God and his preſcience or foreknowledge: the knowledge of God is not onely extended to the things which are, haue beene, or ſhall be, but euen vnto the things which neuer were, neither ſhall be: but his preſcience is onely of thoſe things which ſhall haue a beeing. 2. Gods preſcience is taken two wayes, either for his generall foreſight not onely of thoſe things which the Lord himſelfe intendeth to doe, but euen of the euil, which he decreeth to ſuffer to be done: and thus as well the reprobate are foreſeene of God, as the elect: in this ſenſe the Apoſtle ſaith, Act. 15.18. *From the beginning of the world, to the ende, the Lord knoweth all his workes:* ſecondly, it ſignifieth, not the ſimple and abſolute know-

ledge

ledge of God, but his liking and approbation of that which he knoweth, as 2. Tim. 2. 19. *The Lord knoweth who are his:* and thus S. Paul vnderstandeth Gods prescience here, *those which he knew before he predestinate, v. 26.* 3. Out of this prescience and approbation of God proceedeth his election: that vpon whom he casteth his loue and affection, hee electeth and selecteth them from the rest, whom he seuereth to themselues, as S. Peter ioyneth them together, 1. Pet. 1. 2. *Elect according to the foreknowledge of God.*

3. Concerning predestination, called προόρισμός. 1. It is taken either generally for the determination of God, touching the saluation of the elect, and the condemnation of the reprobate: as *Fulgentius* defineth predestination, *est preparatio operum dei, &c.* it is a preparation of the workes of God, which in his eternall counsell hee decreed to doe, to shewe his mercy or his iustice in: in this sense it is found in Scripture, *Parens:* though there bee other words equiualent, as some are said to be προηγγελμένοι, *foreordained to damnation, Iud. 4.* and the vessels of wrath are said to be *prepared to destruction*, Rom. 9. 22. *Grynæus.* Or predestination is taken more specially for the decree and appointing of such as are elected vnto euerlasting saluation: as *Augustine* defineth it to bee *præparatio beneficiorum Dei, &c. The preparing of the benefits and mercies of God, whereby they are most certainely deliuered, that are deliuered:* and the ordinarie glosse defineth predestination to bee *præparatio gratiæ*, a preparation and appointing of grace. 2. Predestination is not onely of the ende, but of the meanes tending thereunto: as the elect are predestinate to bee called, iustified, adopted in Christ, and to be in the ende glorified: as Ephes. 1. 4. *He hath chosen vs to him, &c. that wee should be holy:* and vers. 5. *He hath predestinate vs to bee adopted thorough Iesus Christ:* but this part of predestination, which decreeth the meanes to bring the elect to saluation, is properly called ordination, as Act. 13. v. 48. as many as were τεταγμένοι, *ordained to euerlasting life, beleeued:* the meanes vnto eternall life, which is faith, falleth vnder the ordinance of God.

4. Concerning election ἐκλογή, 1. Some thinke that it followeth predestination in order, in respect of vs, for with God there is no distinction of time, and order in these things: as *Bucanus, loc. 36. quæst. 3.* but it rather goeth before as the Apostle first saith, Ephes. 1. 4. *Hee chose or elected vs in him, &c. that wee should bee holy,* then he saith, v. 5. *Who predestinate vs, &c.* and v. 11. *In whom also we were elected being predestinate:* for first the persons are elected, and then the thing is decreed, which is predestinate vnto the elect, namely, eternall life, with such things as doe accompanie it. By election then such as shall be saued are sorted out: which word the Apostle vseth, Ephes. 1. 11. *We are sorted out,* ἐκληρώθημεν. 3. This then is the order: first, there is the purpose of God in generall to glorifie his name in saning some. 2. then he foreseeth, liketh, and approoueth a certaine number according to his good pleasure, whom he chooseth out, electeth, and separateth from the rest; then he doth predestinate them vnto euerlasting life, and ordaineth the way and meanes, whereby they are brought vnto life.

Quest. 50. Of these words, v. 31. *If God be on our side, who can be against vs?*

1. This word *if*, is not *dubitantis*, but *ratiocinantis*, a word of doubting, but of reasoning, inferred out of the premisses: as *August. serm. 16. de verbis Domini*, hath reference here to the next verse before, whom God hath predestinated, called, iustified, glorified, with them hee must needs be: *Origen* whom *Parens* followeth putteth this backe to all before alleadged in this chapter: as that the spirit of God dwelleth in vs, that we haue the spirit of adoption, and are the heires and sonnes of God, and so rehearseth the rest: if God be thus with vs, how can we miscarrie: so also the *ordinar. gloss.* following *Augustine*, God is with vs, *prædestinando non existentes, vocando auersos, mortificando peccatores, glorificando mortales*, in predestinating vs when as yet we were not, in calling of vs beeing strangers, mortifying vs beeing sinners, in glorifying of vs beeing mortall.

2. *Origen* here also well obserueth, that where the Apostle saith, *Who can be against vs?* he denieth not, but that we haue many aduersaries, but they cannot preuaile against vs: so also *Chrysostome, contra nos est ipse orbis*, the world is against vs, people, tyrants, yea our owne kinred: but they are so farre from hurting vs, that will they, nill they, *causa sint nobis coronarum*, they are vnto vs a cause of a greater crowne.

Chrysostome here further noteth the great priuiledge of the faithfull, *quam non habere potuit, qui diademate conspicuus*, which yet he cannot haue that weareth a crowne of his head

for

for he hath many that riſe vp againſt him, barberous and others, yea many of his owne rebellious ſubiects: but againſt the faithfull none can ſtand or preuaile.

Queſt. 51. Of thoſe words, v. 32. *Which ſpared not his owne Sonne.*

1. *He ſpared not his owne Sonne.* His onely Sonne by eternall generation, not any of his adoptiue ſonnes: ſuch as the faithfull are, whom the Apoſtle before called the ſonnes of God by adoption, *Origen:* and this ſetteth forth the vnſpeakeable loue of God, in that he ſpared not the moſt precious and deareſt thing vnto him, as Abrahams obedience was commended, in that he was willing at Gods commandement to haue offered vp in ſacrifice his only ſonne Izaac. *Martyr.*

2. And it is more to ſay, *he ſpared not*, then he gaue, to ſhewe the greatneſſe of the loue of God, that ſpared not his greateſt treaſure for our redemption, *Bucer:* as *Mauritius* the Emperour, would not ſpare his treaſure to redeeme the Chriſtians, captiues with the Perſians, which turned to his ruine.

3. *But gaue or deliuered him:* 1. God gaue his Sonne, and the Sonne alſo gaue himſelfe for vs, and both of loue: Iudas alſo deliuered him vp in betraying him, but of malice: *habebit ille mercedem malitiæ, Chriſtus laudem gratiæ*, he ſhall haue the reward of his malice, & Chriſt the praiſe of mercie, *gloſſ. ordinar.* 2. And this ſetteth forth the loue of God the more, *quod non ſimpliciter, ſed occiſioni tradidit*, that God gaue not his Sonne ſimply, but vnto ſlaughter, *Chryſoſt.* 3. And he gaue him for vs all, *non ſolum pro ſanctis & magnis, ſed & pro minimis, &c.* not onely for the Saints and great ones, but euen for the leaſt, *Origen: etiam pro vilibus, ingratis, & inimicis*, yea for vile perſons, vnthankefull, ye his enemies, *Chryſoſt.* but the Apoſtle ſpeaketh in this limitation; *for vs all*, that is, which beleeue: Chriſts redemption is ſufficient *mille mundis redimendis*, to redeeme a thouſand worlds, if they had grace to beleeue, but it is onely auaileable for the faithfull; *Parens:* as *Origen* ſaith, he was giuen, *pro minimis qui ſunt in eccleſia*, euen for the leaſt that are in the Church.

4. *How ſhall he not with him giue vs all things.* 1. The word is χαρίσεται, *freely giue*, which ſheweth that all things are freely giuen vs of God, without any merit or deſert of ours, *Parens.* 2. All things are giuen vs with Chriſt, both becauſe in him are all the treaſures of wiſdome and knowledge, ſo that he which hath Chriſt, hath all other ſpirituall graces, he that hath Chriſt hath all things: as alſo becauſe Chriſt is made heire and Lord of all, we together with him are alſo heires of all things, *Origen: quid de rebus dubitas, cum herum habeas*, what needeſt thou doubt of riches hauing the maſter and Lord himſelfe, *Chryſoſtome:* all things *ſuperiora ad fruendum, equalia in futuro ad conuiuendum, inferiora ad dominandum*, both things ſuperiour, as the Bleſſed Trinitie to behold, and enioy things equall, as the Angels to liue with, and inferiour to haue rule ouer them, *gloſſ. ordin.* in the preſent righteouſneſſe, and in the time to come life euerlaſting, *gloſſ. interl.* 3. And as Chriſt with all his treaſures and graces, is giuen vnto vs, ſo we are giuen to him: as Apoſtle ſaith, 2. Cor. 3. 22. *Things preſent, things to come, are all yours, and ye Chriſts:* but here is the difference, Chriſt is giuen vnto vs freely, without any merit of ours, but we are not giuen vnto Chriſt freely, he hath purchaſed vs with his blood.

Queſt. 52. *How nothing can be laid to the charge of the elect.*

1. *Lyranus* referreth this to the finall iudgement, when none ſhall dare to lay any thing to the charge of Gods choſen, but the conſolation is more generall, euen in this life is the comfort of Gods children, that no accuſation laid in againſt them, can doe them hurt: though Sathan accuſe them, the law condemne them, yet God is greater, that doth iuſtifie them.

2. *Auguſtine lib. 3. de doctrin. Chriſtian. c. 3.* whom *Haymo* followeth, doth reade all with an interrogation: *Who can lay any thing to the charge, &c. God which iuſtifieth?* and then the anſwer muſt be ſupplyed, *no:* ſo alſo the next clauſe, *who ſhall condemne? ſhall Chriſt?* but the better reading is in both clauſes onely to reade the firſt part interrogatiuely, and then the anſwer followeth containing the reaſon, why none can accuſe the Lords elect, becauſe God doth iuſtifie them, nor any condemne them, becauſe Chriſt died for them: ſo *Chryſoſt.* and *Hilarie lib. 10. de Trinitat.*

3. Two reaſons are giuen why no accuſation can take place againſt the elect: becauſe they are elected, and ſo Gods purpoſe cannot alter, or change toward them: and Chriſts redemption

demption is ſufficient to deliuer them: which is ſet forth in fowre degrees: he died for the expiation of our ſinnes, roſe againe for our righteouſnes, is aſcended and ſitteth at the right hand of God, from whence he ſent his ſpirit, and he maketh interceſſion for vs, whereby his merits are effectually applyed vnto vs.

4. But *Origen* giueth here a corrupt gloſſe vpon this word *elect*, *niſi electus fueris, niſi in omnibus te probabilem exhibueris, &c.* vnleſſe thou be an elect and choiſe one, and approoue thy ſelfe in all things, thou ſhalt haue thine accuſer: and *Chryſoſtome* likewiſe interpreteth this election of the preſent ſtate of integritie, which euery one is found in; and he vſeth this ſimilitude, like as a breaker of horſe, *pullos eligit, &c.* maketh choiſe of the beſt colts which he ſeeth to be meeteſt and fitteſt to runne, ſo God maketh choice of ſoules: true it is, that God electeth none, but holineſſe and integritie of life doth follow and accompanie them: yet is it not their owne integritie, but the righteouſneſſe of Chriſt, which doth free them from accuſation in this world, and from condemnation in the next, as the Apoſtle ſheweth v. 34. that none can condemne vs, ſeeing Chriſt hath died for vs.

Queſt. 53. *How Chriſt is ſaid to make requeſt for vs.*

1. *Chryſoſtome* vnderſtandeth this interpellation and making of requeſt, of the loue of Chriſt toward vs, and the care of his Church which he ſtill hath, and otherwiſe he thinketh he maketh not interceſſion: ſo alſo *Theophylact*, the Apoſtle hereby ſheweth nothing elſe, *quàm ſummam eius in nos charitatem*, then his exceeding great loue towards vs.

2. *Theodoret* and *Oecumenius* interpret it of the repreſentation of Chriſts humanitie, and the exhibiting of his glorious bodie in the ſight of his Father: ſo alſo *gloſſ. interlin.* he maketh interceſſion, *repreſentatione humanæ*, by the repreſenting of his humane nature; the ſight whereof is a continuall poſtulation or requeſt for vs.

3. *Rupertus lib. 9. de diuin. offic. c. 3.* referreth this interceſſion to the ſacrifice of Chriſt vpon the croſſe, the efficacie and vertue whereof ſtill remaineth and cryeth vnto God for mercie for vs: to this purpoſe alſo *Haymo. Lyranus* addeth further, yet ſpeaking therein without any good warrant, that Chriſt doth make requeſt for vs, *oſtendendo latus & vulnera*, by ſhewing his ſide and wounds: *Caluin* ſaith, that Chriſt is not to be imagined to be as a ſuppliant petitioner for vs, but he appeareth by the vertue of his death and reſurrection, *quæ viuæ orationis efficaciam habent*, which haue the efficacie of a liuely prayer.

4. *Ambroſe* thinketh that Chriſt doth ſtill *preces fundere*, powre out prayers vnto God as he is man, euen in the proper ſignification of the word: ſo alſo *Gregor. Nazian. orat. 4. Theolog.* and *Origen* he thinketh further, that Chriſt ſtill offereth prayers, *cum luctu & lachrymis*, with wailing and teares, *hom. 7. in Leu.* which are not ſeemely for that place of glorie. And that Chriſt ſtill offereth vp vocall prayers, *Tolet* is of opinion, *annot. 35.* whoſe reaſon is, becauſe euen the Saints beeing in glorie doe now offer prayers: *Pet. Martyr* alſo thinketh that Chriſt doth now *fundere preces*, powre out his prayers for vs, becauſe he ſtill is our high Prieſt for euer.

5. *Cyril*, cited by *Oecumenius*, taketh this making of requeſt for vs, to bee that vehement and earneſt prayer, which our Bleſſed Sauiour made in the daies of his fleſh, the force, effect, and efficacie whereof remaineth ſtill.

6. Now then out of all theſe, to take ſomewhat: this interpellation or requeſt, which our Sauiour maketh, is performed, 1. Both by *appearing now in the ſight of God for vs*, Heb. 9. 24. 2. By the euer enduring force and efficacie of his bleſſed ſacrifice once offered vpon the croſſe, Heb. 10. 19. *With one offering hath he conſecrated for euer, them that are ſanctified.* 3. By his will and deſire, that the elect ſhould be alwaies acceptable to his Father in him, Heb. 10. 10. *By which will we are ſanctified.* 4. By the vnchangeable loue of God toward Chriſt being well pleaſed alwaies in his Sonne, and aſſenting vnto his holy will and deſire, *This is my beloued Sonne in whom I am well pleaſed*, Matth. 3. 17. *Parens.*

7. But that it is not neceſſarie, that Chriſt ſhould make any vocall or formall prayers, it may be thus ſhewed. 1. *Chryſoſtome* thus reaſoneth, *ſi eadem cum patre poteſtate, &c.* if hee by one and the ſame power with the Father, doth raiſe and quicken the dead, and doe all other things, *quomodo precatione opus habet, &c.* how hath he need of praying to helpe vs? 2. An other reaſon he taketh from the greater to the leſſe, that ſeeing Chriſt hath *propria poteſtate, &c.* by his owne power deliuered vs from condemnation, made vs the Sonnes of God, and performed all other neceſſarie things for our redemption, *naturamq́; noſtram in regali*

regali throno conſtitutam oſtentat, &c. and now ſheweth in heauen our nature placed in a Princely throne, *ad facilia illa & minuta*, hath he now neede of prayer to finiſh theſe ſmall things which are behind? 3. As the Sonne is ſaid to make requeſt for vs, ſo God is ſaid to entreate and beſeech vs, 2.Cor.5.10. and the holy Spirit alſo maketh requeſt for the Saints, Rom.8. 27. yet neither God the Father, nor the holy Spirit doe theſe things otherwiſe then by their inſtruments and effects: we muſt not imagine any formall prayers to be made, we muſt not conceiue any thing to bee done, *quod maieſtate illa ſit indignum*, which is vnmeete and not beſeeming the diuine maieſtie: ſo Chriſt is ſaid to make requeſt, by the merit and efficacie of his death, and the continuall demonſtration of his loue: to this purpoſe *Chryſoſtome*: though it muſt be confeſſed, that Chriſt beeing God and man otherwiſe maketh interceſſion for vs, then either God the father, or the holy ſpirit, which tooke not our nature vpon them. 4. That Chriſt vſeth no formall or interſtinct prayers it is euident by that place, Ioh.11.41. *Howbeit thou heareſt me alwaies, but becauſe of the people that ſtood by I ſaid it, that they may beleeue that thou haſt ſent me:* hence two reaſons may be gathered, that if Chriſt pray, he alwaies prayeth, he alwaies is heard: his interceſſion then is his continuall will and deſire which is heard: Chriſt ſpake in his prayer, that others hearing might beleeue, but now there is no ſuch cauſe in heauen, therefore now no ſuch occaſion is of formall and diſtinct prayers. 5. *Tolets* argument is nothing, for the Saints now make no formall prayers in heauen, but by their voices and deſires; Reuel.6.9. the ſoules vnder the altar crie vnto God: and Chriſt is a Prieſt for euer after the order of Milchiſedech, in that the fruits of his paſſion and mediation continue for euer, though ſuch diſtinct and formall prayers bee not powred out.

Queſt. 54. *Whether Chriſts interceſſion and interpellation for vs, doe extenuate the merit of his death.*

1. *Obiect.* This doubt may be mooued, becauſe that ſeemeth not to be of ſufficient merit, which needeth a further ſupply: now if Chriſts mediation for vs, be a ſupply vnto his death and paſſion, then was not that alone ſufficient.

Anſw. 1. The interceſſion of Chriſt is not to merit our redemption, which is purchaſed by his death, but to apply vnto vs, ratifie, and confirme our ſaluation merited by Chriſts death: ſo that the worke of our redemption is perfited by Chriſts death, and in reſpect of the worke it ſelfe nothing can be added: but on our part, becauſe we are weake and doe often fall into ſinne, our ſaluation had need continually to be confirmed & applyed vnto vs, to which end Chriſts mediation helpeth. 2. Like as other meanes, as the hearing of the word, prayer, the receiuing of the Sacraments doe not argue any imperfection and inſufficiencie in the worke of our redemption, but in vs that haue neede of ſuch helpes and ſupplies, whereby Chriſts death is applyed. 3. And whereas Chriſts mediation is grounded vpon the merit of his death and paſſion, it is ſo farre from detracting to the merit thereof, that it rather amplifieth and ſetteth forth the dignitie of it.

Queſt. 55. *What charitie the Apoſtle ſpeaketh of, from which nothing can ſeparate vs.*

1. *Chryſoſtome, Oecumen. Theophyl. Origen*, and moſt of the Greeke and Latine expoſitors, as *Auguſtine, Amb.* do vnderſtand this of the actiue loue which we beare toward God: but it is better referred vnto the paſſiue loue, wherewith we are beloued of God: for 1. This is more agreeable to the Apoſtles ſcope, who hitherto hath vrged the loue and mercie of God toward vs, in our predeſtination, vocation, iuſtification, in giuing his owne Son for vs, *&c.* 2. The Apoſtle ſo expoundeth himſelfe, v.39. *the loue of God which is in Chriſt Ieſus, &c.* ſo alſo is it taken c.5.5. *the loue of God is ſhed abroad in our hearts by the Holy Ghoſt. Par.* 3. And our loue toward God, *ſæpenumero fluctuat*, doth oftentimes waxe and fadeth in vs, as in Dauid, 2.Sam.11.4. and ſo it were a verie vnſtable foundation for vs to ſtay vpon, *Pellic.* The Apoſtles meaning then is, that no kind of trouble or affliction which the world taketh to be ſignes of Gods anger, can yet ſeparate vs from the loue of God, and make vs leſſe beloued of him.

2. Then the Apoſtle rehearſeth ſixe ſeuerall kinds of affliction, which are incident to the children of God: the vulgar Latine numbreth ſeuen, adding one more, namely perſecution, which is not in the originall. *Lyranus* ſorteth them into this order: theſe paſſions and ſufferings of the Saints, are either death it ſelfe, ſignified by the ſword; or diſpoſitions to death, either *neerer*, or more *remote*, and further off: the *neerer*, are either in reſpect of the thing, *the danger*, or in the apprehenſion thereof, *anguiſh*: the more remote, are either in *ſubſtraction-*

we necessary, in the substracting of necessarie things, as of food in famine, of rayment in nakednes: or *in illatione nocumenti*, in the offring and bringing in of some hurt: as in *tribulation*. But the forring out of these into their seuerall places doth inuert the order wherein the Apostle hath placed them, which it is safest to follow.

3. The Syrian translator readeth, for *vs*, who shall separate *me*: which reading *Beza* seemeth to approoue, because thereby the Apostle sheweth how euerie one should make particular application of his saith to himselfe, and the Apostle was not so secure of other mens saith, as to pronounce of them: But the Greeke text is more authenticall, which readeth, *vs*: and *Osiander* verie well obserueth thereupon, that the Apostle speaketh not of his owne person alone, but of all the faithfull in generall, to shewe this certaintie of saluation, to belong vnto all that beleeue.

Quest. 56. Of these word, v. 36. *For thy sake are we killed all the day long.*

1. *Calvin* obserueth, and *P. Martyr* noteth the same, that the 44. Psalme from whence this testimonie is alleadged, describeth rather the persecution of the Church of God vnder *Antiochus*, then vnder the Chaldeans: for they were carried into captiuitie, and afflicted by the Chaldeans for their idolatrie: but vnder *Antiochus* they suffred for giuing testimony to the law: and therefore it is said, *for thy sake are we killed, &c.*

2. *For thy sake*: Simply to be killed or put to death is not commendable, but it is the cause, which maketh the suffrings of the Martyrs glorious and honourable: and there are three things requisite in true *Martyrdome*: first the cause, they must suffer for Christs sake, Matth. 5. 11. then their person, that they be righteous and innocent, men of integritie, not offenders and euill liuers, for then they cannot suffer for righteousnesse sake, Matth. 5. 10. lastly the end must be considered, that they do it not for vaine glory, but in loue to God, and his Church: as the Apostle saith, *If I giue my body to be burned, and haue no loue, it profiteth me nothing*, *Martyr.*

3. *All the day*: 1. *Chrysostome* referreth it to the minde which is alwaies readie and prepared to suffer for Christ. 2. *Origen*, *omni vitæ tempore*, all the time of the life: so also *Haymo*: *iugiter*, continually, *Pellicanus*: *sine intermissione*, without intermission, *Parens.* 3. *Pet. Martyr* vnderstandeth it of the continuall expectation of death in the time of persecution, so also *M. Calvin.* 4. *Osiander* applieth it to the number of those which are persecuted to death: the tyrants are not content with the death of some fewe, *sed grassantur in quam plurimos*, they rage against many. 5. *Gryneus* vnderstandeth, by all the day, all the time of the world, since the persecution of *Abel*: but the second sense before seemeth to be the truth.

57. Quest. *Wherein the faithfull are compared vnto sheepe: We are counted as the sheep for the slaughter*, v. 36.

1. *Gorrhan* here obserueth eight seuerall points, wherein they are resembled vnto sheep. 1. For their innocencie. 2. Their patience. 3. Their immolation and offering vp in sacrifice. 4. Their doctrine is as the milke. 5. Their godly conuersation as the fleece. 6. The tyrants and persecutors are toward them as wolues. 7. They are fruitfull, in bringing forth many children vnto God, as sheepe that bring out twinnes. 8. They are obedient to Christ our cheife shepheard, as the sheepe heare the voice of the shepheard.

2. But these resemblances are somewhat farre fetched, and concerne not the scope of the Apostle here: herein therefore this similitude consisteth. 1. As *Chrysostome*, *Theophylact*, *Haymo*, *quia sic videntur sine reluctatione*, they are slaine without any resistance. 2. *Sunt simplices*, they are simple as beseemeth the flocke of Christ, *Martyr.* 3. Like as butchers draw out the sheepe to be killed at their pleasure, so tyrants vpon every occasion make slaughter of Gods seruants, euen as butchers slay their sheepe: as it happened in France in the great massacher, at *Paris*, *Lyons*, *Orleans*, and other places, *Gryneus.* 4. Like as sheepe are killed for their flesh and fleece, *so tyranni bona martyrum rapiebant*, did seaze vpon the goods of the Martyrs. 5. Herein appeareth the conformitie betweene Christ and his members, who was as a sheepe led to the slaughter, Isa. 53. 7. *Bucer.* 6. Adde hereunto, they are counted *sicut oues morbidæ*, as sicke and diseased sheepe, and so killed, *Gorrhan.*

58. Quest. *How the faithfull are said to be more then conquerours.*

1. The vulgar Latine readeth onely *superamus*, *we ouercome*, so also *Haymo*, and

the Syrian tranſlator ſo interpreteth; but the word in the original is ὑπερνικῶμεν, we do more then ouercome.

1. Which is diuerſly expounded. 1. *Baſil in Pſal.* 114. giueth this ſenſe, he ouercommeth which giueth not place to thoſe troubles which are neceſſarily inflicted vpon him, he doth more the ouercome, *qui vltro accerſit moleſtias, &c.* which willingly doth offer himſelfe to endure more, then is laid vpon him: as *Origen* giueth inſtance in Iob, who beſide the plagues which were laid vpon him by the malice of Sathan, did of himſelfe adde vnto his ſorrowes, as in renting his garments, and ſcraping his ſore wounds with a potſheard, &c. but this obſeruation ſeemeth ſomewhat curious. 2. *Chryſoſtome* and *Theophylact* better referre it, both vnto the afflictions which they ſuffer, the perſons which doe ſuffer, and the perſecutors which procure their ſuffrings: in the firſt, which are tentations to trie them, they are more then conquerors, triumphing in thoſe things, *in quibus inſidias patimur*, wherein wee are ſought to be ſupplanted, and concerning the perſons of the ſufferers, they ouercome with great facilitie, *ſine ſudore & labore*, without ſweat or labour: and concerning the perſecutors, *flagellati flagellatores vicimus*, we beeing whipped ouercame the whippers: the patience of the Saints, which is inuincible, vanquiſheth and wearieth the tormentors. 3. But the fitteſt ſenſe is, that we are more then conquerours, becauſe the Saints are not onely not broken and terrified with their manifold ſuffrings, but doe alſo glorie and reioyce in their tribulation: *Beza:* and are brought vnto an heauenly kingdome, wherein the excellencie of the victorie appeareth, *Oſiand.*

Queſt. 59. Of the diuerſe interpretations in generall of the 38. 39. verſ. *I am perſwaded that neither life nor death, &c.*

1. *Hugo Card.* here obſerueth that the Apoſtle rehearſeth an eleuen ſeuerall impediments, which might hinder the certaintie of our ſaluation, which is *numerus tranſgreſſionis*, the number of tranſgreſſion, becauſe it exceedeth the number of the commandements by one: and ſo hereby he thinketh whatſoeuer to be meant, whereby a man may be ſeduced or induced to tranſgreſſe: but this obſeruation, beſide that it is curious, is builded vpon a falſe ground, for there are but onely tenne particulars named by the Apoſtle, the eleuenth *neq; fortitudo*, nor ſtrength, is inſerted by the Latine tranſlator, not beeing in the originall: and *Auguſtine* mitteth it, in citing of this text, *lib. de grat. & liber. arb. c.* 17. though it be found in the allegation of *Hierome*, *epiſt. ad Algaſ. qu.* 9. yet ſeeing neither the Greeke originall, nor the auncient Syriake tranſlation hath it, it is better omitted.

2. *Gorrhan* ſetteth out this enumeration of the Apoſtle in diuerſe heads: as all kind of actions doe either tend *ad eſſe*, or *bene eſſe*, to the beeing of man, or his well beeing: the beeing of man is either preſerued, and that is by *life*, or deſtroied by *death*: that which tendeth vnto mans well beeing, is either by the ſpirituall creature onely, or by the corporall onely, or from the creature partly ſpirituall, partly corporall, which is man: the ſpirituall creature is expreſſed by 3. names, Angels, principalities, powers: the corporall is diſtinguiſhed in reſpect of things preſent or to come: the creature both ſpirituall and temporall, is ſet forth with three diuerſe actions, as of violence, ſignified by *fortitude or ſtrength*: of craft and ſubtiltie, called *depth*, or of proſperitie, called here *height*: But this curious diuiſion agreeth not with the ſimple and plaine enumeration, which the Apoſtle vſeth, and beſide he grounded this conceit vpon the Latine text, which addeth one word *fortitude*, more then is in the originall, he fayleth alſo in the particular explication, of things preſent, things to come, *height*, *depth*, as ſhall be ſeene afterward.

3. *Origen* obſerueth well that as the Apoſtle had rehearſed before *omnes humanas tentationes*, all humane tentations, v. 35. as famine, nakednes, the ſword, and ſuch like, now he reckoneth vp tentations, *maiores humanis*, greater then humane tentations: as he ſpeaketh of Angells, principalities, powers: But that other note of his is not ſo good: that whereas before the Apoſtle ſpake *confidenter*, confidently, ſaying, *in all theſe we are more then conquerours*: yet here *valde tenuiter ait*, he ſaith ſomewhat ſlenderly or faintly, not *that we are more then conquerours*, as before, but *nothing can ſeparate vs, &c.* whereas in truth, the Apoſtle ſaying, *I am perſwaded*, ſpeaketh no leſſe confidently then before.

Quest. 69. *Of the diuerse interpretations in particular.*

1. *Death nor life.* 1. *Origen* vndestandeth *by death*, the death of the soule, which is a separation from God, and by life, the life of sinne. 2. *Chrysostome* applyeth it to euerlasting death, and an other immortall life: that though they could promise vnto vs an other immortall life, to separate vs from Christ, we ought not to giue consent. 3. *Osiander* interpreteth *mors horrenda, vita aerumnosa*, an horrible death, and a miserable life. 4. *Lyranus* vnderstandeth, *amor vitæ*, the loue of this life, and the feare of death, the one threatned by persecutors, the other promised. 5. But it may be more generally taken, for *omnia discrimina*, all perills which put the life in danger: *Mart. omnia extrema, secunda & aduersa*, and all exceeding great prosperitie or aduersitie.

2. *Angels, principalities, powers.* 1. *Origen* vnderstandeth only the euill Angels, and aduersarie powers, so *Osiander* also. 2. *Chrysostome* onely the good Angels, and *Hierome*, so also *Lyranus*, and they vnderstand it by way of supposition, that if the good Angels should seeke to withdraw vs from Christ, which is impossible, yet we should not giue eare vnto them: so the Apostle hath the like supposition of the good Angels, Galat. 1. 8. *Calv.* 3. But we may better vnderstand the Angells good and bad, *Mart. Gryn. Parens*, who by principalities and powers vnderstandeth the kingdomes and commanders of the world: but they are titles rather giuen to the Angels, as Ephes. 1. 21. *Grynens* following *Chrysostome*.

3. *Things present, nor things to come.* 1. Not in this world and the next, as *Origen* here hath a speculation of the passage of the soule out of the bodie, which in that instant is many times seduced and deceiued by the euill spirits. 2. But he meaneth the dangers of this life present, or to come, *Mart. Par.* 3. He maketh no mention of the things past, for they are ouercome alreadie, *Lyran.* and as for our sinnes past, they are forgiuen vs in Christ, *Gryn.*

4. *Neither height nor depth.* 1. *Origen* vnderstandeth it of the spirits in the ayre, and in the deepe. 2. *Lyranus* of the depth and profunditie of Sathan. 3. *Gorrhan* of the height and depth of humane wisedome: so also *Mart.* 4. *Osiander* of the diuerse kinds of death, as by hanging aloft, and beeing drowned in the deepe. 5. *Chrysostome* and *Theophylact* better vnderstand things in heauen and earth: the elements aboue and below, *Parens: res supremas & infernas*, things aboue and beneath, *Bulling.* 6. *Theodoret* vnderstandeth heauen and hell. 7. *Oecumenius*, prosperitie and aduersitie.

5. *Or any other creature.* 1. Not beside those which are visible, *Origen*: for he had spoken of inuisible things before. 2. Nor a newe creature beside those which God made, as *Ambrose*, *equus bipes*, an horse with two legges, and such like, *glass. ordinar. Hugo. Gorrhan.* 3. But the Apostle, *absoluit inductionem*, doth make an end of his induction: because it had beene infinite to reckon vp all the creatures, *Martyr:* so *Chrysostome*, if there be any other creature of what manner soeuer, how great soeuer.

4. Places of Doctrine.

Doct. 1. *How the same worke may be both good and sinnefull as it proceedeth from God, the deuill, and man.*

v. 3. *Sending his Sonne, &c.* God in sending his Soune, and giuing him vp vnto death, only intended his owne glorie, and the saluation of man, but Sathan stirred vp the Iewes of enuie and malice to put that holy and Iust one to death: so the same action, as it proceeded from God was good, as it came from Sathan and man was euill: So that God is no way the author of euill, though he be author of that thing which is abused vnto euill: *Mart.* This further is euident in the affliction of Iob, which, as God was the author and worker of it, tended to Gods glorie, and the triall of Iobs faith, but as Sathan had his finger in it, he would thereby haue supplanted the faith of Iob.

Doct. 2. *Of the causes of saluation.*

v. 3. Here all the causes of our saluation are expressed. 1. The author and efficient cause is God, who sent his Sonne to redeeme vs. 2. The materiall cause is Christ, who came in the similitude of sinful flesh, not that he had not true flesh, as Marcio the heretike said, but it was true flesh yet without sinne, & so in that behalfe like vnto sinfull flesh, as having the true nature of our flesh, but not the sinfull qualitie thereof. 3. The forme is also set forth, *he condemned sin in the flesh*, that is, suffred the punishment due vnto our sinne in his flesh. 4. The impulsiue or motiue cause, was the imbecillitie & weakne of the law: for if the law could haue saued vs, Christ needed not haue died. 5. The finall causes were these two, 1. *for sin*, that is, he came

came to explate, purge, and take away sinne. 2. And that the law might be fulfilled, and the righteousnesse of the law fulfilled by Christ imputed to vs by faith, v.4.

Doct. 3. *That the holy Ghost is God.*

v.9. *The spirit of God dwelleth in you:* Hence *Didymus* inferred well, that the holy spirit is God, because he dwelleth in all the faithfull: this infiniteneſſe and impenſitie of the ſpirit ſheweth that he is God, for who but God can dwell in ſo many temples at once: and beſide, in that he is called the ſpirit of God, that alſo prooueth him to be God: for the ſpirit of God is of the ſame nature and ſubſtance with God.

Doct. 4. *That the three glorious perſons of the Bleſſed Trinitie are of one efficacie and power.*

v.11. The raiſing vp of the dead is a worke of Gods omnipotencie: but God the Father, the Sonne, and the holy Ghoſt, doe all raiſe vp the dead: as God is ſaid to raiſe vp our dead bodies, becauſe his ſpirit dwelleth in vs, God the father then raiſeth, and his ſpirit alſo raiſeth and quickneth the dead, and Chriſt alſo raiſeth the dead, becauſe the ſame ſpirit is here called the ſpirit of God, and of Chriſt: ſo Ioh.6.54. *He that eateth my fleſh, &c. I will raiſe him vp at the laſt day.*

Doct. 5. *Of euerlaſting glorie.*

v.18. *Not worthie of the glorie, which ſhall be reuealed in vs: Thomas Aquin.* obſerueth 4. neceſſarie points out of theſe words concerning euerlaſting life: 1. It is called glorie, to ſhew the excellencie of it: for in this life noble wits are deſirous of nothing more then glorie: it is ſet forth by the name of that thing which is moſt deſired. 2. *It ſhall be*, which ſheweth the eternitie of it: for that which is now preſent, is but ſhort and momentarie. 3. *Reuealed*, the glorie to come then is of it ſelfe inuiſible, but God ſhall ſo illuminate our minds, as that he himſelfe will be ſeene of vs. 4. This glorie ſhall be ſhewed *in vs*, which ſignifieth the ſtabilitie of this glorie, it ſhall not depend of externall things, as riches, honour, but within vs it ſhall be, and poſſeſſe and repleniſh both our bodies and ſoules.

Doct. 6. *Of the nature and properties of hope.*

v.24. *Hope that is ſeene is no hope.* 1. The author and efficient cauſe of hope, is God, Rom. 15.13. *The God of hope, &c.* 2. The ſubiect, is the faithfull heart. 3. The obiect, things which are not ſeene. 4. The forme thereof is with patience to abide. 5. The effect thereof is ioy in the ſpirit, Rom.12.12. reioycing in hope. 6. The end is our ſaluation, *we are ſaued by hope.* 7. The contrarie to all is deſpaire, and diffidence, *ex Gryneo.*

Doct. 7. *Of true prayer, that conſiſteth not in the ſound of the voice, but in the ſighes of the heart.*

v.26. *The ſpirit maketh requeſt with ſighes:* The meaning is this, that many times when the children of God are ouerwhelmed with greiſe, and knowe not themſelues what they pray, but onely ſobbe and ſigh, that the ſpirit vnderſtandeth their meaning, and euen thoſe ſighs and groanes, which come of the ſpirit doe pray for them. *Auguſtine* writeth excellently hereof, *epiſt.*121. that the brethren in Egypt, are ſaid *crebras habere orationes, ſed eas breuiſſimas, & raptim iaculatas*, to make often prayers, but the ſame verie ſhort, and as it were of a ſudden caſt out, &c. whereupon he thus inferreth, *hanc intentionem, ſicut non eſt obtrudenda, ſic perdurare non poteſt, ita ſi perdurauerit, non eſſe cito rumpendam*, the intention of prayer, as it muſt be forced, if it doth not continue, ſo if it hold ſtill, it muſt not ſuddenly be interrupted and broken off: and ſo he concludeth, *abſit ab oratione multa locutio, ſed non deſit multa precatio*, in our prayer let there be abſent much ſpeach, but let there not be wanting much praying, &c. for as long as the intention and deuotion holdeth, the prayer cannot be too much, but to goe on ſtill in words, the intention beeing ſlacked, is much babling and talking, not praying.

3. Places of controuerſie.

Controu. 1. *That concupiſcence remaining euen in the regenerate is ſinne, and in it ſelfe worthie of condemnation.*

v.1. *There is no condemnation: Bellarmine* hence inferreth the contrarie, that in theſe words the Apoſtle doth not ſo much ſhew that there is no condemnation to thoſe that are iuſtified, as that there is no matter of condemnation in them, *nihil condemnatione dignum*, nothing worthie of condemnation: *l.5. de amiſſ. grat. c.7. arg.3.* and conſequently concupiſcence in them is not ſinne.

Contra. 1. The contrarie rather is inferred out of the Apostles words, that concupiscence is in it selfe worthie of condemnation, of the which the Apostle treated before in the former chapter, but it is not vnto damnation, neither it, nor any other sinne vnto those, which are iustified by faith in Christ. 2. And the Apostle expresseth the verie cause, *they are iustified in Christ*, and therefore though sinne remaine in them, yet it is not imputed: therefore it is great bouldnes to denie that which the Apostle in so direct words expresseth, that vnto those which are (iustified) in Christ, there is no condemnation: not for that there is nothing worthie of condemnation in them, for then, they should be altogether without sinne, but because they are iustified. 3. The Apostle saith not, *there is no sinne*, but no condemnation, *Melanct.* not that the same sinnes remaine in those which are iustified, which were in them before, as *Pererius* slaundereth *Calvin* to say, *disput. 1. numer. 5.* but there be still some imperfections and reliques of sinne remaining, but not raigning, which notwithstanding are not imputed vnto the faithfull, neither are able to condemne them: and *Calvin* saith no more, but that the Apostle ioyneth three things together, *imperfectionem*, the imperfections which are alwaies in the Saints, *Dei indulgentiam*, Gods indulgence, whereby their sinnes are forgiuen, and *regenerationem spiritus*, the regeneration of the spirit, for *carni sua indulgens*, he that is giuen to the flesh, doth flatter himselfe in vaine to be freed from his sinne, *Calvin*: then cannot the same sinnes remaine, seeing in the regenerate the flesh is mortified, and sin subdued.

Calvin slaundered by Pererius.

Controv. 2. *That none are perfect in this life.*

Origens ouersight is here to be noted, who thinking that the Apostle spake in the former chapter of those which partly serued the lawe of God in the spirit, and partly the Law of sin in the flesh, saith that now he speaketh of those which *ex integro in Christo sunt*, which wholly are in Christ, not partly of the spirit, partly of the flesh: but are perfect.

Contra. 1. First *Origen* confoundeth iustification and sanctification: for the faithfull are indeed wholly graft into Christ by faith, and yet they may haue some infirmities of the flesh remaining. 2. There neuer liued any of that perfection, neuer to be tempted of the flesh, but onely Christ: but yet they which are in Christ doe not walke after the flesh, that is, *non carnem ducem sequuntur*, they doe not follow the flesh as their guide, though they be sometime tempted of the flesh: but they follow the guiding and direction of the spirit, *Beza in annot.* 3. And it hath been sufficiently shewed before, quest. 36. of the former chapter, that the Apostle there speaketh in his owne person as of a man regenerate: and so in this place he meaneth the same, whom in his owne person he described before.

Controv. 3. *That regeneration is not the cause, that there is no condemnation to the faithfull.*

The Romanists doe make this the cause why there is no condemnation to those which are in Christ, because they walke not after the flesh but after the spirit, *Tolet. annot. 1. Bellar. 5. de amission. grat. c. 10. respons. ad obiect. 7.* so likewise *Stapleton, Antidot. p. 435.* who thus obiecteth.

1. *Ob.* He vrgeth the Apostles words here, *there is no condemnation, &c. which walke not after the flesh*, therefore for that they walke not after the flesh, there is no condemnation to such.

Contra. The Apostle saith not there is no condemnation, because they walke not, but to them that walke not: regeneration is required as a necessary condition annexed to iustification, not as the cause: so that here is an answer to two questions together: how we are iustified, namely, by faith in Christ, and who are iustified, they which bring forth good fruits: the one is internall, their iustification; the other external), namely sanctification, *Beza.*

2. *Ob.* The Apostle saith that the *law of the spirit*, (which *Beza* interpreteth to be the grace of regeneration) doth free vs from the law of sinne, and death, v. 2. *Ergo*, it is the cause of iustification.

Contra. 1. This interpretation beeing admitted, that followeth not, which is inferred, for the words are not *from sinne*, but from the *law of sinne*, that is, from the dominion of sinne: and so indeed the grace of regeneration freeth vs, that sinne hath no more dominion ouer vs. 2. but it is better with *Ambrose* to vnderstand by the law of the spirit, *legem fidei*, the lawe of faith, whereby we are freed from sinne and death.

3. *Ob.* If righteousnesse beeing present, do not iustifie vs, then beeing absent it condemneth not.

Contra. 1. It followeth not: for a thing may be insufficient to a worke beeing present, and

and yet if it be remooued it is sufficient to hinder the worke: as good diet in a sicke man may hinder his recouerie, and yet if he vse it, it is not alwaies sufficient to helpe him. 2. And yet here is a difference in this example: for good diet is an helping cause vnto health, but good workes are no cause of saluation, but onely a condition necessarily required and annexed.

4. *Obiect.* The Apostle saith, vers. 15. *If yee liue after the flesh, yee shall die, but if yee mortifie the deedes of the bodie, yee shall liue:* therefore mortification is the cause of life and saluation.

Contr. 1. Hence followeth that mortification is necessarie vnto saluation, *yet not as a cause, but as a necessarie condition, without the which there is no faith,* and consequently no saluation. 2. Eternall life is the gift of God, c. 6. 23. therefore not due vnto our merits; euill works are the cause of damnation, because they iustly deserue it: but it followeth not, that good workes are the cause of saluation: for they are both imperfect, and so vnproportionable to the reward, and they are due otherwise to be done, and therefore merit not.

Controv. 4. *Against the Arrians and Eunomians, concerning the dietie of the holy Ghost.*

v. 2. *The lawe of the spirit of life, &c. hath freedome: Chrysostome homil. de adorand. spirit.* from this place prooueth the diety of the Spirit, against the Arrian and Eunomian heretikes, who made difference in the persons of the Trinitie: the Sonne they affirmed to be a creature and much inferiour to the Father, and the holy Ghost they made *seruum & ministrum filij*, a seruant and minister of the Sonne: *Chrysostome* confuteth them by this place: for if the spirit be the author of libertie and freedome to others, then is he most free himselfe, and not a minister or seruant: as the Apostle saith, 2. Cor. 2. 17. where the spirit of the Lord is, there is libertie.

Controv. 5. *Against the Pelagians, that a man by nature cannot keepe and fulfill the law.*

This error is confuted by the expresse words of the Apostle: who saith that the law was weake by reason of the flesh, and so not able to iustifie vs: by the flesh the Apostle vnderstandeth not, *substantiam carnis*, the substance of the flesh, as the Manichees were readie to catch at these and the like places, to confirme their wicked opinion, who held the flesh of man to be euill by nature: nor yet the carnall rites and obseruations of the law, which were not able to cleanse the obseruers of them, as *Origen* here interpreteth, and *Lyranus* following him. But by the flesh we vnderstand with *Chrysostome, carnales sensus*, the carnall affections: *carnalitatem quæ rebellabat*, the carnalitie of man which rebelled against the spirit: *gloss. ordinar. concupiscentias carnis*, the concupiscence of the flesh, *Haymo: pranitatem naturæ*, the prauitie of nature, *Martyr:* which hindereth, that none can keepe the law to be iustified by it. This then manifestly conuinceth the *Pelagians:* for if the flesh make the lawe weake and vnable to be kept, then none by the strength of their nature and flesh can fulfill the law.

Controv. 6. *The fulfilling of the law is not possible in this life, no not to them which are in the state of grace.*

1. The Romanists, out of these words of the Apostle, v. 4. *That the righteousnesse of the law may be fulfilled in vs, which walke not after the flesh*, doe inferre that they which walke not after the flesh may fulfill the law: so that either it must be denied, that none in this life, walke after the spirit, or it must be graunted, that by such the law may be fulfilled, *Perer. disput. 5. Bellarmine* addeth, that if the law cannot be fulfilled, *Christus non obtinuit quod voluit*, Christ hath not compassed or obtained that which he intended, for therefore he died, that the iustice of the law might be fulfilled.

Contra. 1. Indeed *Origen*, whose errors, and erroneous interpretations our aduersaries themselues will be ashamed of, saying where they serue their turne, first deuised this interpretation: who by the law here vnderstandeth the law of the minde, which is fulfilled, *quando lex peccati in membris, &c.* when the law of sinne in the members resisteth it not: and *Haymo* hath this glosse, that we beeing redeemed by Christ, might spiritually fulfill the workes of the law, *per cuius impletionem possimus iustificari*, by the fulfilling whereof we may be iustified. But this place is better vnderstood of the obedience of Christ who fulfilled the law, which is imputed vnto vs by faith: and thus doe not onely expound our new writers, *Melanct. Bucer, Hyper. Calv. Beza*, with others; but some of the auncient expositors, as *Theophylact, quæ lex facere nitebatur, ea Christus nostri gratia executus est*, those things, which

the law endeauoured Christ hath performed for vs; *Oecumenius, scopus & finis legis per Christum partus est & exhibitus*, the scope and end of the law is obtained and exhibited by Christ: yet we must endeauour to keep those things, which are deliuered, *per conuersationem bonam & fidem*, by a good conuersation and faith.

2. And that this is the meaning of the Apostle, 1. the phrase sheweth, *that the lawe might be fulfilled in vs*, he saith not, *by vs, Beza.* 2. because there is none so perfect in this life, that neither in thought, word, nor deed transgresseth not the law.

3. The law was weake through the infirmitie of the flesh: but the infirmitie and weakenes of the flesh remaineth still euen in the regenerate: therefore neither in them the righteousnesse of the law can be fulfilled.

4. To the contrarie arguments thus we answer. 1. The Apostle saith not that they which walke after the spirit fulfill the law, but the lawe is fulfilled in them, that is, imputed vnto them by faith in Christ. 2. Though the faithfull cannot fulfill the law, yet Christ performed what he intended, that he might keepe the law for them, and they bee iustified by faith in him. 3. This clause then, *which walke not after the flesh*, is added to shewe who they are, for whom Christ hath fulfilled the law, and to what ende, namely to such as walke in newnesse of life.

5. Some doe thinke that the Apostle speaketh here of two kinds of fulfilling the law, one *imputatione*, by imputation of Christs obedience, which is our iustification: the other *inchoatione*, by a beginning onely, which is our sanctification, begunne in this life, and perfected in the next, when it shall be fulfilled: *Martyr, Pareus:* But the other sense is better: for the Apostle speaketh of a present fulfilling of the law in them which walke according to the spirit, not of a fulfilling respited, and perfected in the next life: which is most true, but not agreeable to the Apostles meaning here.

6. So the Apostle in this place setteth forth three benefits purchased vnto vs by Christ, 1. Remission of our sinnes, in that Christ bare in himselfe the punishment due vnto our sins. 2. Then the imputation of Christs obedience and performing of the lawe. 3. Our sanctification, that we by the spirit of Christ doe die vnto sinne, and rise vnto newnesse of life: which our sanctification is necessarily ioyned with our iustification, but no part thereof: 1. because it is imperfect in this life; it is perfect after a sort *perfectione partium*, by the perfection of the parts, because regeneration is both in the bodie and soule, but not *perfectione gradum*, by the perfection of degree; for so it is onely begunne here, and shall bee perfited in the next life: 2. and sanctification followeth after iustification, and so is no part of it; for first we are iustified, then sanctified.

Controv. 7. *That not the carnall eating of Christs flesh is the cause of the resurrection, but the spirituall, v. 11.*

1. The Apostle sheweth the cause of the resurrection of the Saints, to be the inhabiting and dwelling of the spirit of God in them; so that the spirituall communicating with the flesh and blood of Christ by faith is that, by the vertue and power whereof our bodies shall be raised againe at the last day, it is not the carnall eating of Christs flesh in the Sacrament, as the Romanists hold (wherewith to the same end they nourish the sicke) that is in our bodies the seed of the resurrection; for there may be a spirituall eating and drinking of Christs flesh and blood euen without the sacrament, which is both necessarie and sufficient vnto life; whereof our Blessed Sauiour treateth, Ioh. 5. 4. *Whosoeuer eateth my flesh and drinketh my blood, hath eternall life, and I will raise him vp at the last day:* Christ speaketh not here of the Sacramentall eating and drinking, but of his spirituall; for the Sacrament was not yet instituted.

2. And that the carnall and corporall receiuing of Christs flesh is not possible, neither yet requisite or necessarie to the resurrection of our bodies, doth euidently appeare by these two reasons. 1. because the Fathers that died before Christ was incarnate, could not in that manner eate and drinke Christ, and yet they died in the hope of the resurrection. 2. infants are not admitted to the sacramentall eating, and yet they shall rise againe at the latter day: *Martyr.*

Controv. 8. *Against merits.*

v. 12. *We are debters not to the flesh, &c.* Hence it followeth, that we are debters to the spirit, which part the Apostle suppresseth, as beeing euident enough of it selfe out of the other. 1. It is manifest then, that whatsoeuer seruice we doe performe vnto God, it is *ex debito*

bus, a due debt: we are endebted to God. 1. By reason of our creation, that he hath given vs these bodies and soules, to the end that we should set forth his praise in the world. 2. We are bound vnto God, for our redemption by Christ, our regeneration and sanctification by his spirit: all which the Lord hath wrought for vs, that we should performe him faithfull seruice. 3. And likewise we are bound vnto God for the hope of our resurrection, and glorification promised in his kingdome, which the Apostle touched in the former verse.

4. If then, whatsoeuer seruice we doe vnto God, wee doe but our bounden dutie: then there is no place for merits for our selues, much lesse for workes and merits of *supererrogation* for others, as the Romanists hold, and teach: for *debitum & meritum*, debt and merit doe one take away another, as the Apostle sheweth, Rom. 4. 5. And whatsoeuer workes we do, they are either according to the flesh or the spirit, if after the flesh, they are sinfull, if according to the spirit, they are of duty.

3. But they will thinke here to helpe themselues by a distinction, that though our works merit not in the rigour of Gods iustice, yet they merit *ex acceptatione diuina*, through the diuine acceptance, &c. God indeed accepteth of our good workes in Christ, yet not as merit, but of grace, and so in mercie rewardeth them.

Controv. 9. *Whether in this life one by faith may be sure of saluation.*

v. 16. *The same spirit beareth witnesse with our spirit, that we are the children of God:* Though this be an euident place to proue the certaintie of saluation in the perswasion of the faithfull, because the testimonie of the spirit is vnfallible: yet the Romanists are not ashamed to denie, that any such certaintie may be gathered from hence: they say this testimonie of the spirit is nothing else, *but the inward good motions, comfort, and contentment of spirit, which the children of God doe daily feele more and more, &c. Rhemist. annot.* And *Perrerius*, it is but *gustus quidam spiritualis presentiæ*, a kind of tast of the spirituall presence of grace: and he consenteth vnto *Thomas*, who thus interpreteth this testimonie of the spirit to be *coniecturalem persuasionem*, a coniecturall perswasion: but *infallibilis certitudo*, an infallible certaintie cannot be had, *citra specialem Dei reuelationem*, without the speciall reuelation of God: their reasons are these.

1. *Thomas* thus argueth: a thing may be knowne either by speciall reuelation from God, and so it may be reuealed vnto some, that they are saued: or a man may know somewhat in himselfe, and that two wayes, *certainely* or *coniecturally*: a thing is certainely knowne by the principles thereof: as God is the beginning of grace: but because God cannot perfectly be knowne, none can attaine vnto this certainty: the coniecturall knowledge is by signes and effects: as when a man doth perswade himselfe, that because he feareth God, and contemneth the world, he is in Gods fauour, but this knowledge is imperfect, as S. Paul saith, *I know nothing by my selfe, yet am I not thereby iustified.*

2. *Pererius* addeth this reason: fowre wayes may a thing certainely be known, *per lumen naturale, &c.* by the naturall light of the vnderstanding: by the light of the Catholike faith, by speciall reuelation: *per lumen fidei infusæ*, by the light of faith infused: but by none of these can one be assured of his saluation: not by the first, for it is a supernaturall light: not by the second, for then all that beleeue the Catholike faith should haue this assurance: neither hath euery Christian the third, which is by speciall reuelation: neither by the fourth can it be attained vnto: for that perswasion riseth out of two propositions, the one apprehended by faith, the other collected out of that by some naturall euidence and experience: as faith teacheth vs, that all which are truely contrite and penitent, shal be saued: then one out of his owne experience inferreth: but I am contrite and penitent, *Ergo*: But this experience is vncertaine, because that many actions proceeding from a man himselfe may carrie some semblance of those, which are wrought by the spirit: and a man may haue many sinnes, which he knoweth not, and so cannot repent him of them.

Contra. 1. To *Thomas* argument we answer, 1. That two waies is a faithfull man perswaded, and made certaine of his saluation: both by the efficient cause the spirit of God, which giueth such testimonie and assurance vnto them, and by the signes and effects, which are wrought in them. 2. Though God cannot here be perfectly knowne, yet so much is knowne of God, as may make a man sure of his saluation: as we know by the Scriptures the great loue and mercie of God towards vs in Christ, and his constancie and immutabilitie, that whom he loueth, he loueth to the end: all which tend to make vs sure of our election

and

and saluation in Christ. 3. Saint Paul did not thinke himselfe to be iustified by the peace of his conscience: for that is a fruit of iustification, not the cause thereof: But S. Paul knewe himselfe to be iustified by faith, and thereof was assured: the testimonie of the conscience, which ariseth of our good fruits, is an argument of our liuely faith, whereby we are iustified. 4. Wee confesse, that none in this life can attaine to a perfect assurance without some doubting: but there is difference betweene an infallible and certaine assurance, and a perfect assurance: this sheweth the degree, the other the kind and manner.

2. To *Pererius* we answer, that we are assured by the light of faith infused, that we are saued, and his exceptions we except against. 1. It is not naturall sense and experience, that assumeth, *I am saued*, but this is the particular act or sense of faith relying vpon Gods promises: there is a generall assent vnto, and apprehension of Gods promises, which maketh the proposition: *Hee that beleeueth in Christ, shall be saued:* then is there a particular application, which is the speciall act of faith: *but I beleeue*, which a man is assured of by his workes: then the conclusion followeth, *I shall be saued:* the *proposition* beeing grounded vpon the promise of God is, the obiect of faith: the *assumption* inferred out of the proposition, is the act of faith. Therefore that is a friuolous obiection, that the assumption, *I do beleeue*, is not *de fide*, of faith, and it hath not the expresse word of God: for *fides non creditur, sed sentitur*, faith is not beleeued, but is felt and perceiued: it apprehendeth the generall promises of God, and particularly applyeth them. 2. It is vntrue, that the actions proceeding of the spirit, and such as come from man himselfe, are alike: for there is no good thing in vs, which the spirit worketh not: naturall ciuill workes haue a semblance indeed and shewe of goodnes, but there is not any true goodnesse in them. 3. But this is not to the purpose, for though a man haue many sinnes, which he knoweth not, and his workes be imperfect, this in a faithfull man hindereth not the assurance of his saluation, which is not grounded vpon his workes, but vpon his faith: indeed if a man were iustified by workes, hee could neuer attaine vnto any securitie or certaintie of saluation: but it is faith that layeth hold on the perfect obedience, and righteousnesse of Christ that bringeth vs to this assurance. 4. And as for their speciall reuelation, whereby they pretend, that Saint Paul and other holy men were made sure of their saluation, the Apostle taketh away this pretext, in making his case common herein with other faithfull men, saying that there was not a crowne of righteousnesse laid vp onely for him, but for all them that *loue his appearing*, 2. Tim. 4. 8. a more excellent degree of assurance the Apostle had, but the diuersitie of degree taketh not away the truenes of the thing: a true assurance of saluation all the faithfull haue, though not in the like degree and measure. Now on the contrarie side, that it is possible for a Christian by faith to assure himselfe of his euerlasting saluation, and that *de facto*, in very deed euery faithfull man is so assured, wee proue it by these testimonies of Scripture: As, Rom. 7. 16. *The spirit beareth witnesse with our spirit, that we are the children of God*: 1. Cor. 2. 12. *We haue receiued the spirit of God, that we may know the things, that are giuen vs of God.* 2. Cor. 13. 5. *Know yee not your owne selues, that Iesus Christ is in you vnlesse ye bee reprobates:* and such other places many mighs be produced, which shew, that we haue a certaine knowledge and assurance by faith of heauenly things.

Pererius answereth, 1. That either these places must be vnderstood of a morall, coniecturall, and humane kind of certitude & assurance, not diuine and infallible, as in the first place, though the testimonie of the spirit be most certaine in it selfe, yet we onely by coniectures gather, that it is the testimonie of the spirit. 2. Or the Apostle speaketh of that speciall assurance by reuelation, which the Apostles had in those dayes, as in the second place. 3. Or he meaneth the knowledge onely of the doctrine and principles of faith, not of beeing in the state of grace, as in the third: *Perer. disp. 8.*

Contra. 1. The Apostle speaketh not simply of the testimonie of the spirit, as it is in it selfe, but as it is to vs, *it beareth witnesse with our spirit*, that we are the children of God, and thereby we crie *Abba, father:* like as then children doe call vnto their fathers, with a confident assurance, not a coniecturall opinion, the like certaintie haue the faithfull, that they are the sonnes of God, and that he is their father. 2. The Apostle speaketh not of the Apostles and teachers onely of those times, but generally of all the faithfull, which haue not receiued the spirit of the world, but the spirit of God. 3. And the Apostle in the third place expresselly mentioneth such a knowledge, which the reprobates haue not, and they which haue it, are not reprobates: but the knowledge of the doctrine of faith, euen the reprobates haue,

haue, but it is not ſanctified vnto them.

4. Now then to conclude this point: there is a threefold kind of certitude, *there is one in opinion onely, when a man deceiueth himſelfe in his perſwaſion, and thinketh that to bee, which is not; there is an other certaintie in the truth of the thing, as the Deuils knowe the truth of the articles of faith, though they haue no comfort in them:* and there is an aſſurance as well *of the truth of the thing*, as in perſwaſion and aſſent of him, which beleeueth; ſuch is the aſſurance of faith; the firſt is onely in the will and affection without any ground, the ſecond in the intellectuall part onely, the third is in both: So then in a faithfull man both his vnderſtanding is illuminate to perceiue celeſtiall things, and his heart and affection is inclined, firmely to beleeue, and apply them to himſelfe.

5. Some of the Romaniſts doe not much differ from vs in this point of the certaintie of ſaluation: as *Perer. diſput. 9.* alleadgeth *Vega*, and *Riccardus Tapperus*, who affirme, that a man may be ſo certaine of grace, *vt omni cũctatione formidine & hæſitatione*, that he may be without all feare and doubting. See further of this Controu. *Synopſ. Centur. 4. cr. 20.*

Controu. 10. *Againſt the inuocation of Saints.*

v. 15. *Whereby we crie Abba father.* Hence *Bucer* well obſerueth, that the ſpirit of God teacheth vs to call vnto God, and crie in our hearts *Abba, father*: the ſpirit ſendeth vs not vnto Saints: the prodigall child comming home to his father, went not to any of his fathers ſeruants, to make them his Mediators, but he came to his Father, and humbled himſelfe vnto him, Luk. 12. and ſo our Bleſſed Sauiour teacheth vs to pray; *Our Father, &c.* and here the Apoſtle ſaith, that by the ſpirit we cry *Abba Father.* See further of this matter, *Synopſ. Centur. 2. err. 30.*

Controu. 11. *That a ſtrange tongue is not to be vſed in the ſeruice of God.*

v. 15. *Abba father.* It followeth not, becauſe that certaine ſtrange words are retained in the Scriptures, as *Meſſias, Cephas, Maranatha, Rabbi, Oſanna, Alleluia, Abba*, which words were naturally knowne vnto the Iewes: that hence it followeth, that the Scriptures and prayers may be read, and rehearſed in a ſtrange language: for theſe words, by reaſon of the neere coniunction betweene the Gentiles and Iewes conuerted to the faith, were well knowne, and vnderſtood of the Gentiles: euen as the word Amen, is now vſed and vnderſtood of all: from the vſe of one or two words which are ſtrange, and yet vnderſtood, the argument followeth not for the vſing generally of a ſtrange language, and the ſame vnknowne. See further alſo hereof, *Synopſ.*

Controu. 12. *That eternall glorie cannot be merited.*

v. 18. *The afflictions of this preſent time are not worthy of the glorie, &c.* notwithſtanding the euidence of this place, which ouerthroweth the Popiſh doctrine of the meriting of heauen: yet our aduerſaries with tooth and naile, as they ſay will hold their owne: and thus take vp them to prooue the merit of the actions and ſufferings of the Saints.

1. *Stapleton* thus reaſoneth, it is required as a condition of vs, that if *we ſuffer with Chriſt, we ſhall be glorified with him*: but the condition performed, the reward of neceſſitie followeth.

2. The ſufferings of Chriſt did merit vnto him heauen, Phil. 2. 7. therefore our ſufferings alſo do merit heauen for vs: *Staplet.*

3. The *Rhemiſts* here vrge that place, 2. Cor. 4. 17. *Our light affliction worketh for vs an exceeding weight of glorie*: whence they inferre, that our tribulations are meritorious.

4. And whereas the Scripture ſetteth forth the mercie of God in the ſaluation of man, which excludeth merit; *Stapleton* anſwereth that the free mercie of God is ſeene in the remiſſion of ſinnes, and about the firſt iuſtification, not in giuing the reward of glorie: *Stapleton. ibid.*

5. And to this place of the Apoſtle they make this anſwer; 1. *Lyranus* ſaith, that as our workes proceede from our free will, they merit not, but as they are wrought in vs by the ſpirit, ſo they merit of condignitie. 2. To the ſame purpoſe *Bellarmine* ſaith, that they are not meritorious of themſelues, *ex natura ſua*, of their owne nature, *ſed ex dignitate principij*, of the worthines of the cauſe, that is the grace of Chriſt, which worketh them: *lib. 5. de iuſtif. 14. ration.* 1. And the Rhemiſts are bold to adde further, that the ſufferings of Chriſt in themſelues, in reſpect of their greatnes, were not meritorious, but in reſpect of the worthineſſe of his perſon. 3. *Thomas* ſaith, that although there can be no merit in men toward God,

God, *secundum absolutam æqualitatem*, in absolute equalitie: yet there may be *secundum præsuppositionem diuinæ ordinationis*, the diuine ordinance being presupposed. 4. *Tolet. annot.* and *Perer. disput.* 10. answer that the Apostle here speaketh not of the dignitie and merit of the sufferings of the Saints, but sheweth that they being in themselues compared with the celestiall glorie, are not proportionable, either for the continuance, or in the sense of sorrow now, and of ioy afterward.

Contra. 1. The condition performed assureth vs of a reward, but of grace, not of merit: for like as adoptiue sonnes among men, are admitted to the inheritance by grace and fauour of the adoptor, not by their merit, so much is the euerlasting inheritance giuen by the grace of adoption.

2. Concerning Christs meritorious sufferings. 1. He merited not for himselfe, but for vs: for as he was not borne for himselfe, so neither died he for himselfe, as he did not rise for himselfe, as *Ambrose* well saith, *Si nobis non resurrexit, vtiq; non resurrexit, &c.* if he rose not for vs, he rose not at all; for he had no reason to rise for himselfe: *de fide resurrect. cap.* 24. And the Apostle Phil. 2. sheweth not the merit, but the order and way how Christ after he had suffered, was to enter into glorie: as our Sauiour saith, Luk. 24. 26. *Ought not Christ to haue suffered those things, and enter into his glorie?* 2. Christs sufferings were vnlike ours: for they were perfect, and the redemption for sinne: ours are either chastisements for our sinne, or trialls of our faith, and so part of our obedience: and therfore they cannot merit, as Christs did.

3. Our light and momentanie afflictions are said to worke our glory, not as meritorious causes, but as preparatiues, and as the way which God hath appointed vs to walke in. And so *Origen* rehearsing here that place of the Apostle, expoundeth it: *ex momentaneo & leui tribulationum nostrarum labore semina quædam collecta, immensum nobis gloriæ pondus præparabunt:* certaine seeds gathered by the light and momentarie labour of our tribulations, doe prepare for vs an exceeding weight of glorie, &c. but *Origen* in the same place vtterly reiecteth all meriting. *nihil dignum inueniri vel comparari ad futuram gloriam potest*, there can bee nothing found worthy, or to be compared vnto the glorie to come.

4. The Scripture includeth merit not only from the beginning, but from the whole work of our saluation: as Tit. 3, 4. *Not by the workes which we had done, but by his mercie hee saued vs:* and seeing the reward and inheritance dependeth of our adoption, and adoption of our election, both which are of grace; how is not the inheritance also of grace?

5. None of these answers are sufficient to obscure the euidence of this place; 1. Seeing good workes proceed not of free will, but are wrought by the spirit, they therefore merit not: for he that meriteth, must merit of his owne. 2. Neither can good works merit of grace: for these are opposite one to the other, that which is by workes cannot be by grace: for then worke were no more worke: neither that which is by grace, can be by work, for then grace were no more grace: as the Apostle reasoneth, Rom. 11. 6. therefore they vnskilfully confound them together, grace and workes, which the Apostle distinguisheth. And to say that Christs passion were not meritorious in themselues, is a blasphemous speach: for his actions could not be seuered from his person: for otherwise they were not Christs actions, therefore they were in themselues as they proceeded from Christ, meritorious. 3. It is Gods ordinance indeed, that man should doe workes, and suffer with Christ to shew their conformitie and obedience, but not that they should merit thereby: for as the same *Thomas* saith, *compensatio meriti est actus iustitiæ, &c.* the rewarding and compensation of merit is an act of iustice: and iustice is a kind of equalitie: where there is no equalitie, there is no iustice, and so no merit, *Thom. in* 1. *secund. qu.* 114. *ad.* 1.

4. If the sufferings of this life are neither in quantitie nor qualitie proportionable to the glorie, which shall be reuealed, then can they not be meritorious; for betweene the merit and reward there must be a proportionable equalitie, and an equall proportion: Notwithstanding then all these cauillous answers, this place of the Apostle, *That the sufferings of this time present are not worthy of the glorie*, is verie pregnant to ouerthrowe the merit of the sufferings and other works whatsoeuer of the Saints, in respect of the reward of euerlasting life.

Controu. 13. *That hope iustifieth not.*

v. 24. *Wee are saued by hope:* by this place both the Rhemists here in their annotations, and *Pererius numer.* 82. doe inferre, that faith doth not onely iustifie, but that *hope* and chari-

charitie doe iustifie, as well as faith, as here the Apostle saith, we are saued by hope.

Contra. This cauill may diuersely be remooued. 1. By being saued, the Apostle vnderstandeth not to be iustified, for our iustification is presently had and possessed: but by saluation, he signifieth the perfection and accomplishment of our redemption and adoption in Christ: therefore they would deceiue vs by the *homonymie*, and diuerse takings of the word: to be saued sometime signifieth to be iustified, Tit. 3. 5. but so it is not here.

2. We must vnderstand the Apostle to speake of hope, as ioyned with faith, *hope hath relation to faith, by the which we are iustified freely*, D. Fulk. And when as these things, as our iustification, saluation, are ascribed to hope or charitie, we must so take it, that the manner of our iustification is shewed, not by the causes, but by the effects: like as then in the wall, we looke to the foundation, in a tree to the roote: so when the Scripture setteth forth any commendation of hope and loue, we must looke vnto faith, from whence they spring, and without the which they cannot stand, *Mar.*

3. The Apostle doth not here treat of the cause of iustification, *sed quo fulcro in ea iustitia sustentemur, quæ nobis per fidem obtingit*, but by what prop we are sustained and vpheld in that righteousnesse, which happeneth vnto vs by faith: *Gualter.* so that hope is not the cause of saluation, but it is as the way and meanes, whereby saluation begunne in vs by faith, is brought vnto perfection.

Controv. 14. *Whether hope doth relie vpon the merite of our workes.*

The Master of the sentences affirmeth *lib. 3. sperare sine meritis, non spem esse, sed præsumptionem*, that to hope without merits, is not hope, but presumption: so also *Gorrhan, illud quod a meritis patienter expectatur, &c.* that which is patiently expected by merits, is most certainly had and obtained of God: they reason thus.

Argum. 1. S. Paul affirmeth, that patience bringeth forth experience or triall or probation, and experience hope, Rom. 5. 4. if hope then arise of our patience and experience, it hath dependance of our workes.

Ans. 1. It is euident, that Saint Paul doth not in that place make his gradation by the causes: for tribulation is not the cause of patience, seeing many by tribulation are driuen to despaire: but the Apostle onely setteth downe the order of those instruments, which the spirit of God vseth, to worke hope in vs thereby. 2. And properly hope causeth patience, not patience hope: for the Martyrs, if they were not thereto enduced by hope, could neuer endure such vnspeakeable torments: like as the Marchant would neuer put himselfe into such dangers by Sea, if the hope of gaine mooued him not thereunto: and so S. Iames sheweth, that the probation and triall of our faith bringeth forth patience. c. 3 faith being tried and mooued by affliction worketh patience, and faith bringeth forth hope. 3. Yet we denie not, but that as hope originally causeth patience, so by our patience and experience our hope is also the more strengthened and confirmed.

Now on the contrarie, that it is but a weake, and indeed a false hope, which dependeth vpon workes, it is thus euident: 1. Because by this meanes hope shall be contrarie to faith, which iustifieth a man freely without relation to his workes: if hope then should be tied to the condition of works, it should be opposite to faith. 2. Our workes are imperfect, if hope be built vpon an imperfect and vncertaine ground, it can haue no certaintie in it selfe. 3. Some are conuerted to God, hauing no good workes, as the theefe vpon the crosse, yet hee had hope in Christ, praying vnto him to be remembred in his kingdome.

Controv. 15. *Against the naturall power and integritie of mans will.*

v. 26. *We know not what to pray, as we ought*: this ouerthroweth the error of the Pelagians, who ascribed vnto man power by nature to keepe the law of God: but how can this be, seeing a man cannot tell how to pray as he should, if he be not ayded by the grace of Gods spirit: he must needes come short of keeping the law, that faileth in this principall part of Gods seruice, namely prayer: for if a man know not of himselfe how to pray, and so cannot serue God, as he ought, he faileth in a cheif part of the law of God: And whereas there are three degrees in the proceeding of euery action; the thought conceiueth, the wil consenteth, the act & work perfiteth, none of all these are in mãs power: not the first: we are not able of our selues to thinke any thing: and it is God which worketh both the other, namely the will and the deed, Phil. 1. 13. And as these places doe exclude this heresie of the Pelagi-

ans, who extoll the power of nature altogether: so also they ouerthrow the error of the *Semipelagians* the Papists, who ioyne freewill and grace as workes together.

Controv. 16. *That predestination dependeth not vpon the foresight of faith or good workes.*

v. 16. *Those whome he knewe before he also predestinate*: *Chrysostome*, and other Greeke expositors following him, as *Theophylact*, *Theodoret*, *Oecumenius*, hence inferre, that Gods prescience is the cause of predestination: *praeuidet Deus*, *&c.* God first foreseeth who are meete and worthy to be called, and then he doth predestinate them: so also *Ambrose* and *Hierome* in their Commentaries vpon this place, doe interpret that to bee the purpose of God, whereby he decreed to call vnto the faith those whom he foresaw would beleeue. *Lyranus* saith, that Gods prescience is *praeambulum ad predestinationem*, a preamble, and as an inducement to predestination. The Lutherans doe somewhat incline vnto this opinion: as *Osiander* in his annotation here, *quos antequam nascerentur*, *&c. praeuidit*, *&c.* whom in his infinite wisedome he foresaw, such as should please God, &c. The moderne Papists are not here all of one opinion: The most learned among them doe affirme election by grace, *ante omnem operum praeuisionem*, before the foresight of any workes: *Bellar. lib. 2. de grat. c. 12.* and *Pererius* is of the same iudgement, *disput. 22. 23.* vpon this chapter: but our Rhemists are more grosse in this point: they say that Christ hath not *appointed men by his absolute election*, *&c. without any condition or respect of their workes*: Heb. c. 5. Sect. 7. Now this opinion, that predestination is grounded vpon the foresight of faith or good workes, is thus euidently confuted.

Argum. 1. That which is Gods worke in man, is no cause in mans behalfe why he should be elected: but faith and to beleeue is the worke of God. Ioh. 6. 29. *This is the worke of God, that yee beleeue*, *&c.* Ephes. 2. 8. *By grace are yee saued through faith, not of your selues, it is the gift of God*: therefore the foresight of faith is not the cause of election.

2. *Argum.* That which is the effect of predestination, is not the cause: but faith and good workes are the fruit and effect, as Act. 13. 48. *As many as were ordained to eternall life, beleeued*: he saith not as many as were foreseene to beleeue, were ordained, &c. Eph. 1. 4. *He hath chosen vs, that we should be holy*: it is the end and fruit of our election *our holines*, therefore not the procuring or inducing cause.

3. *Argum.* There is one and the same reason and manner and cause of election vnto all: but some are saued without prouision or foresight of their workes, as infants, which die in their infancie: for their good workes, which are not, could not be foreseene: it cannot be here answered, that their good workes are foreseene, which they would haue done, if they had liued: for if one may be elected for the foresight of good workes which he might haue done, by the same reason one might be condemned vpon the foresight of euill works, which he might haue committed: but this standeth not with the iustice of God.

4. *Argum.* First the end is propounded, then the meanes are thought of, as tending to that end: the meanes are no inducement to decree or set downe the end of a thing: life eternall is the end, the meanes and way thereunto are faith and vertuous workes: these then foreseene of God could not be a motiue to decree the end.

5. *Augustine* was sometime of opinion, that although God hath not chosen the good workes of men in his prescience, *elegit tamen fidem in praescientia*, yet in his prescience he made choice of faith: *in expositione huius epistol.* But afterward *Augustine* retracteth this opinion, *lib. 1. Retract. c. 23.* ingenuously confessing, *nondum diligenter quaesieram*, *&c. quenam sit electio gratiae*, I had not diligently enquired, nor found out, what is the election of grace, which is no grace, *si vlla merita praecedant*, if any merits goe before.

6. Some Popish writers haue deuised how to reconcile *Augustine* with the rest of the fathers: and they haue found out this distinction, that there are two kinds of predestination; one *ad gratiam*, to receiue grace, and this they say is without any foresight of faith or works; and the other is *ad gloriam*, vnto glorie and life eternall, which proceedeth from the foresight of faith and workes: of this kind of predestination speake the Greeke fathers, and *Augustine* of the other: Thus *Ruard. Tapper. Dryedon*, *Gabriel Vasquez*, as they are cited and approoued by *Pererius disput. 24.*

Contra. 1. *Augustine* euidently speaketh of predestination to eternall life, where he deliuereth his first opinion of the foresight of faith: for these are his words, *Quid elegit Deus in ea*, what did God elect in him, whom he did predestinate vnto life eternall? 2. That is

a vain

a vaine and idle diſtinction: for predeſtination comprehendeth both the end and the meanes thereunto: as the Apoſtle ſaith, Epheſ.1.11. *In whom we are choſen when we were predeſtinate, &c.* that we which firſt truſted in Chriſt, ſhould be to the praiſe of his glorie: here both the meanes, to beleeue or truſt in Chriſt, and the end, everlaſting glorie, are both comprehended vnder predeſtination. 3. In this diſtinction there is a vaine and abſurd *tautologie*, for who would aske this queſtion, whether the foreſight of grace and faith in a man, were the cauſe that God ordained him to haue grace and faith.

7. *Tolet* to helpe out this matter ſaith, that the foreſight of faith as a *motiue* vnto election, and the election by grace may well ſtand together: for here faith foreſeene, is not conſidered as a merit, but as *cauſa ſine qua non*, a cauſe without the which God hath purpoſed not to call thoſe, which ſhall be ſaued: but notwithſtanding, it is *bene placitum*, the good pleaſure of God, not the merit of man. *anuot.31.*

Contra. In this queſtion of predeſtination, we muſt diſtinguiſh betweene the decree it ſelfe, and the execution of the decree: in the execution, good workes are required, not as a meritorious cauſe of life eternall, but onely as ſuch a cauſe, without the which life eternall cannot be had: and this we graunt: but if Gods decree ſhould ariſe of any ſuch foreſight, it is now an inducement and motiue, not a cauſe onely, *ſine qua non*, without the which not: and ſo Gods good pleaſure ſhould not be the firſt cauſe, (higher then the which the Apoſtle goeth not, Epheſ. 1. 5.) if the foreſight of faith or good workes ſhould induce the Lord to elect: for now election ſhould not ſtand vpon the will and pleaſure of God, but vpon the will and inclination of man.

Controv. 17. *Againſt the opinion of Ambroſius Catharinus concerning predeſtination.*

This Popiſh writers opinion is, that God hath ordained all men vnto eternall life; yet with this difference: Some he hath abſolutely appointed vnto ſaluation without any condition, whoſe head is Chriſt, and then the bleſſed Virgin Marie: the number of thoſe thus predeſtinate is certaine, and none of them can periſh: there is another ſort of men which are ordained vnto ſalvation, not abſolutely, but vnder condition of their obedience, & vpon the foreſight of their merits: and ſome of thoſe come vnto eternall life, ſome doe not: of this opinion *Sixtus Senenſis, Catharinus* ſcholler profeſſeth himſelfe to haue beene, *Biblioth. lib. 6. anno.* 248. and that he preached it for tenne yeares together, and in diuerſe cheife cities of Italie, till he ſaw the inconuenience and manifold difficulties, that would follow vpon that doctrine, and then he gaue ouer.

Contra. This opinion hath diuerſe abſurdities. 1. It alloweth ſome to be ſaued, which are not predeſtinate vnto life, contrarie to the Scripture, which onely promiſeth everlaſting deliverance and ſaluation vnto them which are written in the booke of life: Dan. 12.1. Reu. 17.8. c.20.12. 2. It maketh Gods ordinance and decree to be vncertaine, that many whom he appointeth to ſaluation, yet are not ſaued. 3. It maketh a diuerſitie in the ordinance of God to ſaluation, that ſome are abſolutely elected, ſome vpon condition onely, whereas there is one end, and the ſame way for all vnto eternall life.

Controv. 18. *That election is certaine and infallible, of grace without merit, and of ſome ſelected, not generally of all.*

1. The Apoſtle ioyning all theſe together, predeſtination, vocation, iuſtification, glorification, ſheweth the inſeparable coherence of them: that they which are called by grace and iuſtified, cannot miſſe of their glorification, becauſe the Lord cannot be deceiued, neither is he mutable.

2. Neither is there here any place for merit: for after iuſtification followeth glorification: if man were to merit his ſaluation, the Apoſtle would not here haue omitted it: and if any inferre, that merites are comprehended in iuſtification: we anſwer, that God is here ſaid to iuſtifie, it is his act: but if mans merits iuſtifie, then man iuſtifieth himſelfe.

3. And further this place maketh againſt vniuerſall election: for ſeeing men are predeſtinate, but they are afterward called and iuſtified: it followeth, becauſe all are not called, nor iuſtified by Chriſt, that therefore all were not elected vnto ſaluation.

Controv. 19. *That the elect cannot fall away from the grace and fauour of God, and be wholly giuen ouer vnto ſinne.*

V.35. *What ſhall ſeparate vs from the loue of Chriſt? &c.* Notwithſtanding this euident teſti-

monie of the Apostle, *Pererius* affirmeth, that one which is predestinate, may be *sine gratia Dei*, without the grace of God, and in deadly sinne: his reasons are these.

1. It was *Iouinians* heresie, that he which was once iustified could not fall from the grace of God into deadly sinne: *Hierom. lib. 2. aduers. Iouinian.* 2. He vrgeth the examples of Adam, Aaron, Dauid, the Apostles, which fled from Christ, who all lost the grace they had, and fell into grieuous sinnes. 3. If grace could not be lost, then these exhortations of Scripture should be superfluous, *Let him that thinketh he standeth, take heede lest he fall*, 1. Cor. 10, 12. *And worke out your saluation with feare and trembling*, Phil. 2. 13. and such like.

Contra. 1. The error of *Iouinian* was, that one beeing in the state of grace, could not fall into sinne: which opinion the Protestants abhorre: for though we say that the elect cannot fall away from the grace and fauour of God, yet they fall into sinne, and the works of grace may be intermitted in them: yet wholly giuen ouer vnto sinne, they cannot be, which *Pererius* vnderstandeth by falling into deadly sinne: so then *Iouinian* is in one extreame, as also are the Anabaptists, Libertines, family of loue, which hold that a man regenerate cannot sinne at all; and the Papists are in an other, that the elect may be wholly giuen ouer vnto sin: the Protestants hold the meane betweene both, that as they are not free from sinne altogether, so they are not giuen ouer vnto sinne altogether.

2. These examples do not shew, that they were wholly giuen ouer to sinne, or that when they were in sinne, they were excluded from the fauour of God: though they were for the time depriued of the sense and feeling thereof.

3. And these exhortations are meanes to keepe the elect from falling away from God, and a Christian hauing a sollicitous care to please God is a fruit of election; it is an argument of their standing, where such care is, not of their falling.

4. But both these positions are warranted by the Scripture. 1. That they whom God loueth, cannot loose the grace and fauour of God; for whom he loueth he loueth to the end, Ioh. 13. 1. *and the gifts and calling of God are without repentance*, Rom. 11. 29. 2. Neither can sinne raigne in the elect of God: though they may fall into some sinnes, yet the Lord raiseth them vp againe by repentance; so the Apostle saith, *he that is borne of God sinneth not*, 1. Ioh. 3. 9. which *Augustine* interpreteth, *non debet peccare*, he ought not sinne, *Oecumen. non vult*, he will not sinne: *Caietane* following an other interpretation of *Augustines*, *non ex ea parte*, they sinne not as they are regenerate: *Hierome*, they cannot sinne, as long as they remaine the sonnes of God. But the meaning is, he cannot be giuen ouer vnto the study, and dominion of sinne, but though he sinne, yet it is not either *totally* or *finally*.

August. de nat. & grat. 24 Hieron. lib. 2. contr. Iouin.

20. Controv. *Whether a reprobate may haue the grace of God, and true iustice?*

Pererius, as he denieth constancie and continuance in grace to the elect, so he affirmeth, that some which are ordained vnto euerlasting cõdemnation, may be for a while right good men, *& Dei gratia præditos*, and endued with the grace of God: which he would proove, 1. By the fall of the Angels, who were created with grace. 2. By the example of Saul, and Iudas, who were at the first good men, and had the grace of God. 3. So Salomon had the spirit of God, and yet in the ende was a reprobate and cast away, *Perer. 27. disput.*

Contr. 1. We must distinguish of grace: there are common graces and gifts of the spirit, which may be conferred vpon the reprobate: as the Apostle sheweth, that *they may be lightned, bee partakers of the holy Ghost, and taste of the good word of God, &c.* Heb. 6. 4. 5. and yet fall away: that is, may haue these things in some measure: but there is the liuely sanctifying grace of Gods spirit, whereby we are truly inlightened, which is not giuen to any, but vnto the elect: which grace was promised vnto S. Paul, 2. Cor. 12. 9. *My grace is sufficient for thee*: so then we answer, that the Angels which fell, receiued in their creation an excellent portion and measure of grace, but not the like powerfull and effectuall grace which the elect Angels had.

2. Saul king of Israel, and Iudas one of the Apostles, had many godly gifts and graces of the first sort, but true iustice, pietie, and grace they neuer had.

3. But concerning Salomon, he is much deceiued, in holding him to be damned: which though some haue affirmed, as *Gregor. lib. 2. Moral. c. 3. Salomon sapientiam non perseuerantem accepit, &c.* Salomon receiued wisedome, but not to perseuere: so also *Rabanus in 2. Reg. c. 2.*, and *Lyranus 1. King. c. 7.* who vrgeth this reason, that Salomon neuer repented of his idolatrie; because his Idols remained still vnto *Iosias* time, 2. King. 23. 13. which sheweth that

Whether Salomon was a reprobate.

that he continued in his idolatrie: and *Perer.* concurring doth presse this reason, because no mention is made of Salomons repentance in the Scripture. *disput.* 27.

Contra. 1. As these authors hold Salomon a reprobate, so as graue authors hold the contrarie: *Hierome* vpon the 43. of Ezekiel saith it was the opinion of the Hebrewes, that Salomon made the booke of the preacher, as a testimonie of his repentance: *Hilarie* in Psal. 52. agreeth, that Salomon was elected: and *Paul. Burgens. addition sup. c. 2. 2. Reg.*

2. The text saith not that Iosias put downe the idols, which Salomon had made, but he defiled the high places, which hee had built: now the high places are mentioned in the reigne of diuers good kings: as it is said of Asa, *that they put not downe the high places, yet his heart was vpright with the Lord all his daies:* yet was he an enemie to idolatrie: so might Salomon be, after his repentance: idolatrie could not be purged out all at one time.

3. For matters of fact the argument followeth not negatiuely, it is not in the Scripture mentioned, therefore it was not done, though in matters of doctrine, it concludeth well: for no mention is made of Daniels refusall of Nabuchadnezzers odors and sacrifices, Dan. 6. 46. and yet it is certaine he did refuse them: And yet notwithstanding Salomons repentance may be found in Scripture: the booke of *Ecclesiastes* was made after his fall, as a monument of his repentance. See more hereof, *Synops. Papis. p. 3.*

Controv. 21. *That the elect by faith may be assured of euerlasting saluation.*

v. 38. *I am perswaded, &c.* The Romanists to elude this so euident a place for the certaine and sure perswasion, which the elect haue by faith of their saluation, doe frame vs diuers answers: 1. That S. Paul had this by speciall reuelation, it is not generally giuen to all beleeuers. 2. In generall we are certaine, that all the elect shall be saued, but in particular, it is not knowne. 3. The word πέπεισμαι, *I am perswaded*, signifieth a *morall* kind of assurance, *non certitudinem fidei*, a certaintie or assurance of faith: as the Apostle vseth the same word, Heb. 6. 9. *wee are perswaded better things of you.* Rom. 15. 14. *I am perswaded of you that you are full of goodnesse:* but Paul could not beleeue these things of others, by a certaintie of faith: to this purpose *Bellarmine lib. de. iustificat. c. 9. Pererius disput.* 28. 4. For Paul himselfe was not certaine of his election, thus writing, 1. Cor. 9. 27. *I doe beate downe my bodie, &c. least when I haue preached to others, I my selfe should bee a reprobate. Stapler. Antidot. p. 503.*

Contra. 1. The Apostle, such things as he had by reuelation, saith could not be vttered, 2. Cor. 12. 4. they were ἄῤῥητα, *things not to be spoken:* but this thing touching the certainty of saluation he vttered: it was not therefore any of those secrets which were reuealed: and 2. Tim. 4. 8. the Apostle sheweth how he came to be assured of a crowne of righteousnes, euen by keeping the faith: and faith it was not laid vp onely for him, but for all other, *that loued the appearing of Christ.*

2. This assurance was not in generall, but in particular: *Christ gaue himselfe for me*, Gal. 2. 20. *and a crowne of righteousnesse is laid vp for me*, 2. Tim. 4. 8.

3. There is a double kind of perswasion: *persuasio fidei*, the perswasion of faith, such as this of the Apostles was grounded vpon Gods promises, which was most certaine: there was *persuasio charitatis*, a perswasion of charitie, which S. Paul had of others: this was not so certaine as the other, yet neither of them was coniecturall: for S. Paul, who had the gift of discerning of spirits, and could pronounce of the election of others, that their names were written in the booke of life, Philip. 4. 4. had more then a coniecturall gesse of their estate: and yet it followeth not, one can not be certainely perswaded of an others saluation, therefore not of his owne.

4. To that place we answer: 1. That S. Paul speaketh not there of his eternall election, or reprobation, but saith in effect, that if his life and doctrine agreed not, which he preached to others, he might be worthily reprooued of men. 2. And yet if it were admitted, that Saint Paul should meane his reprobation with God, it followeth not by this speach, that he doubted of his saluation, but was sollicitous and carefull to doe nothing, which might hinder it: a godly care bringeth them to a greater certeintie: for it is a liuely and proper fruit of their election. 3. *Origen* vpon this place expoundeth it of S. Pauls state in time past, *aliquando metuit, &c.* he sometime feared his flesh: but the former answers are better. 4. Howsoeuer, the Apostle doth not there doubt of his saluation, beeing most certainely perswaded here. See more *Synops. Centur. 4. err. 21.*

6. Morall obseruations.

Observ. 1. *Sanctification must not be seuered from iustification.*

v. 1. *There is no condemnation, &c. which walke not after the flesh, &c.* The Apostle here euidently sheweth, that they which walke after the flesh, are not in Christ Iesus, nor iustified by him, and freed from condemnation; although our sanctification be not any meritorious or efficient cause of saluation, yet it is such a cause as *sine qua non*, without the which there is no saluation: 1. Because regeneration is inseperably ioyned with iustification. 2. Sanctification is a testimonie and euidence of our faith, without the which it is dead. 3. It is a fruit of the spirit. 4. And it doth necessarily follow true repentance.

Observ. 2. *Sinne maketh vs enemies to God.*

v. 7. *The wisedome of the flesh is enmitie:* We see how Sathan hath poisoned the whole nature of man by sinne, not onely the sensuall and carnall parts, but euen the mind, wisdome, and vnderstanding, that euery part of man by nature is rebellious vnto God; so that iustly by nature we are the children of wrath: for how can the Lord else doe, but shew his anger and indignation vpon his enemies: the consideration therefore hereof, should worke in vs detestation of sinne.

Observ. 3. *The sonnes of God must be like their heauenly father.*

v. 14. *As many as are led by the spirit, are the sonnes of God:* the Apostle vseth this as a forceable motiue to perswade vs to holinesse and pietie, because we are the sonnes of God: as children doe beare the image of their parents, so the sonnes of God must expresse the image of their heauenly father in holines and righteousnesse: their children men are, whose workes they doe: if they doe not the workes of God, but of Sathan, Gods children they are not, but Sathans. Ioh. 8. 44.

Observ. 4. *Of the contempt of all worldly things.*

v. 17. *If children, then also heires, &c.* If we then doe hope for such a glorious inheritance in the kingdome of life, we should contemne, and trample vnder our feete the glorie and pompe of the world, vnlesse onely vsing them as transitorie things for our necessarie vse: as S. Paul counted all things as dung in comparison of Christ, Phil. 4. 8.

Observ. 5. *No suffering in this world can be answerable to the glorie to be reuealed.*

v. 18. *I count that the afflictions, &c.* This difference there is, betweene the sufferings of Christians, and the labours which the heathen endured for their countries: their labours were greater, then the ende, which they propounded: *Brutus* killed his owne sonnes for the libertie of his countrie: *Torquatus* put his owne sonne to death, for transgressing militarie discipline: *Curtius* cast himselfe into the pit for the safetie of his countrie: these by their vtmost daungers onely sought the praise of men, and a terrene libertie of their countrie; much more ought we to endure the like for our euerlasting libertie, which farre exceedeth the weight and measure of all afflictions in this life: yea *Augustine* doubteth not to say, *ipsam Gehennam parua tempora tolerare oportet*, we should for a short time endure hell it selfe, to see Christ in the land of the liuing.

homil. de fest omnium sanct.

Observ. 6. *Predestination excludeth and remooueth all presumption.*

v. 30. *Whom he iustified, he glorified, &c.* Glorification followeth not immediately vpon predestination, but vocation, faith, iustification, sanctification, must come betweene: he that without these presumeth of election, peruerteth the reuealed counsell of God to his destruction.

CHAP. IX.

1. The text with the diuerse readings.

v. 1 I say the truth in Christ (*Iesu. L. ad.*) I lie not, my conscience bearing me witnesse by the holy Ghost, *Be. B. V.* (*in the holy Ghost. Gr. G. L.*)

2 That I haue great heauinesse, and continuall sorrow in mine heart.

3 For I my selfe would wish to be separated (*to be an anathema. V. L. S. cursed. &c.*) from Christ, for my brethren, that are my kinsmen according to the flesh.

4 Which are the Israelites, whose is (*to whome pertaineth, B. G.*) the adoption, and the glorie, and the Couenants, (*testament, L.*) and the giuing of the lawe, (*the law that was giuen, B.*) and the worshippe, (*or seruice of God, G. B. inserted for explanation*) and the promises.

5 Of whom are the Fathers, and of whom concerning the flesh, Christ *came*, who is God ouer all (*in all, V.*) blessed for euer, Amen.

6 Notwithstanding it cannot be, that the word should be of none effect: (*fall away, Gr.*) for all, which are of Israel (*of the circumcision of Israel, L. of the Father Israel, Be. ad.*) are not Israel. (*Israelites, B.*)

7 Neither, because they are the seed of Abraham, *are* all children: but in Izaak shall thy seed be called.

8 That is, not they which are the children of the flesh, are the children of God: but the children of the promise are counted for the seed.

9 For this is a word of promise; In this same time will I come, and Sarah shall haue a sonne, (*to Sarah a Sonne, Gr.*)

10 And not onely *shee*, L. (*that is, Sarah, hee, that is, Abraham, Be. G. thus V. S. B. but it better referred to Sarah immediately before spoken of, and Rebekah an other mother of Israel is brought in,*) but also Rebekah (*felt this, G. receiued this promise.*) when shee had conceiued by one, Izaak our father.

11 For the children not yet being borne, neither hauing done good or euill, that the purpose of God might remaine according to election; not of works, but of him that calleth: (*of the caller, Gr.*)

12 It was said vnto her, The elder shall serue the younger. (*the greater the lesse, Gr.*)

13 As it is written, Iacob haue I loued, and Esau haue I hated.

14 What shall we say then, Is there (*any, B.*) vnrighteousnesse with God? God forbid. (*let it not be, Gr.*)

15 For he saith to Moses, I shall haue mercie, on whomsoeuer I will shew mercie; and I shall haue compassion, on whomsoeuer I will haue compassion.

16 So then it is not of him that willeth, (*in him, G.*) or of him that runneth, (*of the willer, of the runner, Gr.*) but of God that sheweth mercie.

17 For the Scripture saith vnto Pharaoh, For this purpose haue I stirred thee vp; that I might shewe my power in thee, and that my name might be declared thorough out all the earth.

18 Therefore he hath mercie on whom he will, and whom he will he hardeneth.

19 Thou wilt say then vnto me, Why doth hee (*not of whom or what, S.*) yet complaine? (*blame, B. is angry, Be. μέμφεται, complaine.*) for who hath resisted his will?

20 But who art thou, O man, that pleadest against God? (*disputest with God, G. answerest God, L. V.*) shall the thing formed (*the masse or lumpe, S. the worke, B.*) say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power of the clay, *Be. S. B. G.* (*not the potter of the clay power, L.*) of the same lumpe to make one vessell vnto honour, and another to dishonour?

22 What if God to shew his wrath (*would to shew his wrath, G.*) and to make his power knowne, suffered (*or sustained, L.*) with much lenitie, *B.* (*patience, L. B. G. longanimitie, V.* μακροθυμία,) the vessels of wrath fitted *L.* (*perfited, S. ordained, B. prepared, G. compounded, Be. Gr. so the word κατηρτισμένα signifieth*) to destruction.

23 And that he might make knowne (*declare, B. G. shewe, L.*) the riches of his glory vpon the vessels of mercy, which he hath prepared vnto glorie.

24 Whom he hath also called, *euen vs, Be. Gr.* (*euen vs, whom he hath called, G. which are we that are called, S. but here the order of the words is inuerted*) not onely of the Iewes, but also of the Gentiles.

25 As he saith also in Osee, I will call *them* which are not my people, my people: and her, which was not beloued, beloued. (*and she which hath not obtained mercie, as obtayning mercie, L. ad.*)

26 And it shall be (*it shall come to passe, B.*) in the place, where it was said vnto them, Ye are not my people, that there they shall be called the children of the liuing God.

27 Also Esaias cryeth ouer Israel, *V. Be.* (*concerning Israel. B. G. for Israel, L. of Israel, S. the word is ouer, ouer*) If the number *Gr.* (*though, Be. G. B.*) of the children of Israel,

were as the sand of the sea, yet shall but a remnant bee saved.

28 For the Lord will finish and cut short the count (*or summe*) in righteousnesse. *G. (will finish the word. B.V. L. will finish the thing, and cut off. Be. but he spake of a small summe and remainder before, and therefore λόγον, may be here interpreted, the count,*) for the Lord will make a short count (*a short ward. Be. L. V. a concise matter. Br.*) in the earth.

29 And as Esaias said before, Except the Lord of hosts had left vs a seede, (*a remnant. S.*) we had been as Sodome, and had been like vnto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not righteousnesse, have apprehended *V. Be. L.* (*attained vnto. G. obtained. B. S.* κατέλαβε, *apprehended*) righteousnes, euen the righteousnesse (*which is*) of faith.

31 But Israel, which followed the law of righteousnesse, hath not attained (*or come, Be. V. L.*) vnto the law of righteousnesse.

32 Wherefore, because *they sought it not* by faith, but by the workes of the law (*by the workes, L. &c.*) for they haue stumbled at the stumbling stone.

33 As it is written, Behold, I lay in Sion a stumbling stone, and a rocke of offence, and euery one that beleeueth on him, *Gr.* (*in him, G.*) shall not be ashamed, (*confounded. L.*)

2. The Argument, Methode, and Parts.

WHereas the Apostle had made mention before of predestination, c. 8. 30. whereupon *iustification by faith is grounded*, he in this Chapter doth handle at large this mysterie of Gods free and gracious election: and the Chapter *consisteth of three parts.* 1. *Because he was to treat of the reiection of the Iewes, and calling of the Gentiles, hee doth first vse a pathetical insinuation, protesting his desire toward the saluation of the Iewes,* to v. 6. 2. Then he handleth the mysticall doctrine of election, remouing diuerse obiections, to v. 24. 3. *Then he declareth the vse of this doctrine in the vocation of the Gentiles,* and the reiection of the Iewes.

1. *In the insinuation.* 1. The Apostle setteth forth his griefe, the truth of it, vers. 1. the greatnesse, v. 2. 2. *the* his desire, v. 3. euen *to be separated from Christ, for the saluation* of the Iewes: with the reasons thereof. 1. because they were his kinsmen after the flesh, v. 3. 2. they were the people of God, which he prooueth by fiue priuiledges and immunities, v. 4. 3. of them were the fathers, of whom Christ descended.

2. The mysterie of the doctrine of predestination is handled by remouing certaine obiections, which are three.

1. *Obiect.* Is propounded, v. 6. If the Iewes be reiected, and become an *anathema*, to whom Gods promises were made, it would follow, that God should bee mutable, and inconstant in his promises.

Answ. 1. He denieth the consequent: it followeth not, if many of the Israelites be reiected, *that* therefore God should faile in his word, v. 6. 2. He sheweth the reason, the promise was made onely vnto the true seed of Abraham, but all which are carnally descended of Abraham are not his seed, but the elect onely, *Ergo*: this is affirmed, ver. 6. 7. then it is prooued, first by the example of Isaac, that he onely was *the true seede* of Abraham, and not Ismael: which is prooued, 1. by a direct testimonie of Scripture, v. 7. 2. by this argument, the children of the promise are the true seede, v. 8. but Isaak onely was the promised *seede*, v. 9. *Ergo.* Secondly, the same is confirmed by the example of Iacob and Esau: Iacob onely was the true seede: this is amplified, 1. by remouing *the supposed causes* of this difference betweene Iacob and Esau, which was neither their carnall generation, because they were conceiued by one, and at the same time: nor yet their *workes*: for when as yet they were vnborne, and had done neither good nor bad, sentence was giuen of them, which he sheweth by two testimonies of Scripture, v. 12. 13. 2. *he setteth downe* the true causes; the efficient, the election, and vocation of God; the finall, that the purpose of God might remaine firme, v. 11.

2. *Obiection* is propounded, v. 14. and it riseth out of the former: for if God elect some and reiect others, before they haue done either good or euill, he should seeme to be vniust.

Answ.

Anſw. 1. He anſwereth negatiuely, it followeth not that God ſhould be vnrighteous. 2. Then he giueth a reaſon of his anſwer, taken from Gods abſolute power, and right in the creature, he ſheweth mercie and hardeneth whom he pleaſeth: this is propounded, v. 18. and it is handled before by parts: firſt that he hath mercie on whom he will, v. 15. which is amplified by the contrarie, it is not in the willer or runner, but in God that ſheweth mercie, v. 16. ſecondly, the other part is prooued by the particular example of Pharaoh, which is amplified by ſhewing the end of his reiection, the ſetting forth of Gods glorie, v. 17.

3. *Obiect.* v. 19. If God doth according to his owne will elect ſome, and reiect others, and his will cannot be reſiſted, nor hindered, it would ſeeme a cruell and vniuſt part to condemne thoſe which cannot helpe it.

Anſw. The Apoſtle anſwereth negatiuely, not denying that it is Gods will, that ſome ſhould be elected, ſome reiected, but that it followeth not hereupon, that God ſhould bee cruell or vniuſt; which he ſheweth, 1. by the vnſearchable wiſedome and iuſtice of God, which man is no more to finde fault with, then the clay with the potter. 2. by Gods abſolute power which he hath ouer his workemanſhip, as the potter ouer the clay, v. 21. 3. by the effects, that howſoeuer Gods decree ſtandeth concerning the reprobate, yet they worthily deſerue to be caſt off, becauſe of their ſinne, wherein God vſeth long ſuffering toward them, v. 22. 4. by the ende of the reiection of the one, to ſhew Gods iuſtice and power, v. 22. and of the election of the other, to declare the riches of his mercie, v. 23.

3. The third part containeth an application of this generall doctrine of Gods election to the preſent ſtate of the Gentiles and Iewes: wherein 1. he ſheweth how the elect and called both among the Gentiles ſhall be ſaued, which he prooueth by two teſtimonies out of the Prophet Oſee, v. 25. 26. and among the Iewes, which ſhould not be ſaued, but onely a ſelected remnant, which he prooueth by 3. teſtimonies out of the Prophet Eſaias, v. 27. 28. 29. 2. He inferreth hereupon the vocation of the Gentiles, ſhewing the cauſe thereof, the embracing of the righteouſneſſe of faith, v. 30. and the reiection of the Iewes, v. 31. which hee amplifieth by ſhewing two cauſes thereof, the following of the workes of the lawe, and the ſtumbling at Chriſt, v. 32. which he confirmeth by a teſtimonie of the Prophet, which concludeth the cauſe both of the reiection of the Iewes, and the taking offence at Chriſt, and of the vocation of the Gentiles, namely their faith and beleefe, v. 33.

3. *The queſtions and doubts diſcuſſed.*

Queſt. 1. Why the Apoſtle beginneth this treatiſe with an oath;

I ſpeake the truth in Chriſt, &c.

1. *Hugo Cardinal.* referreth it to the former doctrine of the certaintie of predeſtination, becauſe he had ſaid, nothing could ſeparate him from the loue of God in Chriſt. 2. *Origen* and *Chryſoſtome* haue relation to the Apoſtles extraordinarie wiſh, v. 3. that he wiſheth to be ſeparated from Chriſt for his brethrens ſake; which becauſe it might ſeeme ſtrange and incredible, and contrarie to the Apoſtles confidence vttered before, that nothing could ſeparate him from Chriſt, he therefore vſeth this vehement aſſeueration, to ſhew, that hee ſpake from his heart. 3. *Grynæus* thinketh, that the Apoſtle by this vehement ſpeach doth purge himſelfe from thoſe cauills and ſuſpitions, which were taken vp of him, as that hee was an inuantor of the lawe, a peſtilent and ſeditious fellow. 4. *Haymo* thinketh, that the Apoſtle hereby doth confirme his loue toward his nation, & ſheweth his griefe & ſorrow for them, as followeth in the next verſe. 5. But the very occaſion indeed, why the Apoſtle breaketh out into this ſpeach is, becauſe he was to entreate of the reiection of the Iewes, and vocation of the Gentiles; which leaſt it might ſeeme to proceed from the hatred of his nation, he proteſteth his loue toward them, both by ſhewing his ſorrow for their hardnes of heart, v. 2. and by his prayer for their conuerſion, c. 10. and in ſtaying the inſulting of the Gentiles ouer them, c. 11. *Lyran.* and ſo he proteſteth that he ſpeaketh the truth from his heart as hee was bound in conſcience, otherwiſe bearing a moſt louing affection toward his nation: to this purpoſe, *Caluin, Mart. Parens, Tolet annot.* 2.

Queſt. 2. *Of the forme and words of the Apoſtles oath.*

1. *I ſpeake the truth in Chriſt, &c. Origen* is here ſomewhat curious, that there is ſome truth in Chriſt, ſome not in Chriſt, as the *Pythoniſſe* that cryed after the Apoſtles, that they were the ſeruants of the moſt high God, Act. 16. and *Caiphas* that ignorantly ſpake the truth,

truth, yet he did not speake the truth in Christ. 2. But S. Paul here doth nothing else, but call Christ to witnesse, that he speaketh the truth, and so hee appealeth to three witnesses, Christ, his owne conscience, and the Holy Spirit, *Theophyl. Parens.*

2. *My conscience bearing me witnesse, &c. Origen* againe here doth distinguish of the conscience; for the Gentiles also had a conscience, which did accuse or excuse them, Rom. 2, 15. but such a conscience, that is a witnesse both of good and euill, cannot be said to beare witnesse in the holy Ghost: onely the Apostles conscience *vbi cogitatio non habet quod accuset*, where the thoughts haue nothing to accuse of, is said to beare witnesse in the holy Ghost: as *Lyranus* interpreteth, a conscience *bene ordinata*; rectified and well setled.

3. *I lie not.* 1. Here are these two things seene in Paul, which Aristotle requireth in a wise man, which are *non mentiri*, not to lie, and the other, *mentientem manifestare*, to be able to detect a lyar, and to manifest the truth: as here S. Paul toucheth both, *Gryneus.* 2. And this is added, because one may lie in telling the truth, supposing it to be false: so the Apostle ioyneth both together, veritie in his words, and sinceritie in his minde, *Parens.* 3. And further: it is the manner of the Hebrew speach, for more certaintie, to denie the contrarie to that which is affirmed, as 1. Sam. 3. 18. *Samuel told him euerie whit, and hidde nothing from him:* and Ioh. 1. 20. *Hee confessed, and denied not:* and so is it here: *Tolet in Commentar.*

Quest. 3. *Whether it were lawfull for Paul to grieue for the Iewes, whose reiection was according to Gods appointment.*

v. 2. *I haue great heauinesse, &c.* 1. That it is lawfull to mourne for the calamities, that fall vpon those, whom we wish well vnto, appeareth 1. By the example of holy men, that haue so mourned: as *Samuel* for *Saul*, *Dauid* for *Absalom*, *Ieremy* for the captiuitie of his people, our Blessed Sauiour for Ierusalem. 2. Christians are not without naturall affection, as to reioyce for prosperous things, so to mourne for the contrarie: and griefe ariseth *a læsione rei amatæ*, from the hurt of the thing beloued.

2. But for the solution of this doubt, two things are to be considered in respect whereof the minde is diuersly carried: for in our griefe, as we respect the calamitie which is befallen, we doe mourne, but looking vnto Gods prouidence wee are well apayed, and do moderate our passions, submitting them to the will of God: like as naturall men among the heathen, did preferre the publike state of the commonwealth before their priuate calamities; as *Crassus* when his sonne was slaine, encouraged the souldiers to fight manfully, for that chance onely concerned him. And as a Iudge, in the execution of offenders, though as a man he grieueth that they should be put to death, yet he is well resolued and contented in the contemplation of iustice, that the equitie of the lawe for the example of others should take place: yea as God himselfe delighteth not in the death of any, yet is well pleased in the punishment of the wicked, according to the rule and course of his iustice. So S. Paul here doth put on as it were two affections, one was naturall of humanitie, in pittying the fall of his nation; the other was supernaturall, in submitting himselfe and his will to the will and purpose of God.

Quest. 4. *Of the meaning of the word ἀνάθεμα, which the Apostle vseth*, v. 3.

1. Concerning the two Greeke words ἀνάθημα, with the Greeke letter η, and ἀνάθεμα, with ε, *Budæus* maketh this difference betweene them: he would haue the first to signifie the things themselues, which are dedicated to sacred vses, the other the persons, that were deuoted to destruction: and he deriueth them both from the word ἀνατίθημι, of hanging or setting vp: that as the one were set vp in the temples, so the others names were set vp in places of execution, in hatred and detestation of them. But *Beza* very well obserueth, that in the Scriptures they are both vsed in the same sense: so also *Tolet annot.* 3.

2. *Chrysostome* interpreteth *anathema*, *separatum*, *separated*, from the common vse: and it was first vsed of such things, as for honour sake were separated, and not to bee touched: then secondarily of such things as were separated and accursed, and worthie to be detested of all: and this sense of the word is agreeable to the words of the Apostle, as the preposition ἀπό, signifieth, *from Christ*: as *Beza* well noteth here: so then, that was *anathema*, which was so separate from common vse, as it was not lawfull to be redeemed, but it must bee killed: and some things were so separated for honour sake, as the sacrifices: some for horror and detes-

detestation, as the leprous persons, which were seperated from the congregation, *Pareus*: and in this sense doth the Apostle vse the word *anathema* here, which answereth to the Hebrew word *cherem*, which signifieth to bequeath to destruction.

2. Whereupon *Hierome* will haue this word to signifie to kill: and so he thinketh the Apostle speaketh of the killing of his bodie: but *cherem* simply signified not killing, but with horror and detestation, as of a thing accursed.

4. Some take the better sense of the word, as it signifieth some precious thing and treasure: whose opinion *Chrysostome* maketh mention of with some derision: but that it cannot be so taken here, it shall be shewed in the next question.

Quest. 5. *Whether the Apostle did well in desiring to be separated from Christ, from whome he knew he could not be separated.*

1. *Hierome* to auoid the difficulties, that might be here obiected, thinketh that the Apostle speaketh onely of a temporall separation by death, *voluit pro me in carne, &c.* he would die in the flesh, that others might be saued in the spirit: *Epist. ad Algas. quæst. 9. epist. ad Hedib. quæst.* 10. so also *Haymo*. But *Chrysostome* misliketh this sense, vpon these reasons, 1. Both because S. Paul had made mention twice before of death, that it could not separate him from Christ, it had beene therefore superfluous, and beside no great matter to speake of the same here againe. 2. The death of the bodie for Christ, doth not separate from Christ, but ioyneth more surely vnto Christ.

2. Likewise *Chrysostome* derideth their conceit which take here *anathema*, in the better part, and interpret it, to be κειμήλιον, a treasure laid vp: for this had been no great matter for the Apostle to haue so wished, *quis deliciarum hominum sic non optaret*, the most nice and daintie men might haue so wished: *Chrysost.* and againe in this sense the Apostle would not haue said, *à Christo*, from Christ, but *coram Christo*, before Christ, *Mart.*

3. Some referre this wish of the Apostle vnto the time before his conuersion, and here are three opinions; 1. Some giue this sense, that for the zeale of the Iudaicall law, he wished then to be separate from Christ, and chose to be a persecutor of his disciples, *Lyran.* and the *ordinar. gloss.* following *Ambrose*. 2. The Commentarie going vnder the name of *Hierome*, saith, that the Apostle doth now lament and bewaile his sinne, for that before his conuersion he wished to be separate from Christ for his brethren sake, *ex Pareo*. 3. *Tolet* preferreth this sense, I wished to be an *anathema*, from Christ, that is, to be a knowne persecutor of the Christians, and to be held of them accursed for my brethrens sake, *Tolet in Comment.*

But these interpretations faile diuersly. 1. This had been no great matter for Paul, yet being an enemie to Christ, to haue wished for the loue vnto his brethren so to continue still, *Iansen.* 3. 2. Neither had this beene to the Apostles purpose, who intendeth by this his wish to shew his loue vnto his brethren: but if he had onely spoken of his desire before his conuersion, it might haue beene answered, that howsoeuer he might stand well affected to his brethren then, his mind was altered now, *Mart. Perer.* 3. The Apostle had taken a false oath herein, for there was none which doubted of his hatred to the name of Christ, before his calling, that he needed not to haue confirmed it by an oath, *Pareus*. 4. Neither doth he lament here for his owne sinne, but for the present condition and state of his brethren, as is euident v. 4. where he reckoneth vp the auncient priuiledges of his nation, which they had now depriued themselues of, *Mart. Pareus*.

4. Some thinke that the Apostles meaning is, that he could haue wished his calling had been deferred yet, and that he for a time had been separated from Christ, and not to haue bin yet called, but that his brethren might haue come to Christ before him: but the same difficultie remaineth still, for if S. Paul might haue wished before to be an *anathema* from Christ, for the glorie of God, why not also now? *ex Mart.*

5. Some thinke that by an *anathema*, is vnderstood only, *dilatio visionis & fruitionis Christi*, a deferring of the vision, and enioying of Christ: that S. Paul to conuert his brethren to the faith, wished still to remaine in the flesh, and to bee absent from Christ: as see the like, Philip. 2. 23. so *Oecumenius, Lyranus*. But this is not to be an *anathema*, from Christ, onely to want the fruition of glory deferred, *Perer. numer.* 12.

6. Some vnderstand this separation from Christ, to be indeed deprived of the glorious vision of Christ: but they will haue it limited for a time, *volebat ad tempus priuari fruitione Christi*,

Christi, he would for a time be depriued of the fruition of Christ, for the good of his brethren, *Thom. in Comment.* But he that is once separated, and standeth as accursed from Christ, cannot but alwaies so remaine.

7. Some thinke that S. Paul spake thus, *impetu quodam charitatis*, wishing himselfe to be damned for his brethren, by a violent passion of charitie, and not well considering what he wished. But then S. Paul had sinned, if he made such a vow or wish, *quadam incogitantia*, without any considering or bethinking himselfe: it had shewed great rashnesse, *ex Mart. Pareo.*

8. Some thinke that the Apostle vseth an hyperbolicall speach, when one speaketh more then he intendeth, as the Prophet Dauid saith, *They that hate me are more then the haires of my head*, Psalm. 69. 4. so here the Apostle, the more to expresse his loue toward his brethren, doth vse this hyperbolicall speach, as though euen for their sakes he wished to bee a castaway, *Dyonis. Carthusianus* But thus they will onely make this a colourable and flourishing speach of the Apostle, which was no doubt a zealous and serious wish and desire in him.

9. *Pareus* maketh mention of an odde interpretation, which he heard deliuered by one *anno* 1568. that afterward played the Apostata from Christ: who by Christ in this place vnderstood the anointed Priests, alleadging for his authoritie *Eusebius*, who in that prophesie Dan. 9. so vnderstandeth the word Messiah, Christ. But beside that the word Christ, beeing absolutely put without any addition, is not so taken in Scripture, and *Eusebius* interpretation is therein distasted and misliked of the best interpreters: this had beene a vaine and superfluous wish in S. Paul, for in the beginning of his conuersion hee was odious to the high Priests, and euen then they tooke counsell to kill him. Act. 9. 23.

10. There remaine then two expositions, which may bee ioyned both together in one: *Chrysostome* saith, that S. Paul desired, *priuari fruitione & gloria Christi*, to be depriued of the glory and fruition of Christ: *Oecumenius* goeth yet further, that he wisheth, *vt per meam perditionem glorificaretur Christus*, that Christ by my vtter perishing may be glorified in the saluation of the Iewes: and *Caietanus c. 6. collat.* 23. interpreteth, to be an *anathema* from Christ, *eternis addici supplicijs*, to be addicted vnto euerlasting punishment: Both these doe hang one vpon another: for he that is depriued of euerlasting ioy, is cast downe to euerlasting punishment. This then is the Apostles desire, *æterni boni fruitione priuari*, to be depriued of euerlasting happinesse, *Martyr: excludi ab omni salutis expectatione*, to bee excluded from all hope and expectation of saluation, *Caluin:* he wisheth *æternam abiectionem à Christo*, to bee cast off for euer from Christ, *Pareus: abijci in æternos cruciatus*, to bee cast into euerlasting torment, *Osiander.* And that this was the Apostles meaning, appeareth by the like zealous desire in Moses, who also wished to be blotted out of the booke of life, rather then God should haue been dishonoured in the destruction of Israel: both of these were readie, *sua vtcunque aliorum saluti subuenire*, by their destruction to haue helped forward the saluation of others, *Gryneus, Mart.*

But against this interpretation it is diuersly obiected. 1. *Obiect.* S. Paul could not wish to be separated from Christ, but he must desire also to be alienated from his loue and fauour which thing to desire it had beene sinne.

Answ. Chrysostome answereth that the Apostle would not by any meanes be separated from the loue of Christ, *nam propter Christi amorem tantopere hoc ardet desiderio*, for the loue of Christ he is so much inflamed with this desire: it followeth not therefore, he desireth to bee separated from Christ, therefore from his loue: he wisheth not to be depriued *amicitiæ Christi, sed fructu amicitiæ*, of the friendship of Christ, but onely of the fruit of his friendshippe, which was euerlasting felicitie, *Pareus.*

2. *Obiect.* If S. Paul herein respected the glorie of God in the saluation of the Iewes, why did he not likewise wish to be separated for the saluation of the Gentiles? *Answ.* S. Paul no doubt was readie to doe the like for them: but there was not the like occasion, for the Gentiles flocked to Christ, and receiued the Gospell, but the Iewes were stubborne, and euerie where resisted their calling: and therefore for them he maketh this vow, *Mart.*

3. *Obiect.* But S. Paul knewe, that he could not indeed be separated from Christ, as hee professed before, cap. 8. 38. that nothing could separate him from the loue of God in Christ. *Answ.* 1. *Lyranus* thinketh that this vowe of Paul, as likewise that of Moses was *secundum dispositionem inferioris partis animæ*, according to the disposition of the inferiour part of the

the mind, where the affections are: for loue *nec mensuram scit nec modum*, knoweth neither measure nor manner, not in the deliberate and reasonable part of the minde. 2. But the better answer is: that it was *votum conditionale*, a conditionall, not an absolute vowe, if it were the will of God; as Christs petition was for the passing away of the cuppe of his death, if it were his fathers will, *Pareus*: so the Apostle speaketh κατὰ τι, after a sort, and with condition, *if it might be*, *Grynæus*: And to the same purpose before them, *Oecumenius, non absolute hæc dixit tanquam possibilia, sed sub conditione*, he spake not these things absolutely, as if they were possible, but with a condition: for if Paul for the loue of Christ could haue beene separated from Christ, he should againe haue beene so much the more firmely ioyned vnto Christ: for if loue be the cause of vnion, then so great loue of the Apostle would haue caused so much neerer coniunction.

4. *Obiect.* Though a man be bound by the rule of charitie to giue his temporall life for an others spirituall life, yet he is not bound to giue his soule euerlastingly to perish, if it were in his choice, that others should not so perish: like as one is not bound to redeeme an others bodily life by the losse of his, so neither the spirituall life of the soule, by the losse of his owne: *Tolet* thus obiecteth *annot.* 4. and therefore he inferreth that in this sense, it had been an inordinate and vaine desire in the Apostle,

Answ. 1. Some thinke, that euery man is bound to redeeme the saluation of others, by the losse of his owne, saying that a fewe can attaine vnto such perfection of charitie: for the rule of charitie is this, that we should doe that for others, which we would haue done for our selues: now a man had rather, that an other should giue himselfe to ransome him, then he should perish: and Christ was enflamed with such charitie, that he became a curse for vs: and the like minde should be in Christs members to wish to be accursed for their brethren: as *Origen* inferreth, *Quid mirum, si cum Dominus pro seruis sit factus maledictum, seruus pro fratribus anathema fiat?* what maruell is it, when the Lord was made a curse for the seruants, if a seruant become an *anathema* for his brethren? *Pareus* also giueth instance in Christ, who was made a curse for vs, *dub.* 1. *Contra.* 1. That saying of our Sauiour, *whatsoeuer you would that men should doe vnto you, doe vnto them: Augustine* well vnderstandeth, *de recta & iusta voluntate*, of a right and iust minde, not otherwise: for if a man could be content vpon a lewde mind, that his wife should commit adulterie with an other, it followeth not, that the other should yeeld his wife to his wicked desire: so for a man to wish, that an other would giue his soule for his, were no iust or equall desire. 2. Christ, though he did beare the punishment due to vs, and did beare the curse of the lawe, yet he was neuer *auulsus à Deo*, separated or pulled away from God, *Mart.* and there is great difference betweene the person of the Redeemer, and his exceeding loue, and those which are redeemed, who herein cannot be imitators of Christ.

2. As these doe iustifie Pauls desire, hauing relation onely to the loue of his brethren: so *Chrysostome* aymeth onely at the glorie of God, that in respect thereof, Paul made no account of his saluation: but he expressely maketh not mention thereof, for modestie sake, lest he should seeme to boast too much of his loue toward Christ: But *Tolet* sheweth the insufficiencie of this reason, because Paul had professed before that nothing could separate him from the loue of Christ: he might also as modestly haue wished here to be an *anathema* for Christ.

3. I preferre therefore *Caluins* solution, that neither Saint Paul had here respect vnto the glorie of God alone, or vnto the saluation of his brethren alone, *sed charitatem hominum in studio gloriæ Dei coniungimus*, but we ioyne the loue of men with a desire of the glorie of God, &c. he wisheth the saluation of his brethren, with respect vnto the glorie of God: as Moses in the like case in making request for his people, therein desired the promoting of Gods glorie: Now the Apostle saith, for his brethren, *vt inseruiret causæ*, to apply himselfe to the cause in hand, which was to testifie the great desire that he had to their saluation, yet ioyned with the glorie of Christ: as is euident v. 5. where hee addeth, *who is God ouer all, blessed for euer, Mart.*

So then notwithstanding these or any other such like obiections, I preferre *Chrysostomes* interpretation of these words of the Apostle, who in the zeale to Gods glorie, & loue to his brethren, wisheth that he were cut off from Christ, so they might be saued: according to that saying in the Gospell, *that it were better that one of the members should perish, then that the whole bodie should be cast into hell*: for the Apostle had herein respect vnto the glorie of God, Matth 5.29.

should haue more appeared, in the saving of the multitude of that nation; as the whole bodie, he beeing cut off but as one member; then that he should be saued, and the whole bodie perish: to this purpose *Chrysost.* vpon that place in the Gospel.

Anselme likewise vpon this place saith, that Paul *optabat perire*, desired to perish, so the rest might be saued: and this sense he confirmeth by the like desire of two great Prophets Moses and Micah: this latter, c. 3. 11. wisheth thus, *I would I were a man not hauing the spirit, and that I did speake lies, voluit se alienum esse à spiritu, &c.* he wisheth to be a stranger from the spirit, and to be a false Prophet, so that his people might escape all those plagues which were foretold, as S. Paul here wisheth to be estraunged and separated from Christ: In like manner, *Moses obiecit se exitio*, Moses did offer himselfe to destruction for the people sake: thus *Anselme*.

But 1. though we allow *Anselmes* interpretation, he is deceiued in his first proose: for though the vulgar Latine doth so read that place of Micah, yet it is truely according to the originall translated thus, *If a man walking after the wind, and lying falsly, &c.* that is, if there were one, that were giuen vnto lies, which prophesie of prosperous things vnto the people, he should be a meete Prophet for them: And the Prophet was not to wish vpon any occasion, to commit sinne, in telling of lies. 2. Concerning the other example of Moses, it is rightly alleadged, but because there is some question about Moses manner of wish, how it is to be taken, though elsewhere it be handled at large, it shall not be amisse breefely to touch it here: for it is a great hinderance to the studious reader, in a point wherein he expecteth present satisfaction, to make reference to another booke, which it may be is not so readie at hand.

Hemipl. in Exod. in c. 32. v. 32.

Quest. 6. *How Moses wished to be blotted out of the booke of life for Israels sake.*

Moses words are these, Exod. 32. 31. *If thou wilt not (pardon their sinne,) blot me out of thy booke which thou hast written:* Because that desire of Moses, and this of Paul here are verie like, as *Hierome* saith, *If we consider Moses voice making request for his people, we shall see, quodammodo fuisse Mosi & Paulo ergà creditum gregem affectum, &c.* that both Moses and Paul had the same affection toward the flocke committed to them: it shall not be amisse to insert somewhat here touching Moses wish. Two things doe here breed question, the manner of Moses wish, and the matter, and sense thereof. 1. For the manner, Moses vseth that bouldnes of speach that a subiect will scarcely vse speaking to his Prince, *non solum clamat apud Deum, sed reclamat*, he doth not onely crie vnto God, but he reclaimeth and crieth as it were against his minde: But *Philo* remooueth this doubt, because the Scripture saith that God talked with Moses as with his freind: he speaketh therefore freely and boldly as to his friend: this libertie then and freedome of his speach is not to be attributed vnto his arrogancie, but vnto his freindship and familiaritie: *arrogantiæ est audacia, amicis est fiducia*, boldnes and rashnes sheweth arrogancie, but confidence is in friendship. 2. But there remaineth a greater doubt as touching the matter and meaning of Moses vowe and desire: for whereas Gods booke of life signifieth his ordaining of some vnto eternall life; which is of two sorts, either *secundum prædestinationem*, according to the decree of the predestination which cannot be altered: or *secundum præsentem institiam*, according to mens present iustice: in the first sense it would seeme to be *stulta petitio*, a foolish request, to desire that which was impossible to be blotted out of Gods decree of predestination, and in the other it would be thought to be *impia*, an vngodly desire, to wish to fall from the present state of iustice: now for the solution of this doubt there are diuerse answers framed.

Ib quis rerum diuinarum sit hæres

1. *Rabbi Salomon* taketh this to be the booke of Moses law, that it should haue no condemnation from him, but that his name might be taken out thence: but it appeareth in the Lords answer, *I will blot out of that booke him that sinneth*, that this booke belonged vnto more then Moses onely.

2. *Rab. Moses Gerundens.* thinketh, *Moses extra se raptus*, to haue beene as it were beside himselfe, and in his great zeale to his people to haue spoken he knew not what. But seeing Moses prayer was so well accepted of God, it is not to be thought that he offended in making so rash and inconsiderate a prayer.

3. *Paulus Burgensis* varieth not much from the first interpretation: hee taketh the booke here, for the historicall narration in Scripture of the acts and doings of the Saints: and so he thinketh, that Moses onely desired, that the great workes, which God had wrought by him

his hand, ſhould not be written of him. But this had beene to pray againſt the ſetting forth of Gods glorie, which was manifeſted in thoſe great workes.

4. *Caietan* vnderſtandeth it, *de libro principatus*, of the booke of *principalities*: that whereas God had appointed Moſes to be gouernour of a greater nation and people, if he ſhould deſtroy Iſrael, Moſes deſireth rather to be no gouernour at all; then that Iſrael ſhould periſh: But the words of the Lord, *I will blot out him that ſinneth*, ſhew that Moſes ſpeaketh not of a perſonall writing in any ſuch book, which concerned him alone, but of ſuch a booke, wherein others were written as well as himſelfe.

5. *Auguſtine* maketh this ſenſe, *qu.* 147. *in Exod.* as thou haſt made it certaine, that I can not be raced out of the booke which thou haſt written, ſo let me be as ſure and certaine, that thou wilt remit the ſinne of this people: But Gods anſwer, *I will blot out, &c.* ouerthroweth this ſenſe, for there the Lord anſwereth negatiuely, vnto Moſes, that he ſhould not be blotted out: then Moſes wiſh was to be blotted out.

6. *Lyranus* ſaith, that Moſes did thus wiſh *ſecundum deſiderium partis inferioris animæ*, according to the deſire of the inferiour part of his minde, not in the ſuperiour part, which was his iudgement and vnderſtanding: as Chriſt praied that the cup might paſſe from him: but yet there is a more ſufficient anſwer then this, ſee *anſw.* 6. following.

7. *Thoſtatus* qu. 44. in 32. Exod. thinketh, that it is an *hyperboricall* ſpeach, as that of Rachel, *giue me children or elſe I die*, and yet ſhe had rather haue no children, then to haue died: yet in ſuch paſſionate ſpeeches, they ſhew their feruent and exceeding great deſire: But in this ſenſe Moſes ſhould haue had no ſuch meaning to be blotted out of Gods booke: the contrarie whereof appeareth in the Lords anſwer.

8. *Oleaſter* will haue this to be the meaning: *blot me out of thy booke*, that is, *obliniſcere mei perpetuo*, forget me for euer: for as we vſe to commit thoſe things to writing, which wee would remember, ſo the things which we deſire to forget we blot out: But it is more then a metaphoricall ſpeach, as is euident by the Lords anſwer by Moſes.

9. *Hierome epiſt.* 151. *ad Algaſ.* and *Grego. lib.* 10. *Moral. c.* 7. *Enthym. in Pſal.* 68. vpon theſe words, *let them be blotted out of the booke of the liuing*, doe take this booke to be the decree onely of this temporall life, and thoſe to be blotted out, which are depriued of life: ſo Moſes in their opinion wiſheth onely to be depriued of this mortall life: ſo alſo *Pererius*. But this cannot be ſo, for the Lord ſaith, *he will blot out him which ſinneth*; now not onely ſinners, but righteous men are taken away out of this life.

10. But *Chryſoſtomes* expoſition is beſt, who *lib.* 3. *de prouident.* doth interpret theſe words of Moſes, as the other of Paul, of the finall ſeparation from Chriſt, and of beeing depriued of the viſion of God, and fruition of Chriſt: ſo alſo *Bernard*, *Moſes noluit introduci in gaudium Domini, &c.* Moſes would not be brought into the ioy of the Lord, the people remaining without. *Bernar. in ſerm.* 12. *in Cantic.* the reaſons for the confirmation of this, ſee in the end of the former queſtion: and the ſolution of this doubt, how Moſes could deſire an impoſſible thing of God, ſee alſo there in the anſwer to the 3. obiection.

Queſt. 7. *Whether in matters of ſaluation, one kindred after the fleſh ought to haue any prioritie before others.*

9. 3. *My kinſmen according to the fleſh.* 1. *Baſil regal. brev. reſp.* 190. deliuereth this doctrine, that in ſpirituall matters none ought to haue more reſpect vnto their kindred after the fleſh, then vnto others, that are not neere in blood: And that ſaying of Paul, may ſeeme to confirme this opinion, 2. Cor. 5. 16. *Hence forth know we no man after the fleſh, yea though wee had knowne Chriſt after the fleſh, yet henceforth know we him no more. Contra.* In this place the Apoſtle oppoſeth himſelfe againſt theſe falſe teachers, which ſtood vpon carnall prerogatiues, and the legall and carnall ceremonies, and the generation of Chriſt only after the fleſh: theſe things Saint Paul would no longer know, that is, truſt vnto: before his calling he ſtood vpon ſuch outward priuiledges, as that he was circumciſed, an Hebrew, of the tribe of Beniamin, and ſuch like, Phil. 3. 5. But he counted all theſe things as droſſe and dung in compariſon of Chriſt: and he will not know Chriſt onely according to the fleſh, in reſpect of his outward ſtate in the world: for our Sauiour himſelfe ſaith, Ioh. 6. 13. *It is the ſpirit that quickneth, the fleſh profiteth nothing. Mar.*

2. But that euen ſpirituall things may by the rule of charitie be firſt wiſhed vnto our kinred, it may thus appeare. 1. Becauſe our naturall affection is not deſtroyed by religion, but perfected; piety doth qualifie and moderate naturall compaſſion, it doth not extinguiſh

it. 2. Charitie must be *ordinata*, ordered: it proceedeth in degrees: first a man may expresse his loue toward his owne, 1. Tim. 5.4. *Let them first learne to shew godlinesse toward their owne house.* 3. S. Paul giueth this as a reason of his heauinesse and greife for the Israelites, because they were his kindred after the flesh: where though he vseth a limitation, that after the flesh they were onely his brethren, but otherwise they were not, beeing vnbeleeuers and contemners of the Gospell, yet it much moued him for them, because they were his kinred after the flesh.

Quest. 8. *The causes which made the Apostle to be so much greiued for the Iewes, v.4.5.*

He recounteth diuerse priuiledges and immunities of the Iewes, which made him the more to desire their conuersion. 1. In respect of himselfe, they were his *brethren*, not so properly called, but they were his kinsmen after the flesh: though in other respects they were not his brethren: this phrase after the flesh, is afterward, v.5. beeing spoken of Christ taken in an other sense: it sheweth him to be of an other nature, then that which he had after the flesh: here it sheweth not a diuersitie of nature, but a differēce of brotherhood in Paul & thē.

2. Then he reckoneth vp their priuiledges with relation vnto God. 1. They are the Israelites: they are rather called by that name of Iacob, then by the name of Abraham and Izaac: for that these had sonnes, which belonged not to the people of God, but all Iacobs sonnes were the fathers of the Lords people, and they are named of Israel rather then Iacob, because it was the more worthie name, both for that the Lord imposed it, and for the more excellent signification: *Israel* signifieth one preuailing with God. 2. *Theirs was the adoption*, that is, they were adopted to be a peculiar people vnto God, selected from all the world: and therefore they are called, Exod. 4.22. *the Lords first borne*: there is an other adoption, when we are adopted to be the sonnes of God by grace, Rom. 5.15. but the Apostle speaketh here of the outward adoption and calling to be the people of God. 3. The *glorie* which *Chrysostome* vnderstandeth, in that they were the peculiar people of God, so also *Haym. Gor. gloss. interlin. Theodoret*, of the miracles and great works whereby they became famous and glorious: *Lyranus* of the diuine visions and apparitions: but it is better referred vnto the Ark of the couenant, which is called the glorie of God, 1. Sam. 4. 21. 22. *Gryn. Calv. Mart. Tol. Pareus.* 4. *The couenants, giuing of the law, the seruice of God*: *Origen* by the couenants or testaments vnderstandeth the diuerse renewing of Gods couenant with his people, so *Mar. Ofian. Hier. in epist. ad Algas. qu. 9.* of the old and newe Testament, so *Haymo*, but the new testament is afterward expressed in the word *promises*: the couenants were rather the two tables of couenant, as the Apostle calleth them, Heb. 9.4. and so here the Apostle reckoneth vp three kind of lawes which Israel had, the *morall*, contained in the tables of the lawe, the *iudiciall*, called here νομοθεσία, the giuing of the law, and the *ceremoniall*, which consisted of the Priesthood and sacrifices, called here *the seruice*. 5. The *promises*: which were of two sorts, either temporall, as touching the inheriting of the land of Canaan, or spirituall of the Messiah, *Gryn.* both legall promises and Euangelicall, *Mart.* both of this life and the next, *Pelli.* these promises first belonged vnto them, and vpon their reiecting, they were fulfilled vpon the Gentiles, *Osiander*.

3. The third sort of priuiledges are with relation vnto the *fathers*, *thence were the fathers*, that is, of that nation were the honourable Patriarkes, of whom they are descended: and God promised to be their God, and of their seede, Gen. 7.4. yea to a thousand generations, Exod. 20.6. though they were degenerate children, yet vnto them belonged the promise made vnto their fathers.

4. The fourth kind of priuiledge is with relation to Christ; *and of whom Christ came*: some leaue out the coniunction *and*, and vnderstand the fathers of whom Christ came; so *Orig. Haymo, Lyran.* following the vulgar Latine: But the better reading is with the coniunction, *and of whom*, that is, of the Israelites came Christ: so *Chrysost. Theophyl. Tertul. l. de Trinit. Iren. l. 3. c. 8. Hilarie lib. 8. Trinit.* with others: according to the Greeke originall: for it is a commendation of the whole nation of Israel, and an excellent prerogatiue that Christ came of them according to the flesh.

Quest. 9. *Of the excellencie of the Israelites, and of true nobilitie.*

1. The nobilitie of the Israelites diuersly appeareth. 1. One thing that maketh a nation noble, is to haue *genus purum & impermixtum*, to come of a pure and vnmingled stocke: as the *Athenians* boasted that they came of themselues, without the mixture of any other nati-

nation, but it was most true of the Hebrewes, they were descended of Abraham, and ioyned not in marriage but with themselues. 2. That is counted a noble nation, which hath a perfect gouernement within it selfe, and liue by their owne lawes, as the Hebrewes did, who had their lawes giuen them of God. 3. They were also of great antiquitie. 4. And many excellent and worthie men came of that nation.

2. Some make small account of nobilitie, and vrge much that saying of *Iphicrates*, who being but a coblers sonne, grew to be a famous captaine, which being obiected vnto him, answered, *meum genus à me incipit, tuum in te desinit*, my nobilitie beginneth in me, and thine endeth in thee: and nobilitie they say is but an outward thing, euen as the garments and robes of honour, which make not a man honourable.

Contra. 1. True it is that vertue without nobilitie is more commendable, then nobility without vertue; but when vertue is incident to them, that are descended of a noble race, it is so much the more glorious. 2. Some may much degenerte from their noble ancestours, as corne and stockes transplanted may growe wilde: as of such as haue beene ingenuous and valorous, may descend cruell and sauage impes, as the posteritie of *Alcibiades*, so degenerated: and of such as were gentle and affable may some come, that are dull and blockish, as the offspring of *Cymon* and *Socrates*. 3. Yet there is a threefold priuiledge to bee descended of noble and worthie parents. 1. There doe remaine some seedes of generous mindes, which one way or other will in time shewe themselues in the posteritie. 2. The example of the vertues of the ancestours is much to mooue and encline the posteritie. 3. And beyond all this, the Lord hath promised to be the God of the faithfull, and of their seede to a thousand generations: so that they which are descended, though diuerse degrees off from true noble progenitors, are beloued of God for their fathers sakes.

Quest. 10. Of the meaning of these words, v. 5. *Who is God ouer all, blessed for euer.*

1. *Erasmus* is blamed both by Protestants, as *Beza*, and Papists, as *Tolet annot.* 9. for altering and changing the reading of this verse, making this the sense, *God who is ouer all, be blessed for euer:* and will not haue this clause referred to Christ: but that the Apostle doth conclude generally with a *doxologie*, giuing praise vnto God: likewise he thinketh that this word (God) is inserted, vrging that neither *Hillarie* hath it in Psal. 122. nor *Cyprian lib. 6. cont. Iudæos*: whereas notwithstanding, *Origen*, *Chrysost.* *Theophyl.* and generally all expositors do so read, and many of them vse this place to proue the diuinitie of Christ.

2. S. Paul concludeth with this doxologie for two reasons: 1. both as *Chrysostome* saith to set forth the praise of Christ; whom the Iewes blasphemed: 2. and as *Haymo*, to shewe, that although he was sorrie for the reiection of the Iewes, yet he gaue thankes to God for all, and rested in his good pleasure.

Quest. 11. Of the meaning of these words, v. 6. *All they are not Israel, which are of Israel.*

The Apostle here answereth an obiection, that if it so be that the Israelites are cast off and forsaken, then it should seeme that the word of God is of no effect, and his promises made void; hereunto the Apostle maketh answer by a distinction of the Israelites, that some are so only in respect of their carnall generation, some are the true Israelites, which are the children of the promise, and of the faith of Abraham: But here is some question about the scope and purpose of the Apostle.

1. Some thinke that the Apostle intendeth cheifely to proue the vocation of the Gentiles, that they are the true Israel of God, and so the promises of God are not made voide: and these make the example of Izaac onely typicall, thereby shadowing forth the difference betweene the true beleeuers, and those onely which haue the outward calling: to this purpose *Chrysostome*, who applyeth this example to the Gentiles, which are called by the word, and regenerate by baptisme: so the *ordinar. gloss.* and *Tolet annot.* 16. But if the Apostle intended onely to shew by this distinction, the calling of the Gentiles, he had not sufficiently answered the obiection, which concerned the promises made to the Israelites his kinred after the flesh.

2. Neither yet is the Apostles scope to be restrained onely to the nation of the Iewes: as *M. Martyr* seemeth to thinke, *Israelitico populo promissionem propositam fuisse indefinite*, that the promise was propounded indefinitely to the people of Israel, which came of Abraham after the flesh, &c. and therefore he misliketh *Chrysostomes* application to the Gentiles: for it is euident that the Apostle in the end of the chapter treateth of the vocation of the Gentiles, whereunto he maketh a way by this distinction.

3. So then vnder the name of the true Israel of God, the Apostle comprehendeth those which did imitate the faith of Abraham, whether they were of the flesh and carnall generation of Abraham, or not, *Gryneus*: And *Haymo* maketh three kind of children of Abraham, some are *secundum fidem & gratiam*, both according to faith and the flesh, as the beleeuing Iewes: some onely according to the flesh, as the incredulous Iewes: some according to faith, but not in the flesh, as the beleeuing Gentiles.

4. *Tolet* well obserueth, *annot.* 16. that S. Pauls answer is not to the former obiection, that Gods promises tooke effect in some of the Iewes, though not in all, to whom it was made: for then in part it had not taken effect, but the promise was made onely to the true Israelites, and so in all them, to whom it was made, it was effectuall.

5. And whereas the Apostle bringeth in the example of Isaac, to proove that all are not the children of Abraham, that are of his seed, because Ismael was also of Abrahams seed, but was not the heire of promise: it must be obserued, that neither all that descended of Ismael, were excluded from the promise, for of him came many beleeuing Gentiles, nor all included within the promise, that came of Izaak, for then all of Israel should be the true Israel: But these two are propounded as examples, Ismael onely of those which are borne according to the flesh, and Izaak of those which are borne not by the force of nature, but by promise and grace.

Quest. 12. Of the meaning of these words, v. 10. *and not onely, &c. but also Rebecca, &c.*

1. This is an imperfect speach, and *not onely*, and therefore somewhat must be supplyed: some therefore insert thus, and *not onely he*, that is Isaac, *Beza, Geneuens.* some, and *not only (illa) shee*, vnderstanding Sarah, that is, she onely *non accepit diuinum responsum*, receiued not a diuine answer, *Irenæus lib. 4. c. 38.* or *promissionem*, the promise, *gloss. ordinar*, or a sonne by the helpe of grace, *Lyranus*: but the better supplie is, to put it neither in the masculine or feminine, but in the neuter, and not onely (*hoc*) this, that is, it was not thus onely in Ismael and Isaac, but in this other example, which he now propoundeth: see the like phrase before, c. 6. 11. and 8. 23.

2. For whereas diuerse expositions might haue beene taken to the former example: as that they were of two mothers, and the same of diuerse conditions, the one free the other bound: now the Apostle produceth an other example, wherein neither of these two exceptions can haue place: for Iacob and Esau came of one mother, and they were borne at one birth.

3. The vulgar Latine readeth, *Rebecca, ex vno concubitu*, at one lying in conception, but in the Greeke it is not so, but she κύησιν ἔχουσα, hauing conceiued by one: in the same sense the Syrian translator, *companying with him*: though it be not vnlike, but that as they were borne together, so they were conceiued together.

4. But *Chrysostome* here hath a strange opinion: that the Apostle leaueth this question vndiscussed, why the Lord did make choice of Iacob and refused Esau: he onely answereth one question by an other: for the Iewes might haue demanded why they were reiected and the Gentiles accepted, and he answereth by the like question concernining the fathers, Isaac and Iacob were taken, Ismael and Esau refused: and goeth no further: like as in the 5. chapter, he sheweth that Christs righteousnesse is deriued to vs, as Adams sinne is propagated, but there he leaueth, and proceedeth not to shewe, how sinne is propagated from Adam: But *Chrysostome* is in both deceiued, for both in that place he prooueth the propagation of sinne from Adam to his posteritie, by the effect thereof, namely, death, all sinned in Adam, because by sinne death entred: and in this place he sheweth the first cause of the election of Iacob, and the reprobation of Esau, namely the free purpose of God, v. 11. *that the purpose of God might remaine.*

Quest. 13. *Whether these examples concerne temporall or eternall election and reprobation.*

It is by some obiected, that these examples of Isaac and Ismael, Iacob and Esau, doe only shew their temporall reiection, not their depriuing of eternall life: but they are set forth only as types of the reiection of the Iewes.

1. For the text cited out of Genesis, chap. 15. speaketh of seruitude, that the elder shall serue the younger; but one may be in seruitude, and yet not eternally reiected.

2. And this prophesie was not personally fulfilled in Iacob and Esau, but in their posterity.

3. That

3. That other place, Mal. 1. 2. ſheweth wherein the loue of God conſiſted toward Iacob, and his hatred toward Eſau, becauſe he gaue vnto Iacob the land of promiſe, but vnto Eſau he made his mountaine waſt, and gaue him a drie and barren countrie. Thus *Eraſmus* obiected, in his *diatrib. pro liber. arbit.* and of late *Hunnius* and *Huberus*.

Contra. To theſe obiections of *Eraſmus*, *Luther* hath ſufficiently made anſwer, *lib. de arbit. an.* 66. much differing herein from the Lutherans ſo called in theſe times.

1. Firſt, here *Luther*, and ſo *Per. Martyr* vpon this place anſwer by way of conceſſion, that if it were admitted, that S. Paul *onely* ſpeaketh of their temporall reiection, yet it is a ſtrong argument to ſhew, that election is not by workes, ſeeing euen the diſpoſing of this temporall inheritance was not by workes, but according to the purpoſe of God: ſecondly, it is denied, that this teſtimonie onely concerned the temporall inheritance: for this externall promiſe of the inheritance of Canaan, had relation to Chriſt, and the ſpirituall promiſes were therein exhibited; and ſo the Apoſtle draweth his argument, *à ſigno ad rem ſignificatam*, from the ſigne to the thing ſignified, *Iun. lib. 2 parall.* 10. ſo alſo *Pareus dub.* 9. this right giuen vnto the younger ouer the elder, was *effectus ſingularis gratiæ, complectens ea omnia, quæ ad fœdus Dei, &c.* it was an effect of ſpeciall grace, comprehending all things belonging to the couenant, and euerlaſting life.

2. As this propheſie was hiſtorically fulfilled in their poſteritie, ſo alſo it muſt haue ſome effect in their perſons: for it is ſaid to Eſau, Geneſ. 27. 40. *Thou ſhalt be thy brothers ſeruant:* which ſeeing it was not fulfilled viſibly, for Eſau had a more flouriſhing outward ſtate then Iacob, it had a ſpirituall accompliſhment in them, Eſau being a ſeruant in reſpect of Iacob, becauſe he was cut off from the couenant of grace. And though there be not euident teſtimonie of the reprobation of Iſmael and Eſau, yet it is moſt probable: ſeeing Iſmael was a mocker and perſecutor of Izaak, Gal. 4. 29. and Eſau is called a prophane perſon, that they were reprobates: vnleſſe it can be ſhewed that they returned in their life time to the fellowſhip of the Church, for without the Church there is no ſaluation: *Par. dub.* 4.

3. In Malachie, the Lord vſeth this as an argument of his loue to Iacob, and hatred to Eſau, becauſe he had giuen a pleaſant land to the one, and a barren ground to the other: but yet the Lord riſeth higher, and ſheweth how that with Eſau he is angry for euer, and that he will be magnified in Iacob: that place then cannot be reſtrained to temporall things.

4. And if theſe examples onely concerned temporall things, then had not the Apoſtle alledged them to the purpoſe: which was to ſhew who were the children of God, and the children of the promiſe, v. 8. but this is not to be thought of the Apoſtle, that he cited Scripture impertinently. See further hereof, *Synopſ.*

Queſt. 14. *How this ſaying of the Prophet, Eſau haue I hated, agreeth with that,* Wiſd. 11. 25. *Thou hateſt nothing which thou haſt made.*

1. *Catharinus* to diſſolue this knot, referreth this hatred of Eſau vnto things temporall: that Iacob is ſaid to be loued, and Eſau hated, becauſe Iacob had the better bleſſing, and more temporall gifts beſtowed vpon him, and Eſau ſeemed to be neglected; like as the yonger ſonnes may ſay their father hateth them, when the inheritance is giuen vnto the Elder: but it hath been ſhewed before, that theſe examples are alledged by the Apoſtle to ſhewe who were the children of promiſe, and who not, and therefore they cannot be reſtrained to temporall things.

2. *Auguſtine* ſaith, *Non odit Deus Eſau hominem, ſed odit peccatorem*, God hated not Eſau a man, but as a ſinner: *lib. ad Simplician. quæſt.* 2. and he explaneth his minde thus further: diſtinguiſhing betweene theſe three, *creaturam, peccatum, pœnam peccati*, the creature, the ſinne of the creature, and the puniſhment; the firſt God hateth not, nor the laſt, the one he made, the other he ordained, but hee hateth the third, that is ſinne, which hee made not: like as a Iudge condemning a theefe, neither hateth his perſon, nor the puniſhment, which is according to iuſtice, but the crime of theft, &c. vpon this anſwer inſiſteth *Pererius*, and before him *Haymo*, *Non odit naturam, quam fecit, ſed peccatum, quod non fecit*, he hated not the nature, which he made, but the ſinne, which he made not: ſo alſo *Gorrhan*: and the ordinary gloſſe, *Hee hated nothing in Eſau, niſi originale peccatum*, but his originall ſinne, &c. But the Apoſtle here ſpeaketh of an hatred, before Eſau had done any euill, and before the ſight thereof.

3. Neither doth it ſatisfie, to ſay it is ſpoken comparatiuely, Eſau was hated, that is, leſſe

beloued: as a man is bid to hate father and mother to cleaue to his wife, that is, loue them lesse, then his wife: for the Apostle calleth them the vessels of wrath afterward, whom he is here said to hate; therefore such are not beloued at all.

4. This then is the solution: hatred in God signifieth three things. 1. The negation and deniall of his loue, and of this degree of hatred sinne is not the cause, but the will of God, that electeth whom he will, and refuseth whome he pleaseth: thus God hateth Esau, and all the reprobate. 2. The decree of punishment, and this proceedeth from the foresight of sinn, and thus God is said to hate the wicked. 3. It signifieth the anger of God, and his abhorring of that which he hateth; and thus God is said *to hate iniquitie:* and of this hatred is that saying to be vnderstood, *Thou hatest nothing, that thou hast made*: for God in this sense hateth not his creatures, but sinne in them, *Pareus dub.* 11.

Quest. 15. Of the meaning of these words, *I will haue mercie on whom I will haue mercie.*

1. *Origen* and *Hieronie, epist ad Hedib. qu.* 10. doe thinke that this is an obiection made by some as it were contradicting the Apostle; But this is the Apostles answer rather to the former obiection: *is there iniquitie with God*, that he should elect one, and reiect another, both of them beeing in the same state and condition: to the which the Apostle maketh answer, *God forbid*, and giueth a reason of his answer here out of the Scripture.

2. *Chrysostome* thinketh, whom *Theophylact* followeth, that by this sentence the Apostle staieth mans curiositie, from requiring the cause why some are elected, some are refused, which is best knowne vnto God; as the Lord answered Moses, who was desirous to know, why all the Israelites being guilty of the same sinne, in worshipping the golden calfe, yet were not alike punished: to whom the Lord answereth thus in effect, *Non est tuum scire Moses, &c. Moses it belongeth not to thee to know who are worthy of my mercie, &c.* But in this sense, there were smal coherence in the Apostles speach: for then there should be no answer made vnto the former obiection, which the Apostle remoueth here: *Tolet annot.* 22. neither was this sentence vttered vpon any such occasion, concerning the punishing of sinne of the Israelites, and sparing of others: but whereas Moses had made request to see Gods glorie, and the Lord had graunted him to see his backer parts, and so in part yeelded vnto his request, then this is added as a reason thereof; *I will haue mercie, Mart.*

3. *Ambrose* is farre wide, who maketh this the sense of these words, *I will haue mercie on him, on whom I will haue mercie*, that is, *quem praesciui*, whom I foresaw like after his error to returne vnto me: so the *ord. gloss. cui prascio misericordiam*, whom I foresaw, mercie is to bee shewed vpon: the like glosse *Thomas* maketh mention of in his Commentarie, *I will haue mercie on him, quem dignum praenouero misericordia, whome I foresawe to bee worthy of mercie.* But this is not agreeable to the Apostles minde: 1. There had beene no occasion of any such obiection, if the cause were in the foresight of mens worthinesse, why some are elected, and not others, for then there had beene no shew of iniustice at all in God, the reason had been plaine: *Tolet annot.* 22. 2. This, to giue vnto those which are worthy, *respicit iustitiam Dei*, respecteth the iustice of God, whereas the Apostle here referreth all vnto Gods mercy; *Mar.* 3. Neither can that be a cause of election, which is an effect thereof: for to beleeue, and to be obedient, are effects of election, then the foresight thereof cannot be the cause: *Perer. disput. 7. err. 39.*

4. Neither is this onely an Hebrew phrase signifying the same thing, as *Tolet ibid.* as the Hebrewes for more vehemencie sake doe expresse the same thing, by an emphaticall repetition: neither yet are these words so curiously to be distinguished with *Anselme*, as to referre them to Gods mercie in calling, in beleeuing, and in working, that whom he sheweth mercy vpon in calling, he will shew further mercie in giuing grace to beleeue, and whom he giueth grace vnto beleeue, they shall haue grace also to worke by their faith: *Lyranus* and *Pererius* vnderstand the 3. degrees of Gods mercie, in predestinating, in giuing present grace, and glorie to come; and so make this the sense, *I will haue mercie*, in giuing grace to him, on whom I haue mercie, in electing him: and to whom I giue finall grace, I will shew mercy in giuing him future glorie: *Iunius* much differeth not, *I will haue mercie (ex facto)* in fact and indeede, vpon whom I haue mercie, *decreto*, in my decree of election, *parallel.* 11. But *Pareus* better sheweth the reason of the ingemination and repeating of these words: to shew, 1. This mercie, *gratuitam*, to be franke and free, and that there can bee no reason or cause yeelded why God sheweth mercie, but his owne gracious inclination to mercie. 2. *Ar-*

bitra-

liberum, that it is arbitrarie depending onely vpon the will of God. 3. *Conſtantem*, that it is conſtant and immutable: where he ſheweth mercie, hee will haue mercie to the ende. 4. *Immenſam*, this mercie is infinite and without meaſure, not onely in beſtowing one grace, but many.

5. Further it is to be obſerued, that though the ſame word, *to haue mercie*, bee retained both in the Greeke tranſlation of the Septuagint, and in the Latine in both parts of the ſentence, yet in the Hebrew there are two words, the one in the former clauſe of the ſentence, *chanan*, which ſignifieth to ſhewe grace, and fauour: the other in the latter part, is *racham*, to ſhewe bowels of compaſſion, and beſide the Septuagint doe put the verbe in the preſent tenſe, in the latter part of both the clauſes, whereas in the originall the ſame tenſe and time is kept in both; but this is no great difference, the ſenſe ſtill notwithſtanding remaineth the ſame.

6. This then is the Apoſtles meaning; whereas it was obiected that if God elect ſome, and not others, their caſe beeing the ſame, the Lord might ſeeme to be partiall and vniuſt: he anſwereth in effect thus much, that whereas all are endebted to God, and without Gods mercie like to periſh, here is no iniuſtice, if God remit his debt to one, and not to another: as *Auguſtine* ſaith, *Debitum ſi non reddis, habes quod gratularis, ſi reddis, non habes quod queraris*. If thou doe not pay thy debt which thou oweſt, thou haſt cauſe to be thankefull; if thou doeſt, thou haſt no cauſe to complaine: So then the Apoſtle here ſheweth, that betweene the decree of election and reprobation, and the execution thereof, there came betweene certen ſubordinate cauſes: all are ſinners in Adam, for mercie preſuppoſeth miſerie: where the Lord then findeth all in miſerie, there if he ſhew mercie to ſome, and not to others, no man can accuſe him of iniuſtice, becauſe he is not endebted or tied in his iuſtice vnto any, but all are by nature the children of wrath: if then he ſaue ſome out of that maſſe of corruption, it is a worke of his mercie, and no iniuſtice is to be imputed vnto him, where in iuſtice nothing is due to any: to this purpoſe *Beza annot.* Ad Simplic. lib. 1. qu. 2.

Queſt. 16. How it is ſaid, *It is not in him that willeth, nor in him that runneth, but in God that ſheweth mercie.*

1. *Origen* and *Hierome ad Hedib. qu.* 10. thinke that the Apoſtle ſpeaketh here in the perſon of one that contradicteth and obiecteth againſt that which he had ſaid: and *Chryſoſtome* ſaith, that the Apoſtle here *aliam obiectionem inducit*, bringeth in an other obiection: But it is euident by this note of illation (*ſo then*) that the Apoſtle thus inferreth and includeth out of the former places of Scripture alleadged.

2. *Origen* and *Photius*, with other Greeke expoſitors, ſupply here the word *ſolum* (*onely*,) as if the Apoſtle ſhould meane, *It is not* (*onely*) *in him that runneth, or in him that willeth, but in God that ſheweth mercy*: and *Origen* will haue this ſentence to be vnderſtood comparatiuely, as those two other places, Pſal. 127. *Except the Lord build the houſe, they labour but in vaine that build it*: and 1. Cor. 3. *Neither he that planteth, is any thing, nor he that watereth, but God that giueth increaſe*. But theſe places are not alike: for the firſt is a ciuill action to build an houſe, wherein the will of man hath ſome libertie, though it cannot proſper without the bleſſing of God: and like as the outward miniſterie of man is nothing auaileable vnto ſaluation, without the aſſiſtance and concurrence of the ſpirit, ſo neither can the will or endeauour of man doe any thing of it ſelfe toward the attaining of ſaluation, but all muſt bee aſcribed to Gods mercie, *Martyr*: and beſide the *antitheſis* or oppoſition, *but in God that ſheweth mercie*, excludeth that gloſſe, *onely*: for Gods mercie and mans will cannot in this oppoſition be ioyned as workers together, ſeeing the one is excluded, and the other admitted: *Perus*: *Caluin* here alſo preſſeth *Auguſtines* reaſon, that if the Apoſtles words admitted any ſuch ſenſe, then they might as well bee inuerted to ſay, *It is not in God that ſheweth mercie, but in him that willeth and runneth*, that is, it is not onely in the one no more then in the other.

3. Some of the Romaniſts, that will not haue mans free will vtterly excluded in the matter of ſaluation, haue this deuiſe: that although there be ſomewhat in him, that willeth and runneth, yet all is aſcribed to Gods mercie: becauſe *miſericordia Dei praeuenit voluntatem hominis, &c.* the mercie of God preuenteth the will of man, &c. and mans will beeing thus prepared, then worketh together with grace: *Pererius numer.* 46. taking vpon him herein to confute *Caluin*: *Thomas Aquine* in his Commentarie here mooueth this queſtion, why, ſeeing that free will is not ſufficient without grace, ſo neither grace ſufficeth without

without freewill, yet all is ascribed to Gods mercie, answereth by a distinction; because the grace of God is *agens principale*, the principall agent, mans will *secundum & instrumentale*, is the second agent, and the instrument, to the which the worke is not ascribed, but to the principall agent: as the axe is not said to make a chest, but the artificer that worketh with it. *Contra. Pet. Martyr* vseth the same similitude, but to a diuerse ende: mans will indeed God vseth as an instrument, but not any goodnes in mans will, which it should haue of it selfe without grace: the will of man *concurreth as a naturall instrument, in respect of the naturall* faultie of calling; but it hath no inclination to that which is good, but as it pleaseth God to moove it. Mans will then, is a naturall instrument of the action, but not a morall instrument of the goodnes of the action: this is wrought wholly by the mercie and grace of God: therefore the ordinarie *gloss.* here concludeth well out of *Augustine, vestat vt totum Deo detur*, it remaineth that the whole be giuen vnto God: *volentem praeuenit vt velit, & subsequitur ne frustra velit*, he preuenteth man to make him will, and followeth him with his grace, that he do not will in vaine, &c. And I preferre here the iudgement of *Tolet* and *Bellarmine* before other Romanists; the first inferreth out of this place, *non fuit nisi ex sola voluntate Dei*, the calling of the Gentiles was onely of the will of God: *annot.* 23. the other likewise so expoundeth this place, that it is onely the mercie of God, nothing at all in the will of man, that he persevereth to the ende: *lib. 2. de grat. c. 12.*

4. *Ambrose* by *mercie* vnderstandeth the discerning iudgement of God, as he giveth instance in Dauid and Saul, how both of them asked pardon of God: but God discerned *vter bono animo peteret*, which of them asked of a good minde: and so he will haue the meaning to be, that it was not enough for a man to will and endeauour, vnlesse God did confirme and allow of his endeauour. But there is great difference betweene the mercie of God, and the iudgement and approbation of God: for but part of the worke is ascribed to the one, whereas the whole is due to the other: *ex Mart.*

5. Now touching the true meaning of the words: 1. Neither with *Anastasius qu.* 59. are they to be restrained to Esaus running and coursing in the field to hunt for venison for his Father. 2. Nor yet with *Tolet* to Iacobs running to the flocke to fetch a kid, Gen. 27. the Apostles doctrine is more generall. 3. Nor yet, as the same *Tolet annot.* 23. is this sentence onely to be applyed in generall to the calling of the Gentiles, and the reiection of the Iewes but with *August. epist.* 101. doe we interpret this place of the particular predestination of euery one, that it dependeth not vpon the foresight of the will and workes of men, but only on the mercie of God. 4. *Osiander* vnderstandeth it of the willing and running of naturall and vnregenerate men among the heathen; that they were not called in respect of any such will or endeauour: but as well the calling and running of regenerate, as vnregenerate men, are here excluded from beeing any cause of election. 5. Neither are those words to be deuided; as though the willer were one, and the runner another: but the things onely are discerned, by *willing*, is vnderstood the inclination and endeauour of the minde, by *running* the externall workes and labour, *Gryneus.* 6. And here the nominatiue case must bee supplyed, which *Beza* will haue to be *election*: that it is not in the willer or runner: and so *Parens: Hemo* supplyeth, the *will* is not of the willer, nor *cursus*, the running of the runner: *Pet. Martyr* better vnderstandeth both; that two things are here implyed; that neither election is in respect of any thing in man, neither that he hath power to will or runne of himselfe. 7. And *Beza* well interpreteth, τῦ θέλοντος, *of him that willeth*, not *volentis*, of the *willing*, to take away all ambiguitie; least the word θεῦ. *God*, might be thought to be supplyed, in the two first, as well as in the last; as though the sense should be this, *It is not of God that willeth or runneth, but that sheweth mercie.*

Quest. 17. *How the Lord is said to haue raised or stirred vp Pharaoh, v. 17.*

1. *Photius in Oecumen.* vnderstandeth it of the raising vp of Pharaoh to the kingdome; so also *Rupertus Tuitiens.* I haue raised thee, *scilicet in regnum*, that is, to the kingdome; so also the Rhemists in their *annot.* and *Vatablus.* But the Apostle goeth further then to the time of Pharaohs comming to the kingdome. 2. *Chrysostome*, so also the *Septuagint* and *Chalde paraphrast*, doe referre it to the saving and keeping of Pharaoh alive from the plagues of Egypt, that Gods power might be shewed in him: and to the same purpose *Ambrose*, whom the *ordinarie glosse* followeth, thus expoundeth; I haue raised thee vp, *cum apud Deum mortuus esses*, beeing in effect dead before God, in suffering thee to liue, &c. But many beside Pha-

raoh

raoh, were so reserued from the plagues of Egypt. 3. Some vnderstand it *permissiue*, that God is saide to haue raised him vp, in permitting Pharaoh to rage against his people: *permittendo, non agendo*, by permitting, not acting or doing any thing. *Rupertus* before alleadged: and these thinke that good things are done *volente Deo*, God beeing willing, *mala permittente*, and euill by his permission onely. But *Pet. Martyr* here well sheweth, that euen permission also is not without the will of God, and that euen good workes belong vnto Gods permission: as Hebr. 6. 3. *This will wee doe, if God permit*: and this word of raising vp, importeth more then a permission onely. 4. Some referre it vnto the meanes, as the signes and wonders, whereby Pharaoh was further hardened: so their meaning is, that God did raise him vp *occasionaliter*, by ministring occasion onely: as *Anselme*, *excitauit te quasi somnum per mea signa*, I did raise thee vp, or awake thee by my signes, as a sleepe: to the same purpose *Lyranus*, *abusus est signis*, hee abused the signes, which were sent to bring him to repentance: *Haymo* much differeth not, *Duritiam cordis manifestauit*, I manifested or made knowne by this meanes the hardnesse of thy heart. But the Apostle ariseth yet higher, to the counsell and purpose of God, hee stayeth not onely in the externall and secondarie meanes. 5. *Beza* and *Gryneus* vnderstand it of the creating of Pharaoh, that hee had made and created him to that ende: but the Apostle as before in the example of Esau and Iacob, so here, speaketh of the purpose and counsell of God, which went before their creation and birth. 6. *Pet. Martyr* hath this note by the way, that God might raise vp in Pharaohs minde, *Vehementem cogitationem de tuendo regno*, a vehement cogitation or thought to defend his kingdome: but hee by his owne corruption turned this *cogitation* into malice against the people of God. But this doth not fully satisfie: for the counsell and purpose of God concerning Pharaoh, was long before the raising or stirring vp of any such cogitation.

7. Neither must this be referred so vnto God, as to make him the efficient cause of stirring vp the malice of Pharaoh; as *Pererius* slandereth the Protestants to affirme, that God stirred vp Pharaoh, that is, *fecisse enim ita obduratum in malo, &c.* to haue made him so obdurate in euill, that by punishing of him diuersly, he might take occasion to set forth his power and glorie, *Perer. disp. 9. numer. 50.* But farre be it from vs to make God the author of euill, in the proper cause of any ones hardnesse of heart: wee are further from this blasphemous assertion, then the Romanists themselues.

8. Neither doe we restraine this onely to Gods decree of the reiection and reprobation of Pharaoh; as though God had ordained Pharaoh to this ende, to shew his disobedience, that thereby Gods power might appeare: as *Bellarmine* imputeth this opinion to *Caluin* and *Pet. Martyr*, *Deum absolute Pharaonem excitasse, &c.* that God had absolutely raised vp Pharaoh to resist him, before any foresight at all of his sinne: for God doth not ordaine or appoint any vnto sinne. Neither hath *Caluin* any such saying; his words are these, *God raysed vp Pharaoh to this ende, vt dum ille contumaciter diuinæ patientiæ resistere nititur, that whilest he striueth to resist obstinately the power of God, hee beeing subdued and brought vnder, might shew how inuincible the arme of God is.* *Peter Martyr* also thus writeth, *I haue raised thee vp to this ende, to afflict my people, & mihi resisteres, and to resist mee, that my power might be seene in thee.* Neither of these affirme that God raised vp Pharaoh, to this ende to resist him, but the ende was the demonstration of Gods power, by his obstinacie and disobedience, which God procured not, but ordered it so, that his glorie and power might bee set forth by it. Bellar. lib. 2. de amissis gratiæ cap. 2. in fine.

9. Wherefore for the right vnderstanding of this place, there are foure things to be considered, which will deliuer God from all suspition of iniustice. 1. His absolute power to dispose of his creatures, as it seemeth best vnto himselfe, as they may best serue vnto his glorie, he may take vnto himselfe and leaue whom he will, and none are to say vnto him, *What doest thou?* Isa. 45. 9. 2. God did foresee the malice and obstinacie of Pharaohs heart, whereby he fore-iudged him worthie of perdition; as Habac. 1. 12. the Prophet speaketh of the Chaldeans, *Thou hast ordained them for iudgement, and established them for correction*: and in the next verse he speaketh of their wickednesse, *wherefore doest thou looke vpon the transgressors*. 3. God by his secret working, but most iust, is said to stirre vp the spirit of the wicked, not by inclining their corrupt wills vnto euill, but by his secret power ordering them to that ende, which he hath appointed: as Ier. 51. 11. God is said to haue raised vp the spirit of the king of the Medes, against Babel: and yet it is certaine, that they sinned in this action,

which

which God stirred them vp vnto: for God stirred them vp to one end, to be ministers of his iudgements vpon that wicked nation; but they therein satisfied onely their owne cruell and couetous mind: as Isa. 10.5. the Lord saith concerning *Asshur: I will giue him a charge against the people of my wrath, &c. but he thinketh not so:* they considered not wherefore the Lord vsed them as the end of his wrath. 4. Lastly, the ende must be considered, wherefore God raised vp Pharaoh: to a most holy and iust end, for the setting forth of his glorie: as the wise man saith, Prou. 16.4. *The Lord hath made all things for his owne sake, yea euen the wicked against the day of euill.* In these foresaid respects God is said to haue raised vp and ordained Pharaoh, without any touch of iniustice at all.

Quest. 18. *How the Lord is said to harden whom he will, v. 18.*

1. *Origen* thinketh that this sentence is part of an obiection propounded in the person of some others: and so also *Chrysostome.* But it appeareth to bee the Apostles owne assertion, both by the note of *illation, therefore he hath mercie, &c.* and because the obiection followeth in the next words, v. 19. *Thou wilt say vnto me then:* which sheweth this to be no part of the obiection; *Beza, Gryneus.*

2. Some thinke that God hardneth by permission onely, as *Oecum. indurat, i. durum esse permittit*, he hardeneth, that is, suffereth and permitteth to be hardened: so also *Bellarmine,* Bellar. lib. 2. de amis. grat. cap. 13. *permittit eos male agere*, he permitteth them to doe euill. But this permission, doth suppose God, either *otiosum, vel inuitum*, either to be idle and negligent, or against his will to suffer things: so it will cast vpon God either an *imputation* of negligence or indulgence, as Heli permitted his sonnes to sinne; or of *impotencie*, in permitting things, which he cannot hinder: therefore this deuise of bare permission doth not satisfie.

3. Nor yet did God harden him, *per patientiam*, by his patience, in sparing to punish him, *Origen: dilatione pœnæ*, by deferring of his punishment, *Basil. in Oecumen.* for in this sense Pharaoh rather hardened his own heart, in abusing Gods long suffering, as the Apostle speaketh of those, which through their hardnes of heart despise the bountifulnesse of God, Rom. 2.4. God cannot be said this way to harden it.

4. *Hierome* thinketh that God doth harden the vessels of wrath, and mollifieth the vessels of mercie, *causis præcedentibus*, vpon causes preceding or going before, because some beleeued in Christ, some beleeued not, *Hierom. epist. 150 resp. ad qu. 10.* But *Pererius* refuseth this opinion, and vpon good ground; because he maketh the wills and dispositions of men, to be the first cause, why God sheweth mercie on some, and hardeneth others: as the same heate of the Sunne mollifieth the wax, and hardeneth the clay: whereas the Apostle *soli voluntati diuinæ aperte assignat*, doth manifestly assigne the cause to the onely will of God: *Pererius disp. 10. numer. 55.*

5. And farre be it from any to thinke, that God is the proper efficient cause of the hardening of mans heart, which is the worke of Sathan: as *Pererius* slaundereth *Caluin* to say, *Deum causam esse efficientem indurationis*, that God is the efficient cause of the hardening of the heart, &c. And thus he challenging *Caluin*, because he saith, that this word *to harden* in Scripture, signifieth not only permission, *sed diuina iræ actionem*, but an action of the diuine wrath; which is most true: but yet as the hardning and hardnesse of the heart is sinne, the Lord hath nothing to doe with it.

6. *Pererius* thinketh that by hardening here we may vnderstand, *ipsam reprobationis originem*, the very beginning of reprobation, that is the will and purpose of God, *non miserandi*, not to shew mercie. But hardening of the heart is an effect or consequence rather of reprobation, then reprobation it selfe: and thus he will make God the proper cause of this induration and hardening, which he charged *Caluin* with before.

7. To vnderstand therefore how God is said to harden the heart: it must bee considered, that there are two degrees therof, *desertio in duritia*, the leauing and forsaking of men in their hardnes of heart, which is either *non apponendo, vel subtrahendo gratiam*, in not giuing, or in substracting his grace: as *Augustine* saith, he hardeneth not, *impertiendo malitiam, sed non impertiendo gratiam*, not by imparting malice, but by not imparting his mercie and grace: *epistol. 105. ad Sixtum non quia irrogatur alliquid quo sit homo deterior, sed quo fiera melior, non irrogatur:* not because any thing is *irrogated* to make man worse, but nothing is *irrogated*, to make him better: *lib. 1. ad Simplic. qu. 2.* and he likeneth it to the freezing and congealing of the water by the absence of the Sunne, which is done, *non impretiendo frigidita-*

frigiditatem, sed non apponendo calorem, not by imparting coldnesse, but in not putting to heat. The other degree in hardening, is *inflictio grauioris duritiæ*, the inflicting of a greater blindnesse, and hardnes of heart: which is done three waies, either *immediately*, by God himselfe, or *mediately* by Sathan, or by themselues, that are hardened: and so we read in Exodus, that God is said 8. times to haue hardened Pharaohs heart, and thrice Pharaoh hardened his owne heart, and fiue times his heart is said simply to be hardened. *Parens.*

First, God inflicteth the hardnesse of heart as a punishment, when either *inwardly*, he giueth them vp to their owne desires, not onely in denying vnto them necessary graces, but in working by his inuisible power, that their corrupt wills are more and more hardned: as it is said, Reuel. 22. 21. *He that is filthie, let him be filthie still*: hardnesse then of heart, as it is a punishment of former sinnes, is iustly inflicted by God, as *Augustine* saith, *prioribus meritis, &c. hoc redditum est Pharaoni, vt cor eius indureretur*, this was giuen as a iust recompence to Pharaohs former euill merits, in afflicting the people of God, that his heart was hardened, &c. As hardnesse of heart is a punishment of former sinnes, so is it of God. And God by his immediate power hardeneth the heart two waies: 1. The generall facultie, whereby euery one mooueth and willeth this or that, is of God: *Luther* vseth this similitude, as *Pet. Martyr* alleadgeth him: like as the rider that forceth a lame and halting horse, is the cause of his going: but his halting pase proceedeth from the lamenesse of the horse: so God hardeneth as the generall mouer, but the euillnes of the action proceedeth from the corruption of man. 2. But more then this, God doth by a more speciall prouidence so ouerrule euen the hearts of wicked men, that they are ordered vnto that ende, which the Lord will himselfe: and so *Hugo* well saith, that God *inuisibili operatione, malas voluntates ad finem arbitrium temperat & ordinat, &c.* by his inuisible operation doth temper and order euen wicked wills according to his owne mind, &c. yet God giueth vnto euill and peruerse wills, *non corruptionem sed ordinem*, not corruption but order, &c. and he sheweth it by this similitude: like as when one is cast downe headlong, and is readie to fall, if one make a way seeing he must needes fall, that he tumble downe one way rather then an other, he in some sort may bee said to incline and make a way for him to fall: and yet casteth or procureth not, but onely disposeth his fall: And thus God may be said to harden inwardly.

de natur & grat cap. 22.

Hug de S. Vict lib 1. de sacra n. grat. 5. c 29.

Outwardly also God hardeneth by his workes, as either his mercie shewed vpon others, as the Egyptians hated Gods people, because the Lord blessed them: and in this sense it is said, that God *turned their heart to hate his people*, Psal. 105. 25. that is, by occasion of those benefits, which he bestowed vpon them: or by his iudgements inflicted vpon the wicked themselues, as Pharaohs heart was the more hardened by the plagues which were sent: of this kind also it is, that the wicked are many times hardened by the ministery and preaching of the word, which is sent to conuert them, but they peruert it to their destruction: so is it said vnto the Prophet Isay, 6. 6. *Goe, &c. and shut the eyes of this people, make their heart fast*: the Prophet is said to harden their heart, because it was hardened by occasion of his preaching.

Secondly, God hardeneth by his instruments: as when he deliuereth vp men vnto Sathan to be seduced by him, and giueth them ouer into his power; as God is said to haue stirred vp Dauid to number the people, 2. Sam. 24. 1. which was indeede the worke of Sathan, 1. Chron. 21. 1. so God bid the lying spirit to goe and deceiue Baals Prophets, 1. Kin. 22. 21. and the Apostle saith of the wicked, that the God of this world hath blinded their minds, 2. Cor. 4. 4.

Thirdly, the wicked doe harden their owne hearts, when God giueth them ouer vnto their owne wicked and corrupt desires; as the Apostle speaketh of the heathen, that God gaue them vp to their owne hearts lusts, Rom. 1. 24. And thus Pharaoh is said to haue hardened his owne heart: And thus, as hath beene shewed, God is said to harden the heart. But it will thus be obiected on the contrarie.

1. *Obiect.* To tempt man is all one as to harden him, but God tempteth none, Iam. 1. 13. therefore neither doth he harden them.

Answ. God tempteth not with any such temptation, as proceedeth from a corrupt beginning: such as are the tentations which are caused by mans own concupiscence: for as God is not tempted, he hath no corrupt affections to be tempted, so neither doth he tempt by inciting

citing or stirring men vp to euill: neither doth he in this manner harden: but as God may tempt eternally for the triall of mens faith and obedience, as he tempted Abraham, and to be tempted Israel in the desert: so the Lord by externall meanes, and in such manner as we haue said, hardneth in his iustice without any iniustice at all. *Martyr.*

2. *Obiect.* If God hardened Pharaohs heart, why then did he send Moses so often vnto him, to bid him let his people goe? God should seeme herein to be contrarie to himselfe, in making shewe of one thing, and yet intending an other.

Answ. Pet. Martyr here vseth this distinction: Gods will is to be considered two waies; there is *voluntas signi, vel antecedens*, the will of the signe, or the will going before: and there is *voluntas consequens seu beneplaciti*, the will *following*, or of Gods good pleasure: As when Ionas was sent to preach to the Ninivites, that they should within 40. dayes be destroyed, that was the will of the signe, or the reuealed will of God: but yet the Lord vpon their repentance purposed to spare them, that was the secret will, and good pleasure of God: yet were not these wills the one contrarie to the other: but the one wrought for the other: as Ionas preaching brought them to repentance, that Gods pleasure might be fulfilled in sparing of the citie; so Moses was sent to Pharaoh, to make him without excuse, that Gods iustice might be manifest in giuing him ouer to the hardnes of heart.

3. *Obiect.* Hardnes of heart is of God, hardnes of heart is sinne, therefore it would hence follow that sinne is of God.

Answ. Hardnes of heart is not of God simply, or as it is sinne, but *accidentally* onely, as it is the punishment of sinne: hardnesse of heart is then ascribed vnto God, as the Iudge, to Sathan as the tormentor and executioner, to the wicked themselues, as to the party guilty. *Parens, dub. 16.*

4. God is not angrie with his owne worke: but he is angrie with men for their hardnes of heart: therefore it is no way Gods worke.

Answ. Hardnes of heart as it is sinne, or the cause of sinne it is not of God, but the Lord is offended with it: but as it is a punishment of sinne, so is it of God, and the Lord is pleased that the obstinacie of the wicked should be punished. *Grynæus.*

Quest. 19. Of the obiection propounded, v. 19. *Thou wilt say, why doth he yet complaine, &c.*

1. This is the third obiection: the first was of inconstancie, which might seeme to be imputed vnto God in reiecting the Iewes, which was answered before v. 6. the second of iniustice, in casting off some and choosing others, before they had done any good or euill, v. 14. now the third is of crueltie, which might be surmised in God, in beeing angry with those that are hardened, which notwithstanding is according to his owne will: this obiection the Apostle now beginneth to answer.

2. Why doth he yet complaine, or is angrie, μέμφεται, the word signifieth both: the Latine readeth *queritur*, complaineth: by the mistaking of which word, some take it for *quæritur*, with a dipthong, which signifieth to be sought or enquired; some haue here deuised a threefold sense; as first it may be taken impersonally, why is it enquired, whence it is that one is good an other euill; or *passiuely*, wherefore is it sought for, or why should any seeme to be good, seeing all is as God will; or *actiuely*, why doth God complaine of sinners, seeing all is according to his will: so *Gorrhan* and the *ordin. gloss.* but the last onely is the right meaning, and the other two senses doe arise by the mistaking of the word.

3. God complaineth in many places in the Scriptures of the wickednesse of men, as Isa. 1. 26. *How is the faithfull citie become an harlot:* so our Sauiour taketh vp this complaint ouer Ierusalem, *how often would I haue gathered together, &c.* Matth. 23. now the obiection is, why God should thus complaine, seeing herein his will is not gainsaied or resisted.

4. And the force of the obiection consisteth in these two points. 1. *Ob.* That which is according to Gods will, he cannot iustly be offended with: but that some are hardened it is agreeable to Gods will: *here we must answer by a distinction of Gods will; for that which is not contrarie to Gods reuealed will, he cannot be displeased with all, but if the question be of his secret, and hid will, the proposition is not true.*

2. *Ob.* That which cannot be auoided, is not iustly punished, but the hardening of the reprobate cannot be auoided, therefore, &c.

Answ. Here must be admitted a distinction of necessitie; there is *necessitas coactionis*, [illegible] necessi-

compelling and enforcing neceſſitie, when the will is not free, but vrged and compelled, and *neceſſitas naturæ*, the neceſſitie of nature: as men conſidering their naturall corruption cannot but ſinne, there is *neceſſitas infallibilitatis*, a neceſſitie infallible: as that which God hath decreed, cannot otherwiſe be, *Martyr*: of the two latter kinds of neceſſitie, the propoſition is not true, but onely of the firſt: that which cannot be auoided, is notiuſtly puniſhed, if a man be willing to auoide it: ſeeing then the will of wicked men is wholly carried after ſinne, how ſoeuer there is a neceſſitie in their nature, and in reſpect of Gods decree not to doe otherwiſe: yet becauſe they are not compelled, but they ſinne willingly, they are notwithſtanding iuſtly puniſhed.

Queſt. 20. *Of the Apoſtles anſwer to the former obiection, who art thou O man that pleadeſt, &c.* v. 20.

1. The Apoſtles anſwer is firſt *perſonally*, ſhewing the inſolencie and preſumption of man, that dare take vpon him, thus as it were to call the Creator to account for his workes: of ſuch the Prophet Iſay ſaith, 49. 10. *Woe vnto him that ſtriueth with his maker*: the other anſwer is *reall*, that is, concerning the thing it ſelfe: which conſiſteth of a ſecret *conceſſion*, that both are true, that God hardneth whom he will, and that none can reſiſt Gods will, or doe otherwiſe then he hath determined: and there is a *negation* inſinuated, that yet notwithſtanding God is not vniuſt, which he ſheweth by the abſolute power that God hath ouer his creature, by the ſimilitude of the potter, *Grynæus: Tolet* maketh here two anſwers of the Apoſtle in this ſimilitude propoſed; one to ſtay the curioſitie of ſuch gainſayers, v. 20. the other to ſatisfie the humble and willing to learne, that God caſteth off none without their owne demerits, v. 22.

2. *Origen* well obſerueth here a difference betweene thoſe which aske queſtions, and make obiections of curioſitie, for they deſerue no other anſwer but this, *tu quis es, who art thou man, &c.* and ſuch as deſire to be ſatisfied for their own inſtruction, *non puto, quod ſi fidelis ſeruus & prudens interroget, &c.* I doe not thinke that if a faithfull and wiſe ſeruant ſhould haue asked any queſtion being deſirous to vnderſtand, that it ſhould haue beene ſo anſwered him: but his deſire ſhould haue beene ſatisfied as Daniels was, c. 9.

3. *Auguſtine* concerning this anſwer of the Apoſtle, *lib.* 83. *qu.* 68. maketh mention of two cauils of certaine heretikes here obiected, the one of the Marcionites and Manichees, that Paul hauing nothing to anſwer to theſe obiections, fell to chiding: ſome other thought the Scriptures were corrupted, and that theſe words were inſerted by others. To both theſe cauils *Auguſtine* anſwereth thus in effect: to the firſt, that ſeeing the Apoſtle ſpake by the ſpirit of God, it were blaſphemie to thinke that he had nothing to ſay: and to the other, if this be admitted, that the Scriptures are corrupted, we ſhould haue no certenty of any thing.

Queſt. 21. *How the ſimilitude, which the Apoſtle bringeth in of the potter, is to be vnderſtood.*

1. *Hierome epiſt. ad Hedib. que.* 9. 10. maketh this a diſſimilitude rather then a ſimilitude, in this ſenſe: O man thinke not, that God hath made thee like a peice of clay, *without any will or motion*: for the clay cannot anſwer the potter any thing: but thou maketh anſwer to God, *O man who art thou that anſwereſt, &c.* to the ſame purpoſe *Photius in Oecumenius*, as he is here cited by *Tolet ann.* 26. But ſeeing that the Scriptures vnto the which the Apoſtle here alludeth, doe often compare God to a potter, and men vnto the clay, vnder the potters hand: this interpretation ſeemeth to croſſe altogether the Apoſtles meaning, that neither God ſhould be as the potter, nor men as the clay.

2. *Chryſoſtome* thinketh that S. Paul only alleadgeth this ſimilitude to this end *ad obedientiæ ſilentium exprimendum, &c.* to ſhew how we ſhould be obedient and ſilent, not to be inquiſitiue in theſe things, as the clay is vnder the potters hand, ſuffering him to worke his pleaſure: But as we confeſſe this to be true, ſo there is more comprehended in this ſimilitude, which giueth vnto God, an abſolute power ouer men to diſpoſe of them, as it pleaſeth him, as the potter doth of his clay.

3. *Origen* would expound this place by the like, 2. Tim. 2. 21. *If any purge himſelfe from theſe he ſhall be a veſſell vnto honour*, here (ſaith *Origen*) *memoratuit rationem, &c.* he remembreth the reaſon, wherefore ſome are made veſſels to honour, ſome to diſhonour: *if any man purge himſelfe, &c.* ſo Iacob was a veſſel to honour, becauſe he purged himſelfe, &c. to the ſame purpoſe *Ambroſe* in his commentarie here. But 1. theſe two places are not alike: for S. Paul there ſpeaketh, neither of the decree of election, nor of the cauſe of our vocation or calling, but *de officio*, of the office and calling of a Chriſtian, how he ought to be vnlike to

the reprobate, and carrie himselfe as a vessell sanctified and purged for the glorie of God; as *Caluin* well interpreteth that place. 2. And if it were thus, that God vpon the foresight of works good or euill, should elect or reiect, then should he not haue the like power which the potter hath ouer the clay, *Mart.*

4. Wherefore the Apostle in the enforcing of this similitude, reasoneth *à minori*, from the lesse to the greater, that if a potter haue such power ouer his vessels which he maketh, God hath much more ouer his creature, to frame and fashion it, as it may best serue for his glorie. But yet this similitude is not in euery point to be pressed, but in diuerse things there is a dissimilitude. 1. God maketh man of nothing, but the potter hath a matter prepared before, out of the which he maketh his vessels, *Parens.* 2. The clay hath no motion or vnderstanding, as man hath, *Faius.* 3. And it is a greater matter to destroy a man, then a peice of clay, *Faius.* But herein this similitude holdeth. 1. Like as there is no difference in the matter, out of the which the potter frameth diuerse vessels: so all men by nature were as one corrupt masse. 2. As the potter hath absolute power to doe with his clay as he will, for the vse and seruice of the house: so God the Creator may dispose some to honour, some to dishonour, as he seeth it to make most for his glorie. 3. As the clay if it could speake, is not to reason with the potter; so neither is man to question with God, for making him so. And as the potter, *nihil admittit luto &c.* taketh nothing from the clay, of what forme soeuer he make it: so neither doth the Creator any wrong to the creature howsoeuer he dispose of it, *Caluin:* who thinketh that the Apostle in this place hath reference rather to that place, Isay 49.9.10. then to the other, Ierem. 18.2. where the Prophet is bid to goe downe to the potters house: But the Apostle rather alludeth vnto both these places, as *Martyr* obserueth.

5. But against this application of the similitude, it will be thus obiected. 1. *Obiect. Eras.* obiecteth, as he is here cited and confuted by *Pet. Mart.* that the Apostle treating only of the temporall reiection of the Iewes, alludeth to that place of Ieremie, which must be vnderstood of the temporall reiecting and casting off the Iewes. *Ans. P. Mart.* here answereth, That 1. neither in that place doth the Prophet onely speake of temporall things, but as they were types and shadowes also of spirituall, which must be ioyned together in those prophetical predictions. 2. Neither doth the Apostle onely here speake of the temporall reiection and forsaking of the Iewes, but of the spirituall, as is euident, c. 10. 1. *mine hearts desire is, that they might be saued, &c.* he maketh expresse mention of their saluation.

2. The Apostle seemeth to change the question, which was not whether the Lord had power as the potter, to dispose of his vessels as it pleaseth him: but why the Lord should complaine and be angrie with his worke, which is made according to his owne will. *Answ.* 1. *Tolet* and *Faius* here answer, that for God to complaine, or be angrie, is the same, as to make a vessell of dishonour: he maketh some vessels of dishonour, that is, he is angrie with them, and complaineth of them: but this answer satisfieth not: for God complaineth in Scripture, and sheweth his anger against those, which were before ordained to destruction: therefore *Parens* here better maketh this answer: that as the potter hath a double right to breake in peices the vessel which he maketh, both in respect of his power, because he is the potter, the maker and fashioner of it, and in respect of the vessell it selfe, if it chance to be tainted with some euill sauour, he may with much better right breake it into shiuers: so God, beside that by the right of his Creatorship, he may dissolue that which he made, he also is iustly angrie with the creature for the sinne and corruption thereof, which it hath voluntarily committed.

Quest. 22. What the Apostle meaneth, *by the same lumpe or masse, v. 21.*

1. Some by the same masse vnderstand the sinne of idolatrie, wherewith the Israelites were infected in Egypt, as well as the Egyptians, and yet the Lord out of this masse saued the Israelites and destroyed the Egyptians: But *Pet. Martyr* refuseth this interpretation. 1. because that which is generally deliuered by the Apostle, they restraine to particular kinds of men. 2. the Apostle treateth not of the punishments inflicted by God vpon some rather then others, the reason whereof is euident in the diuersitie of mens workes: but he speaketh of the decree and purpose of God from the beginning.

2. *Method. l. de resurrect.* as he is cited by *Oecumen.* vnderstandeth this lumpe or masse of the elements, out of the which the Lord shall frame the bodies of men in the resurrection, some to rise to honour, some to dishonor: But there is great difference between the decree of election & reprobation whereof he treateth here, and the execution thereof in the resurrection.

3. The

3. The most doe vnderstand the masse of corruption; when as all mankind by the transgression of Adam was polluted, and enthralled vnder sinne: so *Augustine*, *Vterq; electus & reprobus, ex eadem massa tota damnata originaliter, &c.* Both the elect and reprobate are originally out of the same masse of damnation, yet God as a potter out of the same masse, maketh one vessell to honour, an other to dishonour, &c. *de ciuitat. Dei, lib.* 15. *c.* 1. *Per. Martyr* also consenteth, *considerauit hominem Paulus post peccatum*, Paul here considereth man after his fall, as being most vile and abiect both in bodie and mind, &c. Likewise *Parens* vnderstandeth here, *massam corruptam*, the masse of corruption, because by this meanes the iustice of God better appeareth in iudging the reprobate, and shewing mercie on the elect, *dub.* 17. *Bellarmine* also *lib.* 2. *de amiss. grat.* will haue by this masse vnderstoood, *genus humanum peccato corruptum*, whole mankind beeing corrupt by sinne.

Beza refuseth this interpretation vpon these reasons. 1. Because in this sense the Lord cannot be said to make vessels of dishonour, but rather to leaue them in their naturall corruption, beeing alreadie vessels of dishonour. 2. If God should first behold men as corrupt by sinne, before he decreed and determined what should become of them, this might be some imputation to his wisedome, as first creating men before he had appointed how to dispose of them. 3. And in this sense, the reason of Gods iustice were euident, in leauing men alreadie corrupt, so that there would be no place for that obiection of Gods iniustice, here propounded by the Apostle.

4. Therefore *Beza* with whom *Fains* concurreth, doth by this masse vnderstand the first creation of man out of the dust of the earth: as the verie terme of clay, which the Apostle vseth sheweth, out of the which Adam was taken.

5. But I thinke, that by this masse we may more safely vnderstand, generally, the same originall and beginning of man, whether in the creation, before sinne yet entred, or in his corrupt state: for if it should be restrained onely to the latter, it were a limitation of Gods power, as though he had not absolute right to dispose of his creature, as it pleased him, without respect vnto sinne: neither yet must the latter be excluded, because the Prophet taketh *clay* in that sense, for mankind as it now standeth in the state of corruption, Isa. 45. 9. shewing that God may dispose of men in this world, according to his good pleasure. And *Parens*, though he resolue, *dub.* 17. that this masse is better taken for the state of corruption, yet in his annotation vpon the 22. v. he comprehendeth both: that God hath power *ex eadem massa damnata, imo ex nondum creata*, out of the same damned masse, yea out of the same masse, not yet created, to make some after one fashion, some after another: for the Apostle in alleadging this similitude of the potter, doth not so much shewe what God doth, as what he may doe: men as the potter hath absolute power to dispose of his clay, to make thereof what vessell he thinketh good: so God out of the same masse or matter, whether it be considered in mans creation or transgression, may diuersly dispose of his creatures, they hauing all one and the same beginning, as the vessels out of the same clay.

23. Quest. *Of the* 22. *v. What and if God would, &c.*

1. *What if God*: some will haue the 30. verse to answer vnto this, *what shall we say then, &c.* but then the sense should be suspended too long: *Theodoret* thus expoundeth; if thou art desirous to know, why God punisheth them, &c. know that he doth it iustly bearing with patience, &c. but here too much is inserted to make vp the sense: some giue this sense, *quid Deo?* what doth God? *if he would, &c.* but thus the order of the words is inuerted, which stand thus, *what if God would:* therefore the sense is thus best explaned: if we vnderstand with *Anselme*, *if God would, &c.* what wouldest thou then answer or obiect to God: or with *Caluin*, *Beza*, *Parens*, *who can accuse God of iniustice, &c.*

2. Concerning the occasion of the words, it is this: whereas the Apostle before insisted vpon Gods absolute right and power ouer his creature, to dispose of it at his pleasure, as the potter doth his clay: least that the prophane might haue taken occasion hereby, to haue accused God of tyrannie, that he should cast off some vnto euerlasting destruction of his owne will; now he sheweth, that Gods purpose in reiecting some, and electing others, is grounded vpon most iust reasons: for none are cast off but worthily for their sinne: and so the Apostle here toucheth the reasons both why some are cast off, others elected: there are three reasons rendred of the former; because they are vessels of wrath, that is, God is iustly offended with them for their sinnes; then he sheweth his power in iudging them, and further they

abuse Gods patience, and therefore are iustly punished; the cause why God electeth others, is, for the setting forth of the riches of his glorie.

3. Where they are called vessels, some of wrath, some of mercie: we are to consider, that this word *vessel* is vsed in a threefold respect, *naturall, ciuill, spirituall* and *eternall*: in the first respect, the bodie is said to bee a vessell with relation to the soule, because it is as the vessel thereof: as the Apostle saith, 1. Thes. 4. 4. *Let euery one know how to possesse his vessel in holines:* in the second, some are said to be vessels, in respect of their calling *publike*, as Paul was Gods chosen vessel, to carrie abroad his truth, Act. 9. 15. *priuate*, as the woman in the family is called the weaker vessel, 1. Pet. 3. 7. But here they are called vessels in respect of Gods eternall purpose: that some should be ordained for wrath for euer, some for euerlasting glory.

4. But where the Apostle saith, to shew his wrath; *Origen* here hath a note somewhat curious: he obserueth that in Scripture the Lord is said to manifest his wrath, but his goodnes he hideth, as Psal. 31. 19. *How great is thy goodnes, which thou hidest for them that feare thee, &c.* and the reason he saith is this, because it is expedient for men, *esse sub metuire*, to be vnder the feare of Gods wrath, &c. But the word *tzaphon* vsed in that place, signifieth as well to lay vp, as hide: and in this place the Apostle speaketh as well of the declaring of the riches of God glorie towards the vessels of mercie, as of manifesting his power towards the vessels of wrath.

5. Now whereas the Apostle calleth as well the reprobate as the elect, the vessels of God, the one of his mercie, the other of his wrath; thereby we see, that God vseth them both, as his instruments, though not in the same manner: for he powreth of his grace into the vessels of mercy, and so maketh them fit instruments for himselfe; the other he vseth also not by infusing that euilnes into them, which they haue, but by moderating, ordering, and ouerruling the same, as it pleaseth him.

6. We must also consider that there are two kinds of vessels of wrath; there are some such in respect of their present state, which may become vessels of glorie, such was Paul: some are vessels of wrath in the eternall decree of reprobation, as Iudas was: and those the Apostle speaketh of here.

Quest. 24. *In what sense the vessels of wrath are said to be prepared to destruction, v. 22.*

1. Whereas the vessels of wrath, are said to be prepared in the *passiue*, but it is said in the *actiue*, God hath prepared the vessels of mercie, *Ambrose* as *Pet. Martyr* citeth him, ascribeth the first vnto God, that the vessels of wrath are prepared to destruction, and *Bucer* thereunto consenteth: but the preparation of the vessels of mercie he referreth to Gods prescience: whereas God did not onely foresee, but ordained also the vessels of mercie: but seeing that the one is vttered in the *passiue*, the other in the *actiue*, the vessels of wrath are not so prepared of God, as the vessels of mercie are.

2. *Chrysostome* goeth an other way, for he thinketh, that the vessels of wrath are made of *propria iniquitate*, by their owne iniquitie, and the vessels of mercie are made *propria benignitate*, by their owne good will; and he addeth, *licet potior pars sit Dei, medicum tamen opus attulerunt*, for although the better part be Gods, yet somewhat they bring of their owne: and *Origen* thinketh that they are called vessels of mercie, *quia seipsos emundauerunt, &c.* because they haue purged themselues from the filthines of sinne: But in that they are called *vessels of mercie*, and God is said to prepare them, it is euident, that it is onely in Gods mercie, that calleth them, and God prepareth them, not themselues.

3. But this is the reason of this different speach, because the vessels of mercie God onely hath prepared, they haue nothing of themselues: but the vessels of wrath are partly prepared of God, partly of themselues and of Sathan: if we consider the nature of these vessels, they were created of God, or the end, it is also ordained of God; but in respect of their sinne, they are prepared of themselues by the corruption of their owne nature, and by the malice of Sathan: so they are neither wholly prepared of God to destruction, nor of themselues, but partly by both, as hath been shewed: See *Pareus dub.* 18.

Quest. 25. *Of the testimonie cited v. 21. out of the Prophet Hosea.*

1. Concerning the allegation of the words there is some difference: for both the order of them is inuerted, and the words themselues somewhat altered, for that clause, which the Apostle

Apostle putteth last, is first in that place, Hos. 1. 23. and where the Apostle saith, *I will call her beloued, which was not beloued*, the Prophet saith, *I will haue mercie on her, that was not pitied*. S. Peter in alluding to this place, 1. *Epist.* 2. 10. he keepeth the same words, but he changeth the order, *Ye were in times past not vnder mercie, but now haue obtained mercie*: this part of the sentence he maketh the last, which with the Prophet is the first: To reconcile this doubt, 1. The vulgar Latine retaineth both, *Beloued, which was not beloued, and shee which obtained not mercie, hath obtained mercy*: but *Beza* coniecturech well, that one of these was put into the text out of the margine, by the vnskilfull writers: for there is but one in the originall. 2. *Hieronyme* to whom *Erasmus* subscribeth, thinketh there were two readings of this place: some had οὐκ ἠγαπημένην, *not beloued*, some οὐκ ἐλεημένην, *not pitied*, and the latter he would rather to be received: but seeing the first reading is in the auncient originall, as appeareth by the Syriake translation, it is therefore the rather to be preferred. 3. Wherefore I approoue *Iunius* solution, *lib. 2. parall.* 13. and *Pareus* in this place, that the Apostle in citing these testimonies doth follow the sense rather, then the words, for breuitie sake, and the better to apply them to his present purpose.

2. But as touching the scope of that place, and the meaning of the words, whereas the Prophet seemeth directly to speake of the Israelites, the question is, how the Apostle applyeth it to the Gentiles. 1. *Origen* answereth that God speaketh not in mountaines and rocks, and other terrene places, but in the heart: there the conscience telleth euery one whether he belong to the people of God or not, &c. But this is not sufficient to looke vnto the inward testimonie of the heart, we must haue also externall testimonie from the Prophets of the calling of the Gentiles, otherwise the Iewes will not be answered.

3. Therefore *Chrysostome* thinketh, that the Apostle maketh this collection, ἀπὸ παρὰ, from equitie and equalitie. *Erasmus* saith, *a simili*, from the like, that seeing the Israelites for their sinne were cast off to be no people, they were in the same case with the Gentiles, that were no people also, and therefore *aequa ratione vocentur*, they may with as good right be called. Some of our newe writers, as *Calvin, Pet. Martyr*, thinke that the vocation of the Gentiles is prooued out of this place by a certaine consequent: for the Prophets vse, when they denounce iudgements against the people for their sinnes, to raise them vp with *spirituall* comfort againe in Christ; and *vbi erigitur regnum Christi*, where the kingdome of Christ is set vp, there must be a concourse of all people, from all parts of the world, *Calv.*

4. *Augustine* whom *Haymo* followeth, vnderstandeth this place of the Iewes, which were no people, when they refused Christ, and said, we know not whome hee is, but were his people being afterward conuerted vnto Christ, as 3. thousand were called at one sermon by S. Peter, Act. 2. But this had not been to the Apostles purpose, who intendeth to proue the vocation of some from the Gentiles.

5. Therefore the Prophet directly in that place prophesieth, that they should become the people of God. 1. Because the Gentiles were knowne by this name, *not the people of God*. 2. And of the Israelites literally it cannot be vnderstood, for they neuer returned againe to be a people.

Quest. 26. *What is meant by the short summe or account which God shall make in the earth, v. 28.*

1. Touching the words here alleadged, they are somewhat diuersly set downe in that place, Isa. 10. 21, 22. for there the sentence standeth thus, *the consumption decreed shall ouerflow with righteousnesse*: but here the word *ouerflowe* is omitted, which some vnderstand of the ouerflowing of the iustice and righteousnesse of God, by the knowledge of Christ into all the world, *Caluin*: some of the efficacie of the faith of the Gospel, which shall ouerflowe to wash away and couer their sinnes, as an ouerflowing streame doth wash and couer the earth, *Osiand.* and the word *charatz*, determined and decreed, is translated *abbreuiated* and *shortened*: and that the Septuagint doe read that place, keeping yet the sense: which beeing a receiued translation through the world, which had so continued 300. yeares, the Apostle refuseth not to follow.

1. Concerning the meaning: 1. Some interpret this word *consummate*, to bee Christ, who was as it were abbreuiated and shortned in respect of his incarnation, *Anacletus epist. 2. Euar. epist. ad Algas. qu. 10.* 2. *Origen* applyeth it to Christs abridging of the law into two precepts, the loue of God, and our neighbour, and to the short *summe* or *compendium* of the faith set forth in the Creede: so also *Cypr. de orat. Dom.* and *Haymo*. 3. *Tertullian* vnderstan-

deth it of the doctrine of the Gospel which is abridged, the multitude of legall ceremonies beeing cut off, *lib. aduers. Marcion*, so also *Chrysostome* and *Theophylact*. 4. *Photius* vnderstandeth it of the perfection of the Gospel, after the which no other doctrine shall succeede, as it succeeded the law. 5. *Ambrose lib. de Tobia, c. 50.* referreth it to the consummation or consumption of our sinnes in Christ. 6. *Gorrhan* wresteth it to the counsells of perfection giuen in the Gospel, which the law had not: but all these are wide; for the Apostle here mindeth not any comparison betweene the Law and Gospell.

3. Therefore this sense is not agreeable to the scope of the Apostle, to vnderstand by this short summe, the finall remainder of the Israelites, that should be saued: that like as fewe of them returned from the captiuitie of the Chaldeans, which the Prophet historically intendeth, so but a fewe of them should come vnto Christ, from the captiuitie of sinne and Satan: and so the Apostle to this ende alleadgeth these testimonies to prooue by the Prophets the abiection of the Iewes, as he out of the former affirmed the vocation of the Gentiles.

Quest. 27. *Why God is called the Lord of hostes.* v. 29.

1. In the Greeke the Hebrew word *Sabaoth* is retained, which signifieth hostes: 1. *Faius* giueth this reason, why some Hebrew words are retained in the Greeke, and some Greeke in the Latine, as *kirieleeson, Lord haue mercie vpon vs*, yea and some Latine words are still kept in the Greeke originall, as *Modius, quadrans, consul, Centurio*, and the like, that there might appeare *vnum corpus Ecclesia*, but one bodie of the Church, consisting of all these languages. 2. But a better reason is rendred by *Beza annot.* that these Hebrew words beeing familiarly knowne, were still vsed of the Christians, because from the Iewes and Hebrewes first was deriued the Christians faith, and so from the Greekes to the Romanes. And the reason why some Latine termes were taken vp by the Grecians, was the large dominions of the Romans, who together with the bounds of their Empire, did also propagate their language. 3. But these peregrine and strange words were not vsed vpon any superstition, as though there were any holinesse in the words: as the Romanists for that cause may seeme to commend the vse of a strange tongue in their seruice.

2. Now God was called the Lord of *Sabaoth*. 1. Some thinke in respect of the starres and host of heauen, which the heathen worshipped, to shew that hee was superiour to the gods of the heathen. 2. Some vnderstand the Angels by these hosts, *Lyranus*. 3. Some Angels, Men, and Deuills, and therefore the Prophet doth say thrice, *holy, holy, holy*, Lord God of Sabaoth; Isa. 6. *Gorrhan*. 4. Some thinke that there is a relation to the hostes of the Israelites, in the middest whereof the Arke went in the wildernes. 5. But rather generally here must be vnderstood the whole host of heauen and earth, *Mart.* as Gen. 2. 5. and not only in respect of the number of them, but *propter ἐυταξίαν*, for the decent and comely order, wherein all things were made, *Faius*. 6. And this title is giuen vnto God in the old Testament, not in the New, to signifie, that the law was then *data in timore*, giuen *in feare*, but in the new *in loue*, *Hug.*

Quest. 28. *What is vnderstood by seed.*

1. *Origen* by this seed vnderstandeth Christ, who as the seede is left in the earth, so hee was to be buried, and rise againe, and so fructifie to the euerlasting good of his Church: but for this seede, we had all been as Sodome, still in our sinnes: *Innius* in his *parallels* vpon this place misliketh not this application to Christ; thinking, that whereas the Prophet hath the word *sarid*, remnant, the Apostle of purpose turned it *seede*, with reference to Christ, that came of the Iewes: but *Beza* and *Martyr* reiect this, as not agreeable to the scope of the Apostle here. 2. *Photius in Oecumen.* vnderstandeth the Apostles, but for whose preaching, the whole world had been left in their sinnes as *Sodome*. 3. *Gorrhan* interpreteth this seede to be the word, without the which we had beene as Sodome and Gomorrha, *pares essemus in pœna, quia similes in culpa*, we should haue beene equall in punishment, because like in sinne, *gloss. ordinar.* 4. But the Prophet hath relation to the ouerthrow and destruction of Sodome and Gomorrha, wherein there were none left, *Chrysost.* saue onely Lot and his companie, who were strangers, and so not of the cities: so without Gods mercie the people had beene vtterly destroyed in the captiuitie of Babylon, if the Lord had not reserued a remnant to himselfe: and so when Christ came to offer them spirituall deliuerance, the whole nation generally refused him, onely a small number cleaued vnto Christ: thus *Martyr, Parem.*

Quest.

29. Queſt. *How the Gentiles obtained righteouſneſſe that ſought it not, and the Iewes miſſed of it, that ſought it.*

1. Whereas this might ſeeme a ſtrange paradoxe, that they which ſeeke righteouſneſſe, ſhould not haue it, and they which ſeeke it not, obtained it; *Origen* thinketh here, by a diſtinction to diſſolue this knot: it is one thing, ſaith he, *ſectari*, to followe, which is vnderſtood of a preſcript forme of doctrine, ſuch as the written law was, which the Gentiles had not, and therefore could not follow it: it is an other thing to follow the law of nature, which the Gentiles had, and followed: but the Apoſtle here ſpeaketh not of any law, which the Gentiles followed at all, but that they obtained that, which they neither ſought nor followed.

2. *Chryſoſtome* thinketh that the Apoſtle ſheweth here the reaſon of the electing of the Gentiles, and reiecting of the Iewes, namely the faith of the one, and the incredulitie of the other: But theſe are not the cauſes of the decree of election, and reprobation, but the effects: for three things the Apoſtle treateth of in this chapter concerning election and reprobation, of the beginning thereof in Gods decree, of the ende, which is the glorie of God, which two the Apoſtle hath handled hitherto, and of the meanes, faith of the one, and incredulitie of the other, which the Apoſtle toucheth here.

3. *Tolet* here diſtinguiſheth betweene the law of righteouſnes, and righteouſnes it ſelfe: the Iewes followed the law, but not righteouſnes, becauſe they did not the workes of the law, but abounded in ſinne: but it is euident, that the Apoſtle by the law of righteouſneſſe, vnderſtandeth the perfection, which the law required, which were the workes of the law, vnto the which the Iewes attained not.

4. Some by the law vnderſtand onely the ceremonies and rites of the law, by obſeruing whereof the Iewes could not attaine vnto righteouſneſſe: but it is euident, that throughout this epiſtle the Apoſtle vnderſtandeth the workes of the morall law, as c. 7. he directly maketh mention of that law, whereof one precept is, *Thou ſhalt not luſt.*

5. Some make a difference here betweene, *inſtitiam legis*, *ex lege*, the iuſtice of the lawe, and iuſtice by the law: the iuſtice of the law, is ſuch workes, which the law requireth, but the iuſtice by the law, is ſuch workes as men doe according to the preſcript of the law, of their owne ſtrength, without faith: the Apoſtle reiecteth this in the matter of iuſtification, but not the other: to this purpoſe *Bellarmine lib. 1. iuſtificat. cap. 19.* And ſo the Apoſtle here ſaith, that the Iewes ſought the law of righteouſneſſe, but while by their owne power they ſought to fulfill it, they could not attaine vnto it: he alleadgeth to this purpoſe *Auguſtine*, who ſaith, *inſtitiam legis non implet iuſtitia quæ ex lege eſt, &c.* the righteouſnes which of the law fulfilleth not the righteouſneſſe of the law, &c. and the righteouſneſſe by the law he interpreteth to be that, *quam homo ſuis viribus facit, &c.* which a man doth by his own ſtrength. lib. 3. contr. epiſt. Pelag. cap. 7.

But 1. it is euident, that the Apoſtle indifferently vſeth theſe phraſes, the righteouſnes of the law, and by or from the law: as he taketh the righteouſneſſe διὰ θεοῦ, of God, Rom. 3. 22. and ἐκ θεοῦ, by or from God, Phil. 3. 9. for one and the ſame: ſo whether we ſay the righteouſnes of faith, which the Apoſtle calleth the law of faith, Rom. 3. 27. and the word of faith, Rom. 10. or the righteouſnes διὰ πίστεως, by or through faith, there is no difference, but in words. 2. *Origen* hath the like curious diſtinction vpon theſe words of the Apoſtle, Rom. 3. 30. *Who ſhall iuſtifie circumciſion of faith, and vncircumciſion through faith*, betweene ἐκ πίστεως, *of faith*, and διὰ πίστεως, *through faith*, he maketh this difference; that to be iuſtified *ex fide*, of faith, is to beginne with faith, and ende with workes; and to be iuſtified *through faith*, is to begin with workes, and end with faith, whereas the Apoſtle intendeth one and the ſame manner of iuſtification: the like curioſitie there is in this diſtinction, betweene righteouſneſſe of the law, and by the law.

3. And the very words of the Apoſtle, *They followed the righteouſneſſe of the lawe*, ſhewe as much, which he interpreteth afterward, *They ſought it by the workes of the law*, that is, by the righteouſneſſe of the law: the workes of the lawe, are the righteouſneſſe of the lawe, which are excluded from iuſtification, Rom. 3. 28. neither did the Iewes ſo cleane vnto the workes of the law, as that they excluded the grace of God: for the Phariſie in his vaine-glorious prayer, Luk. 18. giueth formall thanks vnto God. 4. And although *Auguſtine* ſeeme to make ſome difference betweene theſe tearmes, yet he is farre off from thinking, that we are iuſtified by the fulfilling of the law, but by faith onely: his meaning onely is, that wee

haue

haue no power to doe the workes of the law of our selues, but by the grace of Gods spirit: and concerning iustification by faith onely, and not by workes, he saith, *quanta libet fuisse virtutis antiquos iustos prædicas, non eos salvos fecit nisi fides*, of how great valewe soeuer you reporte the auncient righteous persons to haue beene, nothing saued them but their faith, &c.

lib 1 contr 2. epist Pelag. cap. 11.

3. Some by the righteousnesse of the law in the first place vnderstand the righteousnesse prescribed in the law; but in the latter, the true righteousnesse of the Euangelicall lawe: and make this to be the sense; while they followed the legall righteousnesse, they could not attaine vnto *veram iustificationis rationem*, the true way of iustification, *Caluin, quæ est propria Euangelij*, which is peculiar and proper to the Gospel, *Hyper.* so also *Tolet*, and *Lyranus* vnderstandeth in the latter place, *legem fidei Catholicæ*, the law of the Catholike faith: and before them *Origen* thus expoundeth, that while they followed the law according to the letter, they attained not vnto the law of the spirit: for if the Apostle did meane the same lawe, he would not haue said, that they attained not vnto that law, which they had: to this purpose *Origen*. But the Apostle saith not, they attained vnto, or had the law of righteousnesse, but onely followed it: and in both places the law of righteousnesse is taken in the same sense: that whereas the Iewes endeauoured by keeping of the law to be iustified, they failed, and came short euen of that iustice which they sought for in keeping of the lawe: *Martyr, Paræus*, and so *Chrysostome* excellently sheweth a threefold difference here betweene the Gentiles and the Iewes: first the Gentiles 1. found iustice, 2. which they sought not for, 3. and the most perfect iustice, euen of faith, which exceeded the iustice of the law. But the Iewes, 1. missed of iustice, 2. which they earnestly sought for, 3. yea they attained not vnto the iustice of the law, which is the lesse and inferiour kind of iustice, because they sought not aright, namely by faith.

Quest. 30. *How Christ is said to be a stumbling stone, and rocke of offence, v. 33.*

1. In the citing of this testimonie, three things are to be noted: 1. That this former testimonie is collected out of two places of Isay, the first words, *I lay in Sion a stone*, are taken out of the 28. c. ver. 16. the other, *a rocke of offence, and a stumbling stone*, are found, cap. 8. 14. 2. The Apostle in both places admitteth diuerse words, onely alleadging that, which was most pertinent to his purpose. 3. Whereas the Prophet saith, *I lay in Sion, lapidem probationis*, a stone of triall, and the Apostle translateth it, *lapidem offendiculi*, a stumbling stone, *Iunius lib. 2 parall.* 15. doth thus reconcile them, that which the Prophet setteth downe in generall, that Christ is a stone of triall to all, the Apostle doth particularly apply, and by way of consequent vnto beleeuers: that vnto them, he is a stone of tryall, in that they take occasion to stumble at him. But other interpreters thinke, that these words, *A stumbling stone, and rocke of offence*, are rather cited out of the other place, Isa. 8. 14. where both these words are found.

2. How Christ is a stumbling stone and rocke of offence, is diuersly interpreted, 1. The *ordinarie glosse*, which *Gorrhan* followeth, doth thus earnestly distinguish betweene a rocke and a stone, the one is rough and vnhewne, the stone is wrought and fashioned: so Christ was a rocke of offence, before he was as it were hewed and squared in his passion, when they tooke offence at Christ, because he made himselfe the Sonne of God: but in his passion, he was a stone to stumble at, for then most of all they were offended at him. But this is too curious. 2. *Faius* thinketh that hee was a rocke of offence and scandall in respect of the Iewes, and a stumbling stone to the Gentiles: the one were thereby turned out of the way, and the other were kept from comming into the way. But this is alleadged specially against the Iewes, that stumbled at Christ: as he was a stumbling blocke to them, so he was foolishnesse to the Gentiles. 3. *Tolet annot.* 39. doth thus distinguish these two: the stone to stumble at, is the stone, which men fall vpon, and so the Iewes were offended at Christ; the rock of offence, is that which falleth vpon them: so Christ was *lapis offensionis propter eorum incredulitatem*, a stumbling stone, because of their incredulitie: and a rocke of offence, *per punitionem*, by their punishment: so the *ordinarie glosse*, Christ is called the one in respect of his state and condition, *quo apparuit malis*, wherein he appeared to the euill: and the other, in regard of that, *quod in futura faciet malis*, which in time to come he shall doe vnto the wicked in punishing of them: he is a stumbling stone, *in præsenti per culpam*, in the present by their fault, which beleeued not vpon him: *in futura per pœnam*, and a rocke of offence in time

to time to come by their punishment: *Gorrhan.* And this difference *Tolet* would further approoue, by the signification of the words: for *nhan* is a little stone, fit for one to stumble at, but *tzur* a rocke, is a great stone able to ouerwhelme one: and both these kinds of offences are noted by our Sauiour, Matth. 21. 44. *Whosoeuer shall fall on that stone shall bee broken, but on whom it falleth, hee shall bee broken all to powder:* so *Augustine* well obserueth this difference, *Serm. 40. de verb. Domini. Iudaei offendisse in Christum, &c.* that the Iewes stumbled at Christ, when he was a small stone in the world: but beeing a great rocke in the day of iudgement, he shall fall vpon them, &c.

All this is a truth, that Christ shall fall vpon them that fell and were offended at him: but this is not the Apostles meaning here, for hee alleadgeth this testimonie for proofe of that, which he alleadgeth before, *They haue stumbled at the stumbling stone:* And Saint *Peter* likewise vnderstandeth this place, that Christ *passiuely* is a stone and rocke of offence to stumble at, not *actiuely* in falling vpon them, 1. Pet. 2. 8. *A stone to stumble at, and a rocke of offence to them which stumble at the word, &c.* so then the one word is ἑρμηνεία, an exposition of the former.

3. Now these were the things which the Iewes were offended at in Christ: 1. At the vilenes and baseness of his person: for they expected a glorious Messiah, that should be of power and state in the world. 2. At his conuersation, because he did companie with sinners. 3. At his doctrine, because he reproueth them for their corruptions of life, and superstitious doctrines, *Mart. Paraeus.* 4. They blasphemed both his humanitie, in saying hee was a man giuen to eating and drinking, a companion of Publicans and sinners; and in blaspheming his diuine nature, saying that he cast out deuils through Belzebub the Prince of the deuills.

4. But where it is said, *I lay in Sion a stumbling blocke,* fowre things are here obserued: 1. who layeth this stone, God. 2. who was this stone, Christ. 3. where laid, *in Sion,* in the Church of God, among the Iewes: to what ende, *to stumble at:* yet this was not the principall end: for Christ was appointed to be a precious and elect stone: but he is a stone to stumble at, through the obstinacie and hardnes of heart of vnbeleeuers: both these endes are set forth by Simeon, Luk. 2. 34. *This child is appointed for the fall and rising againe of many in Israel:* and by S. Peter, 1. Ep. c. 2. 7. *Vnto you which beleeue, is a precious (stone) &c.* and to those which are disobedient, &c. *a stone, to stumble at.* But the principall ende, which the Lord intendeth, is the building and raising vp of many by this stone: the accidentall ende, is the falling and stumbling of many through their owne vnbeleefe.

Quest. 31. Of the meaning of these words, *He that beleeueth in him shall not be ashamed,* v. 33.

1. The Apostle here followeth the translation of the Septuagint, in the originall, Isa. 28. 16. the words are, *He that beleeueth, shall not make hast: Beza* thinketh that the *Septuagint,* for חיש, which signifieth, *he made hast,* did read בוש, *ashamed:* But allowing that the Septuagint did read the originall as now it is, there is no great difference in the sense: for that which the Prophet did expresse by a metaphor, the Septuagint doe translate properly: *Tolet. ann.* 33. or rather they put the consequent for the antecedent, and the effect for the cause: for he which is rash and maketh hast, is ashamed in the end, and confounded: *Ium. lib. 3. praef.* 25.

2. Touching the meaning of the Prophets words, *He that beleeueth, shall not make hast:* 1. *Ierome* giueth this sense: that in the Prophets times, the faithfull should with patience waite for the comming of the Messiah, and not seeke to preuent the time: and when the Messiah should come in the flesh, they should not make hast, in wishing his second comming before the time. 2. *Paulus Burgensis* thinketh to mend this exposition, and maketh it much worse: he vnderstandeth it of those, which were not hastie to beleeue in Christ, but yet at the length beleeued, as Christ saith to his Disciples, Luk. 24. 25. *O slowe of heart to beleeue all that the Prophets haue spoken.* But this was a rebuke vnto them, whereas the other is a commendation of those which beleeue.

3. *Martyr* better expoundeth it of the patience of the Saints, which doe waite for the fulfilling of Gods promises in due time, *not hasting to vse vnlawfull meanes:* and more particularly the Prophet there reproueth those which would not wait vpon God for his deliuerance, but depended vpon present helps: *Ium. annot.* as also it hath a spirituall application against those, which made hast in endeauoring to be iustified by their owne workes, and so preuented and forestalled their iustification by faith.

4. And

4. And whereas the Apostle saith, *shall not be confounded:* some doe referre it to the day of iudgement, when the faithfull shall not be confounded or ashamed, *cum venerit in futuro*, when Christ shall come in iudgement: *gloss. interlin. Haymo.* But it is more generall, shewing that the faithfull neither in the time present, nor to come shall be ashamed; and not to be confounded, signifieth, *non frustrari*, not to be frustrate or disappointed of their hope, &c. and here more is vnderstood then said; he shall not be confounded, that is, shall be confirmed, comforted, established, *Faius:* so Dauid saith, Psal. 25. 1. *In thee haue I trusted, let me not be confounded.*

Quest. 32. *Whether it be the propertie of faith to make one not to be ashamed, which is ascribed to hope, c. 5. 5.*

This doubt is easily remooued, for though hope haue this propertie, that he which hath a stedfast hope in the ende, is not ashamed, because he is made partaker of his hope, whereas he which hath a vaine confidence, is abashed and ashamed, when he seeth himselfe deceiued, and disappointed, yet this propertie hope hath, because it is grounded vpon faith, which is by the Apostle called *the ground of things hoped for*, Heb. 11. 1. therefore this effect, not to be ashamed, is ascribed also to faith, because it is alwaies accompanied with hope, and hope is included in faith: *Mart.*

4. Places of Doctrine.

Doct. 1. *Concerning oathes.*

v. 1. *I say the truth in Christ, I lie not.* 1. Hence it is euident, that it is not lawfull to sweare by any creatures but onely by God: for whereas an oath is nothing else but an appealing vnto the testimonie and iudgement of God, who both searcheth the heart, and punisheth periurie, for the confirmation of the truth in a doubtfull matter: and so two things are requisite in him, whom we sweare by, both knowledge to discern the heart, and power to iudge, because both these are peculiar to God, to bee a searcher and knower of the heart, and to be able to punish: therefore it followeth, that God onely is to be called to witnesse in an oath, and beside it is a part of inuocation, which onely belongeth vnto God. 2. Hence also we haue an euident argument of the diuine nature of Christ, because the Apostle here sweareth by his name. 3. As also here we learne how oaths may bee distinguished, and the diuerse kinds of them: as there is an oath called *promissorium*, a promising oath, which is of the time to come, when one promiseth and vndertaketh by his oath, to doe this or that: as Elias sware vnto *Obadiah*, that he would shew himselfe that day vnto the King, 1. Kin. 18. 5. there is *assertorium*, an affirming oath, which is of the time present or past, as when one sweareth, that such a thing was done or not, or such a thing is true: and this kind of oath is either *iudiciale*, in publike iudgement, when an oath is required of the parties, or *voluntarium*, when one taketh a voluntarie oath, such is the Apostles here.

Doct. 2. *Of the moderation to be vsed by Preachers.*

v. 2. *I haue great heauines, &c.* S. Paul, though in this chapter he be to entreat of the reiection and reprobation of the Iewes for their vnbeleefe, yet he first sheweth his louing affection vnto them: neither concealing the truth for affection, nor yet exasperating them with rigorous speach: so the Preachers of the word should vse such moderation, that they in their silence and forbearing to speake the truth, they should incurre the iust suspition of flatterie, nor yet in their sharpe inuectiues against those, whome they doe reproue, they should be iustly blamed for their vndiscreet seueritie: *Mart.*

Doct. 3. *That Christ is God and man.*

v. 4. *Who is God ouer all, &c.* 1. Christ is God, because the Apostle sweareth by his name. v. 5. and he is called *God blessed ouer all, &c.* 2. He is also a perfit man, because hee is said to *come of the Fathers concerning the flesh, &c.* 3. And yet these two natures concorre to make but one person, because it is said of Christ, *Who is God ouer all, blessed for euer, &c.*

Doct. 4. *Of the diuerse kinds of diuine promises.*

v. 8. *Children of promise, &c.* Some promises are *generall* to all, as that the world should no more be destroyed with water, that the seasons of the yeare, as seede time, and harueste and the rest should continue: or *peculiar* to the Church of God, which are either concerning things *temporall*, comprehended vnder the name of bread in the Lords prayer, which the Lord promiseth so farre forth as he seeth it to be meet and conuenient: or *spirituall*, which are either *peculiar* vnto some speciall callings, as were the gift of tongues, knowledge of

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secrets, elocution and vtterance to the Apostles: or *generall*, belonging to the whole Church, and the same *externall*, as the promise of the word and Sacraments, or *internall*, as of faith, hope, iustification, remission of sinnes: The Apostle speaketh here of spirituall and special promises, which were shadowed forth in those times by temporall blessings.

Doct. 5. *Of election.*

v. 11. *That the purpose of God might remaine according to election, &c.* Concerning election these points are hence concluded: 1. That God hath decreed some to be elected vnto saluation before the beginning of the world. 2. That the decree of election is the purpose of God to shew mercie on some in bringing them vnto glorie. 3. That the free and gracious purpose of God is onely the cause of election, without the foresight of faith or workes. 4. That it is certaine and immutable. 5. The effects thereof are vocation, iustification, sanctification, c. 8. 30. whom he predestinate them he called, &c. 6. The ends two, the happines of the elect, and the glorie and praise of God, in the setting forth of his mercy.

Doct. 6. *Of reprobation.*

v. 18. *whom he will he hardeneth:* Concerning reprobation, these points also are here set forth. 1. That some are reprobate from the beginning, as God hated Esau before he was borne. 2. What reprobation is, the purpose of God in leauing some in the masse of corruption, and in ordaining them to be damned for their sinnes. 3. The cause of reprobation, is the purpose of God to leaue some in their naturall corruption. 4. The effects are, desertion, hardening of heart, the subtraction of the grace of God. 5. The ends, the iust condemnation of the wicked, and the demonstration of the power of God. See more hereof among the Controv. following.

Doct. 7. *Of scandals and offences.*

v. 33. *Rocke of offence.* 1. A scandale is any thing done or said, whereby one is made the worse, either of himselfe, or by some accident. 2. It is of two sorts, giuen iustly, or vniustly taken, as the offence at Christ was taken and not giuen. 3. The cause of offences, is first the malice of Sathan, and obstinacie of vnbeleeuers, and iust iudgement of God concurring therewithall, as the Iewes by their owne blindnes stumbled at Christ, and receiued that as a punishment of their vnbeleefe.

3. Places of controuersie.

Controv. 1. *That succession of Bishops is no sure note of the Church of Christ.*

v. 5. *Of whome came the fathers:* 1. Though the Iewes might alleadge, that they had fathers, yea, they could shewe a perpetuall succession of high Priests from Aaron vntill the times of our Blessed Sauiour, yet for all this they were reiected, and not acknowledged for the Church of God: In like manner the Romanists, pleading for themselues by succession of Bishops, doe but build vpon a weake ground, vnlesse they could also shewe a continuall succession of true doctrine, together with an outward succession of persons and place.

2. Our Blessed Sauiour was a Priest after Melchisedech, without any such continued succession, and the Apostles, the first planters of the Gospel, could shew no succession from the high Priests: neither is it necessarie in these times, where religion is corrupted, and the Church deformed, to expect a locall succession for the restoring of religion.

3. Yet the succession of godly Bishops is much to be accounted of, where the true faith is continued withall: and for this reason did the fathers, *Tertullian*, *Irenaus*, *Augustine*, ascribe so much to the succession of Christian Bishops, who transmitted vnto their successors pure and sound doctrine together with their place: See more of succession, *Synops. Centur.* 2. c. 30.

Controv. 2. *Against the old heretikes the Manichees, Arrians, Nestorians, confuted ons of the 5. v.*

1. Where the Apostle saith, *of whom came Christ according to the flesh*, the Manichees are confuted, which denied Christ to haue any true flesh, but onely in shewe; whereas the Apostle saith, that Christ *came of the Israelites* concerning the flesh: he therefore had true flesh, because he tooke his nature of them. Likewise their heresie is confuted, that thinke Christ brought his bodie from heauen, and tooke it not of the Virgin Marie: for then how

could it be true, that Christ according to the flesh came of the fathers?

Hinc. The Arrians also are confuted, who denied Christ to be God, but onely affirmed him to be a creature: for the Apostle saith of Christ, *who is God blessed for euer*: as *Athanasius epist. ad Epictet.* vrgeth this place against those, which denied the humanitie of Christ: so *Terull. lib. de Trinit. Hilar. lib. de Trinit. Theophylact* vpon this place doe alleadge it against those, which impugne the diuine nature of Christ.

3. The *Nestorians* also which denied the vniting of Christs two natures into one person, but onely affirmed it to be by grace, are here refelled: for the Apostle speaketh of one and the same Christ, which according to the flesh came of the fathers, yet was God aboue all blessed for euer: *Irenæus lib. 3. cap. 18.* applieth this place against such a like heresie of those which diuided Iesus from Christ, and affirmed Iesus to be one, and Christ an other.

3. Controv. *Against the prophane and impious collections of Eniedinus, and Socinus late heretikes.*

Whereas the Apostle expressely saith of Christ, *who is God ouer all, blessed for euer, &c.* these two forenamed heretikes contend by their impious cauills to shew, that Christs diuine nature is not prooued out of this place.

1. This phrase, *who is blessed for euer*, is alwaies in Scripture giuen vnto God the father: as Rom. 1. 25. 2. Cor. 1. 3. and 11. 31.

2. Not euery one, that is called God in Scripture, is consequently that cheife and great God.

3. Christ is said to be ouer all, that is, men, as the most excellent man of all, *not ouer all* whatsoeuer.

4. He is said to be ouer all with a limitation, for he *is not ouer him* that hath subdued all things vnto him, 1. Cor. 15. 27.

5. And in that he is ouer all, he hath it not by nature but of gift, Philip. 2. 9.

Contra. Erasmus seemeth first to haue giuen occasion to these newfangled Dogmatists, who likewise in his annotations vpon this place, thinketh this Scripture not so fit to proue the diuine nature of Christ: adding that herein there is no danger, seeing there are more direct places to prooue Christs Godhead by: But *Pet. Martyr* here answereth well, *non conuenit vt Ecclesiæ armamentarium sine causa exhauriatur, &c.* it is not conuenient, that the armory of the Church should without cause be diminished: seeing the fathers, as *Origen, Chrysost. Theophylact, Cyprian. cont. Iud. lib. 2. c. 5. Hilarius in Psal. 122.* doe all alleadge this place for the proofe of Christs deitie, it is not fit, that we should suffer it to bee wrested out of our hands: their cauills are thus answered.

1. Where the father is said to be blessed for euer, the Sonne is not excluded, and in some places Christ is said expressely to be blessed for euer, as Matth. 21. 9. *Blessed is he that cometh in the name of the Lord:* and if the Creator be blessed for euer, Christ is included by whom all things were created, Ioh. 1. Coloss. 1.

2. He which is said to be God ouer all, as Christ here, *must of necessitie* be that cheife and great God.

3. Some indeede read *super omnia*, ouer all things, as *Origen*, the Syrian and Latine interpreter: and this is agreeable to that place, Coloss. 1. 17. *He is before all things, and in him all things consist:* and the Apostle nameth both things visible and inuisible: and so *Origen* well expounded, *he is aboue all things*, that is, powers, principalities, and euerie thing that is named.

4. He is aboue all things, that is, all creatures, and aboue all, as the father is aboue all, and yet neither aboue the Sonne or the holy Ghost: the father then is here excepted: for Christ and his father are one, *non post patrem ipse, sed de patre*, he is not after the father, but of the father, *Origen*.

5. S. Paul in that place speaketh of the exaltation of Christ as he is Mediator, and according to his humane nature: and so he hath it by gift: but as he is God, he is ouer all by his eternall generation, as the onely begotten Sonne of God.

Controv. 4. *That the water in Baptisme doth not sanctifie or giue grace.*

Chrysostome sheweth here a fit analogie and resemblance betweene the birth of Izak of Sara

Sara by the word of promise, v. 9. and our spirituall regeneration in baptisme: the barren wombe of Sarah, he likeneth to the water, which of it selfe hath no efficacie, *erat vterus ille aqua frigidior, propter sterilitatem & senectutem*, that wombe was more vnapt for generation, then water, because of the barrennesse and old age thereof: like as then Izaak was borne of that barren wombe by the word of promise, *ita & nos oportet ex verbo nasci*, so we are borne of the word: To this purpose *Chrysostome*, who maketh the element of water of it selfe but a dead thing, and like vnto Sarahs barren wombe, which could not haue conceiued, but by the word of promise: So the Apostle saith, Ephes. 5. 25. *Cleansing it by the washing of water through the word:* the water cleanseth, but by the operation of the word. This then ouerthroweth that opinion of the Romanists, which affirme, that the sacramentall Signe in the Sacraments conferre grace. See further hereof, *Synops. Centur.* 2. *cr.* 76.

Controv. 5. *Against the vaine obseruation of Astrologers in casting of nativities.*

v. 10. *Rebecca, when shee had conceiued by one, &c. Augustine lib.* 2. *de doctrin. Christian. c.* 21. by this Scripture confuteth the folly of Mathematicians, who in casting of mens nativities doe obserue the aspect of the planets, and so doe calculate and coniecture of the disposition of men: for Esau and Iacob were borne at the same time of one and the same parents, and yet they were of diuerse dispositions and qualities, and conditions of life.

Controv. 6. *That the soules had no beeing in a former life, before they came into the bodie.*

It was *Origens* error who therein did too much Platonize, that the soules in the former life, according to their workes good or euill, were accordingly appointed of God to saluation or damnation. But this error is euidently conuinced by the Apostle here: for Esau and Iacob had neither done good nor euill, before they were borne: *Lyranus* addeth two other reasons to conuince this error. 1. If there had beene an other life before, then the world was not created in the beginning, as it is said Gen. 1. 1. for that the soules had a beeing and beginning before. 2. And *temporale non potest esse causa aterni*, no temporall thing can be the cause of that which is eternall: the actions then and workes of the soule, could not be the cause of the act of Gods eternall will.

Controv. 7. *Whether the foresight of faith or workes be the cause of election.*

This was in time past maintained by the followers of the Pelagian sect, as it appeareth by the epistles of *Prosper* and *Hilarius Arelatens.* sent to *Augustine*: and not much differing is the opinion of the Greeke expositors: as *Theodoret* in these words (*that the purpose of God might remaine according to election,*) vnderstandeth the purpose of men foreseene of God, according to the which he electeth: But the Apostle euidently calleth it the purpose of God, and therefore not of men: *Chrysost.* and *Photius* cited by *Oecumenius*, doe here vnderstand *the purpose of God:* but where it is added, *according to election*, they say this election presupposeth a difference and diuersitie of wills foreseene of God.

The late Lutherans tread in the same steppes: who at the first did hold that the foresight of faith was the cause of election: but now they haue somewhat refined that assertion: and their opinion now is, *fidem non esse electionis causam meritoriam, sed instrumentalem*, that faith is not the meritorious but the instrumentall cause of election: their arguments are these.

1. *Argum. Photius* thus reasoneth: *electio de illis fit, qui in aliqua re differunt*, election is said to be of those, which differ in some thing: God then did see some difference in them which he elected from others.

Contra. 1. *Augustine* at the first was somewhat mooued with this argument, which made him deuise an other sense of the Apostles words, to this effect: that it was said vnto the children beeing not yet borne, *and before they had done either good or euill, the elder shall serue the younger*: least the purpose of God should remaine according to election, which hee supposeth to rise of some difference in the parties elected: to this purpose *Augustine, lib. ad Simplician. quest.* 2. But this *parenthesis*, or interlaced sentence is vttered by the Apostle affirmatiuely, *That the purpose of God might remaine, &c.*

it cannot therefore be drawne to a negatiue sense: And indeede *Augustine* whether vpon this or some other reason, otherwise expoundeth these words, *epist.*115.

2. But the best answer is, that the proposition is not true, for election in God presupposeth not a difference: God may make election euen in things in themselues equall, by the right of his Creatorship, and make a difference: as euidently appeareth in the creation of the world, when all things were equall at the first, in that indigested lumpe and masse, whereout the creatures were made: and yet out of it were indifferent creatures made: some light, some, as the Sunne and starres, some darke and obscure, as the earth and earthly things: And so the Lord in his decree of predestination made a difference in his election, according to his good pleasure of things, which differed not before: And so there is a difference indeed in those which are elected from others, *sed non inuenit Deus, sed ponit ipse in hominibus differentiam*, but God findeth not any such difference in men, but he maketh it, *Pet. Martyr*: the difference then dependeth not of the nature of the things, but of the purpose and counsell of God.

2. *Arg.* 1. S. Paul saith, Ephes. 1.4. *He hath elected vs in him*, that is, in Christ: but none are in Christ without faith: that then which ioyneth vs to Christ, is the cause of election. 2. Againe, 2. Thess. 2.13. we are said to be chosen to saluation in faith. 3. and Heb. 11.6. *It is impossible to please God without faith:* the elect are pleasing to God: therefore by faith they were accepted. 4. And seeing faith is the *instrumentall cause* of saluation, why not also of election? Thus the Lutherans reason for the foresight of faith.

Contra. 1. Not euery thing whereby we are ioyned vnto Christ, is the cause of election, but that whereby we are first giuen vnto Christ, which is the *absolute* and free mercie of God: who elected vs of his free grace and mercie, and in Christ appointed to bring those whom he elected vnto eternall life: And the Apostle doth expound himselfe, what he meaneth, *by being elected in Christ*: that is, *he hath predestinate vs to be adopted through Christ*: faith then in Christ is not the cause of election, but a meane subordinate to bring the elect vnto saluation.

2. We are said to be chosen in faith, not faith foreseene, as the cause of election, but in faith present as a meane vnto saluation.

3. The same answer may serue to the third place obiected: which must be vnderstood likewise, *de fide præsenti, non præuisa*, of faith present, not of faith foreseene: for God thorough his mercie elected vs, beeing yet his enemies: his loue therefore was before any foresight of faith: by his mercie he made vs acceptable vnto himselfe, by the election of grace, before he sawe any thing in vs.

4. It followeth not, that euerie thing which is the cause of saluation should be the cause of election: it is true in the generall cause, which is the mercie of God, which causeth as well the one as the other: but not in the next and immediate causes: as for example, the father is the cause of his son, and the son of the nephew, and yet the son is not the cause of the father; so election is the cause of faith, and faith of saluation: but it therefore followeth not that faith should be the cause of election. And *Hunnius* that was at the first a great patrone of this cause, in the ende argueth, that faith in the mysterie of election was to be considered neither *vt causam meritoriam*, as a meritorious or instrumentall cause, *sed vt partem illius ordinis, &c.* but as a part of that order which God had appointed, that is, a meane vnto saluation, *Parens dub.6.*

3. *Arg.* If God simply should elect some and refuse others without foresight of their faith: how is he not an excepter of persons?

Ans. The accepting of persons is, when against the rule of iustice a man of no good parts or qualities is preferred before him that is well qualified: But there is no feare of this in Gods election: for he findeth all alike in themselues: none endued with any good gifts or qualities, but as he giueth them: therefore herein he is no accepter of persons, in preferring one before an other, all beeing alike. Now on the contrarie side, that the foresight of faith or any thing in man is not the cause of election, but onely the good pleasure and will of God, it may be thus further confirmed.

1. The Apostle in saying, *not by workes, but by him that calleth*, excludeth whatsoeuer in man: for if either the foresight of faith or of any other thing, and not onely of works should be the cause of election, then it should not be onely in the caller, as the Apostle here saith, *Mart. Parens, Tolet. annot. 19.*

2. The

2. The effect of election is not the cauſe: faith with the fruits thereof are the effects of election, Epheſ. 1.4. *He hath choſen vs that we ſhould be holy. Parens.*

3. The eternall decree of God is not founded in that which is temporarie: the faith or good workes of men are but temporarie things: and therefore they cannot be the ground and foundation of Gods eternall decree. *Faius.*

4. Faith is the worke of God, Ioh. 6.29. therefore not the cauſe of his election: ſo the ſame thing, ſhould be the cauſe of it ſelfe and ſo alſo before it ſelfe. *Parens.*

5. If election depended vpon the foreſight of good workes, then it would followe, that we are iuſtified by workes: for from election and predeſtination proceedeth our vocation, and from vocation iuſtification: and if election be out of the foreſight of works, then iuſtification alſo which followeth election by degrees. *Mart.*

6. *Lyranus* addeth this reaſon further, *Deus non vult finem propter ea, quæ ſunt ad finem*, God will not appoint the end for thoſe things which tend vnto the ende: but rather theſe are for the ende: now faith and works are but the way to the ende, and therefore they cannot be the cauſe of the appointment of the end, that is, that men ſhould attaine vnto everlaſting glorie: *Lyran.* vpon this place.

7. *Tolet* alſo *annot.* 16. vrgeth this reaſon: whereas the Apoſtle ſaith, v. 14. *is there iniquitie with God?* if he had meant that the difference in the decree of election ariſeth out of the foreſight of faith, then the reaſon had beene apparent, and there had beene no ſhew at all of any iniuſtice in God, and ſo no place for this obiection at all: See further of this queſtion before, c. 8. contr. 16.

Controv. 8. *That not onely election vnto grace, but vnto glorie alſo is onely of the good will of God.*

Stapleton antidot. p. 126. will haue this place of the Apoſtle to be vnderſtood onely of election vnto grace, which is the firſt effect and fruit thereof, and this only proceedeth from the free grace and mercie of God, but the election vnto glory, which is the laſt effect thereof is not without the foreſight of workes: he reaſoneth thus.

Argum. Election to glorie is not onely of him that calleth, for it is alſo by iuſtification, *for whom he iuſtified he alſo glorified*, Rom. 8.30, but the election whereof the Apoſtle ſpeaketh here is onely of the caller, therefore he ſpeaketh not here of election vnto glorie, but of election onely to the firſt grace.

Contra. 1. Other Romaniſts herein diſſent from *Stapleton*, as *Bellarmine lib.* 2. *de grat. c.* 15. theweth that men are freely elected not onely vnto grace, but vnto glory: ſo alſo *Perer. diſp.* 5. and before them *Thomas* in his commentarie denieth, that *præſcientia meritorum*, the foreſight of merits is the cauſe of predeſtination to glorie: likewiſe *Lyran.* here.

2. And for the argument: Glorification, as well as grace is onely of God that calleth as the efficient cauſe: iuſtification goeth before glorification, not as an efficient, or meritorious cauſe, but as a meane appointed of God to that ende.

3. But that the Apoſtle ſpeaketh evidently of election as well vnto glorie as vnto grace is evident. 1. He treateth of election vnto the promiſe: for he maketh expreſſe mention of the children of the promiſe, v. 8. but the promiſe comprehendeth both the firſt grace in our vocation, and the reſt that followe, iuſtification, glorification. 2. He ſpeaketh of election ioyned with the dilection and loue of God, *Iacob haue I loued:* but whom God loued he loueth to the end, and bringeth them vnto eternall life. 3. v. 23. The Apoſtle in direct termes maketh mention of the veſſels of mercie prepared to glory: he therefore ſpeaketh here of election to glorie.

Controv. 9. *That the Apoſtle treateth as well of reprobation in this place, as of election.*

Haberus, who defendeth vniverſall grace, will haue the Apoſtle here onely to ſpeake of election, and not of reprobation: for he holdeth all generally to be elected: the ſame is the aſſertion of *Stapleton. antid.* p. 565. againſt *Caluin*, that S. Paul treateth onely of election here, and not of reprobation at all: he reaſoneth thus.

Argum. 1. Onely election is of God that calleth, the purpoſe of God is according to election, therefore the purpoſe of God is of election.

Anſw. 1. The purpoſe of God is according to election, but not onely, which muſt be aſſigned, or elſe nothing can be concluded: but the purpoſe of God is as well concerning reprobation as election: the purpoſe and counſell of God is generall to both, and it forteth it ſelfe either into the purpoſe of election, or reprobation.

2. And that the Apostle intendeth in this discourse, as well to speake of reprobation as of election, it thus appeareth. 1. By the text it selfe: he expressely mentioneth both the loue of God to Iacob, and his hatred to Esau, v. 22. 23. he speaketh of the vessels of wrath and of the vessells of mercie. 2. So much also is insinuated by the nature and propertie of the action: for an election of some supposeth that there is a reiection and reprobation of others. As when Moses saith vnto Israel, the Lord chose you aboue all people, it followeth thus as they were elected, so all the rest were refused and reiected.

Controv. 10. *Whether as well the decree of reprobation, as of election, be without the foresight of works.*

Here are two opinions opposite in two extreames one to the other; the one was of the Pelagians, who vtterly condemned the absolute decree of reprobation, without any respect of works; and *Catharinus* also in his commentaries vpon this epistle: some other doe make the decree of reprobation and damnation to be a free act of the will and purpose of God, as election is. But beside these there is a third opinion betweene both, that the decree of reprobation, neither issueth onely from the free and absolute will of God, nor yet altogether dependeth of the foresight of sinne; but proceedeth in part from them both. We will now examine these opinions in order.

1. Of the first sort that hold the decree of reprobation altogether to proceede from the foresight of sinne, some doe hold strange paradoxes, as *Catharinus* before named, whose opinion is this, that God appointed all to be saued, but some absolutely, as Marie, and other holy men and women; some conditionally, if they beleeued and did works, they should be saued, if otherwise, they should be damned: not much differing is the opinion of *Becanus*, a late Popish writer, who affirmeth that God simply in the beginning appointed all to be saued *voluntate primaria* by his first and principall will, but *secundaria voluntate*, by his *secundario will* he would some to be condemned for their sinne, *cap. 1 dor. 12. de praedestinat. & reb. loc. 4.*

But the former of these opinions, is distasted by the Romanists themselues, as *Perron in c. 8. ad Rom. disput. 25.* refuseth it vpon this reason, because *vna est ratio, &c.* there is one and the same reason of all that are predestinate vnto saluation; how then can some be certainly appointed and absolutely, some vncertainly and conditionally; for all which are ordained vnto life, are written in the booke of life, out of the which none can be blotted out. And against *Becanus* assertion it may thus be obiected.

1. If God indeede would haue all to be saued, why are not all saued? for none can resist the will of God; this then sheweth either God to be impotent in not performing his will, or variable in changing his purpose concerning those, whom he first intended to be saued; neither of which imputations must be laid vpon God. 2. Seeing God getteth glorie as well by shewing his power & exercising his iustice vpon the wicked, as by shewing mercy vnto the elect, the one is as primarily the will of God as the other; for God *primarily* intended his owne glorie, but in the punishment of the wicked Gods glorie is set forth, therefore the decree of iustice as well as of mercie standeth with the primarie and principall will of God.

2. *Augustine* though nothing fauouring these erroneous conceits, yet he referreth reprobation vnto the foresight of originall sinne, and considereth man *in massa corrupta*, in the masse of corruption, as all haue transgressed in Adam, *Vniuersa massa poenas debet, &c.* the whole masse (of mankind) is worthie of punishment; and if the punishment of damnation, should be rendred vnto all, *non iniuste procul dubio redderetur*, it should not be rendred vniustly, &c. and againe in an other place, *vna quadam massa peccati supplicium debens diuinae iustitiae, &c.* there is one masse of sinne, which is endebted to the diuine iustice: *quod si negatur, sine dubitat, nulla est iniquitas*, which though it be exacted or pardoned, there is no iniquitie: *Simplic. lib. 1. qu. 2.*

In this assertion there is no inconuenience, to say that God beholding and foreseeing all men by the voluntarie transgression of Adam in the state of corruption, did of his free mercy elect some to be saued in Christ, the others he left in their corruption, and so for their sinnes decreed them to damnation: for here can be no imputation of iniustice at all: for it is but where one hath diuerse debters to remit the debt vnto one, and to exact it of another.

So then if the reason be demanded, why some are reiected of God, it may be answered, that mans voluntarie transgression, bringing all his posteritie into bondage, beeing foreseene of God, is a sufficient cause of their reiection; but if it be further demanded, why God

God out of this masse of corruption hath elected some, and not others, there is no other reason can be given, but the good pleasure of God, Ephes.1.5. so that the absolute decree of reprobation, is grounded vpon the foresight of mans corruption, but of the *comparative*, as why one is elected and left, and not an other, no reason can be rendred, but Gods gracious and free purpose.

Against this opinion of *Augustine*, there are two principall obiections. 1. *Pererius disput.* 11. thus obiecteth: the Angels had no originall sinne, they were all created in the state of grace, and yet some of them were elected, some reprobate: therefore sinne is not the cause of reprobation.

Ans. 1. As the Angels were created in the state of grace, so also was Adam in Paradise; and as Adam fell by voluntarie transgression, and so entralled his posteritie, so did the angels that fell, abuse the gift of freewill, and so for their pride were iustly condemned for ever: so then the foresight of the apostasie of the reprobate Angels, was the cause of their reiection and condemnation: as the Apostle saith, Iud.6. *The Angels, which kept not their first estate, he hath reserued in everlasting chaines:* as man then hath originall sinne, out of which proceedeth actuall sinnes, which are the ground and cause of reprobation and condemnation: so the Apostate Angels for their sinne of pride were reiected: only here is the difference, that the Angels fell irrecouerably, falling by their owne pride beeing not seduced: but man falling by the sedition and tentation of the deuill, hath a redeemer in Gods mercie proulded for him.

2. *Perer.* thus obiecteth: the foresight of originall corruption is generall and common to all mankind, therefore it cannot be the cause of the reprobation of some only: *disp.8. argum.4.* so also *Vrsinus* saieth. 3. p. 357.

Ans. Not simply the foresight of originall corruption, which all are subiect vnto, but it beeing considered together with Gods decree, because he purposed to deliuer some, and not others, is the cause of reprobation.

3. Some doe wholly referre the decree of reprobation and election onely to the will and purpose of God: and thinke, that no other cause can be rendred, why God hath elected some, and condemned others, but the absolute will, pleasure, and purpose of God: their reasons are these.

1. As God loued Iacob, before he had done any good, so he hated Esau, without any respect vnto the euill which he did, Rom.9.11.

2. The Apostle also saith, v.18. *That God hath mercie on whom he will, and whom he will he hardneth:* Gods will is the cause of both.

3. And God is compared to the potter, that as he hath power ouer the clay to make ther- of vessels of honour, or dishonour, as he thinketh good: so much more the Lord may out of the same masse, make some vessels of mercie, some of everlasting shame.

4. Our Blessed Sauiour maketh this the reason, why God had hid the mysterie of saluation from the wise men, and reuealed it to babes, *because O good Father, thy good pleasure was so*, Matth.11.25.

Obiect. 1. Why God loued not Esau as well as Iacob, the cause was onely the gracious purpose of God: and hereof neither the good workes of the one, nor the euill workes of the other were the cause: yet both of them beeing considered in their originall corruption, as it was Gods mercie to deliuer the one, so it was no iniustice to leaue the other. 2. Here the hatred of God is taken onely for the not conferring of his grace and loue, which God freely bestowed without respect vnto workes: but that hatred, which is an ordaining of men, vnto everlasting punishment, is not without respect vnto their sinnes.

3. Mercie presupposeth miserie, and hardening a corrupt inclination in the heart before, for the which it is hardened: here then mans miserable estate is insinuated, out of the which men by Gods mercie are deliuered.

4. By that similitude the Apostle sheweth what God may doe by his absolute power, not what he doth: he dealeth not with men, as the potter with the clay, though hee might; that is, *stricte & absolute iure*, by his strict and absolute right: but *aequissimis rationibus*, vpon most equall and iust conditions: he might doe as the potter doth, but yet he taketh not that rigorous and strict course.

4. It is indeed Gods good pleasure to reueale the secrets of his will to whome hee pleaseth, and to hide them from whom he will: because he is not bound vnto any, he may doe

with his owne as he please, and bestow his graces freely: but if he should keep them from all, none had cause to complaine, seeing their naturall blindnes and corruption was brought vpon them by the voluntarie corruption of Adam: and though it was Gods gracious mercie to reueale vnto some his will, yet the rest were hardened and blinded iustly through their owne wilfulnesse and obstinacie against the truth.

And further against this opinion of the absolute decree of reprobation, without any respect vnto the sinnes of men originall and actuall, these two strong obiections are made: first there would be an imputation of iniustice vpon God, if he should decree any to be condemned but for sinne: for like as none are indeed in time condemned but for sinne, as the Apostle saith, Ephes. 5. 6. *For such things commeth the wrath of God vpon the children of disobedience, &c.* so that the decree of damnation before all time must bee vpon the foresight of sinne.

Secondly, whereas God in Scripture is set forth to be exceeding abundant in mercie, as Psalm. 145. 10. *All the workes of the Lord are mercie and truth:* and Psal. 144. 9. *His mercies are ouer (or aboue) all his workes:* and Iames 2. 13. *Mercie reioyceth against iudgement.* Now the Lord should be accused of seueritie and inclemencie, and farre more readie and prompt vnto iustice, then mercie, if he out of his owne will should decree more to be condemned, then to be saued: these obiections, the former position of the absolute decree of damnation being maintained, cannot possibly be answeared.

4. Wherefore to shun these rockes of offence, and to preuent these obiections, some haue found out a middle or meane way, to referre the decree of reprobation partly to the will of God, as the efficient, partly to the foresight of sinne, as the materiall cause thereof. And here these distinctions are brought in.

1. *Lyranus* thus distinguisheth, that reprobation is either taken *largè*, largely, and so it signifieth onely *simplicem negationem ad gloriam*, a simple denyall of glorie; and this hath no cause in Gods prescience, but onely in the will of God: or it is taken *propriè*, properly, for *ordinatio ad pœnam*, an ordaining vnto punishment, and so it is not willed or decreed of God, *nisi propter culpam*, but for sinne: *Bellarmine* also seeth to the same distinction of *negatiue* reprobation, which is not to haue mercie, & *positiue*, to decree vnto condemnation: of this the foresight of sinne (he saith) is the cause, of the other the free will of God. But seeing this *negatiue* reprobation containeth a priuation and denyall of euerlasting glorie, this also must arise from the foresight of sinne: for God excludeth none out of his kingdome but for sinne: as the Apostle saith, 1. Cor. 6. 9. *Know yee not, that the vnrighteous shall not inherit the kingdome of God.*

lib. 2. de grat. & liber. cap. 17.

2. *Sharpius* hath this distinction: there is a double kind of reprobation, *temporalis*, the temporall, which is, *non apositio gratiæ*, the not affording or giuing of grace, and *æterna voluntas non apponendi*, the eternall, which is the will or purpose of not giuing of grace: this without the foresight of any merit, but not the other: like vnto this is that difference which some make betweene the decree, and the execution of the decree; the first is without respect vnto sinne, but sinne commeth betweene, before the other: But this doth not satisfie, as *Perkins* well obserueth: for the same cause moued God to decree punishment, which moueth him in time to execute punishment.

3. Some doe thus consider of predestination, that it is of two sorts: there is *decretum absolutum*, a decree simply called, of those things whereof God is the author and efficient: such is the decree of election vnto life: there is *decretum κατὰ τί*, *secundum quid*, a decree after a sort, which may also be called *permissiuum*, the decree of permission, as the other is *effectiuum*, an effecting and working decree: of this latter sort is the decree of reprobation: the meanes which lead thereunto, God onely permitteth, and effecteth not, as the sinne and iniquity of men, for the which they are worthily condemned: to this purpose *Rollocus in* 8. *ad Roman. p.* 181. 182. But this doth not satisfie: for the decree of damnation is as well an effecting decree, as is the decree of election: God willeth and decreeth the damnation of the wicked as effectually in his iustice, as he effectually willeth the saluation of the elect: as the wise man saith in the Prouerbs, 16. 4. *That the Lord hath made all things for his owne sake, yea euen the wicked for the day of euill.*

4. *Iunius* against *Puksius resp. ad ration.* 72. maketh two degrees of reprobation: *decretum præteritionis*, the decree of preterition, which is the purpose of God, not to shew mercie, and this is absolute without any respect vnto sinne: then there is *decretum ex præscientia*, the

decree of reprobation, issuing foorth of Gods prescience: and so none are decreed to be condemned, but for sinne: some call the first *decretum non miserandi*, the decree not to shew mercie, the other *decretum puniendi*, the decree of punishment: *Parens dub.* 8. *p.* 913. citeth M. *Perkins*, who calleth them, *decretum deserendi*, the decree of desertion, and *ordinatio ad pœnam*, an ordaining to punishment: *Parens* out of his owne iudgement saith, that there are two sets of reprobation, *negativus*, the negative, that is not to haue mercie, and *affirmativus* the affirmative, which is to condemne: the negative set, is either reprobation from grace, or from glorie: the first of these which is a reiection from grace, he thinketh onely to proceed from the good pleasure of God, but not the other: all these distinctions are the same in effect, which elsewhere I haue followed, allowing that distinction especially of *Iunius*, as giuing full satisfaction in this matter. But now I find some doubts and obiections, which are not yet remooued by these distinctions. Synopc. p. 82.

1. Seeing damnation necessarily followeth reiection, and where grace is denied, glorie cannot follow: if the deniall of the one should be the absolute act of Gods will, so by consequence should the other also.

2. And the Scripture sheweth that the cause why God reiecteth man, is for that they reiect God first; as Samuel saith concerning Saul, 1. Sam. 15. 23. *Because thou hast cast away the word of the Lord, the Lord hath cast away thee:* and Rom. 1. 24. 27. the Apostle sheweth that the giuing vp of the Gentiles vnto their hearts lusts, was a iust recompence of their error: therefore because the substraction and deniall of grace, the hardening of the heart, the blinding of the mind, are punishments of sinne, and sinne goeth before the punishment thereof, it followeth that these things, as they are not temporally inflicted but for sinne, so neither are they eternally decreed but vpon the foresight of sinne.

3. If God should absolutely reiect any otherwise then for sinne, and more are reiected, then elected, then should Gods iustice farre exceed his mercie, and his seueritie farre surpasse his clemencie.

To this last obiection *Thomas Aquin.* maketh this answer by a distinction, that *bonum proportionatum communi statui naturæ, &c.* the good things which are proportioned to the common state and condition of nature, are found in the most: but *bonum quod excedit communem statum, &c.* the good things, which exceed the common state, are found in few: as they are found more, which haue sufficient knowledge and direction for the gouernment of their life, then they which want it, such as are ideots and fooles; but there are few, which are found, that haue the profunditie and depth of knowledge: and of this kind of euerlasting life, it exceedeth the common state and condition of humane nature, and therefore it is no maruell, if it be found in the fewest and smallest number; to this purpose *Thomas* 1. *part. qu.* 23. *art.* 7.

But this answer is not sufficient; he hath giuen a good reason, why eternall life is not merited, or procured by mans deserts, because it is a gift, which exceedeth the proportion, and condition of mans nature; but yet the reason appeareth not, neither is the doubt satisfied, why, seeing God aboundeth in mercie, euerlasting life is not giuen vnto the most: therefore *Thomas* addeth further, that Gods mercie appeareth in that he directeth some vnto life from the which the most decline, by the common cause and inclination of nature. And indeed this is the best & most sufficient answer, that Gods mercy herein exceedeth his iustice, that whereas all men by nature are the children of wrath, and God might iustly leaue them in their sinne, as he did the reprobate Angels, yet out of that masse of corruption he saueth some, to bring them vnto glorie; so then, vnlesse the fall and transgression of man bee presupposed, there is no way to magnifie Gods mercie aboue his iustice. Thus *Thomas Aquin.* though hee mislike *Augustines* opinion (who maketh the foresight of originall sinne the ground of the decree of reprobation) and thinketh that God absolutely reiecteth the reprobate without any foresight of sinne, yet is constrained to seeke shelter here for the auoiding of this obiection.

5. Wherefore fully to decide this great question, and controuersie touching the decree of reprobation, we will determine of it in this manner.

1. There is *reprobatio indefinita, & definita*, a reprobation indefinite; that is, that some are elected, some reiected: and a definite reprobation, whereby some are certainly reiected, and not others; of the first the cause is onely in God, for the demonstration of his mercie toward the elect, and of his iustice and power toward the reprobate, as the Apostle sheweth

v. 22.

v. 22. 23. and so the wise man saith, Prou. 16. 4. that God made all things, euen the wicked for himselfe: and to this purpose *Thomas* well saith, that the reason of election and reprobation, is taken from the goodnesse of God, *quæ multiformiter in rebus representatur*, which by this meanes is diuersely represented and set forth in the creatures: when as some things are in an high, some in a lowe degree: If all should be elected, Gods iustice should not appeare; if all were condemned, where were his mercie? But of the definite and certaine reprobation, why some are in particular reiected, the cause is the foresight of their sinne.

2. Againe, reprobation is considered two waies, *absolutè, comparatè*, absolutely, as in reiecting these and these, and comparatiuely, in reiecting these rather then those: of the first the reason is the generall corruption of mankind, which transgressed in Adam, who abused his free will in chosing euill, it beeing in his power to haue made choice of the good, and so he brought all his posteritie into bondage vnto sinne; in which state of corruption God iustly might haue left all, if it had pleased him: but of the comparatiue reprobation, why God left others in their naturall corruption, and freed others, no reason can bee giuen, but the good will and pleasure of God: as S. Paul saith, Ephes. 2. 3. *Wee were by nature the children of wrath, as well as others, but God who is rich in mercie through his great loue, &c. hath quickned vs*: so *Augustine* well saith, *Quare hunc Deus trahat, & illum non trahat, noli velle diudicare, si non vis errare*, why God draweth one (out of that masse of corruption) and not an other, take not vpon thee to iudge, if thou wilt not erre, *Epist.* 105.

3. We must distinguish betweene *absolutum ius Dei*, and *ordinatum*, the absolute right which God hath ouer his creatures, and his *moderate* or *subordinate* right: By his absolute right the Creator hath power to dispose of his creature, as it pleaseth him, to life or death, as the potter hath power of the same clay to make some vessels of honour, some of dishonour: and if the Lord should thus deale with his creature, euen without any respect vnto sinne, no man could accuse or challenge God: But he dealeth not thus with vs, *secundum strictum & absolutum ius*, according to his strict and absolute right; but according to his subordinate right, whereby he proceedeth not against the creature, either in condemning it, or decreeing the same to be condemned, without iust cause giuen by the creature. And thus the Apostle dealeth in this place: by the similitude of the potter, v. 20. 22. he sheweth what absolute power, and right God hath if he would please to vse it, and v. 22. 23. he speaketh of the other ordinary right and power, which God indeed vseth in proceeding against the vessels of wrath, prepared (by their owne sinnes) vnto destruction, *Pareus*. And *Tolet* here well obserueth, that the Apostle maketh two answers vnto the obiection propounded, one to stop the mouthes of gainsayers, in vrging the absolute power of God, the other to satisfie the faithfull, in shewing that God doth not execute his wrath vpon any but for their sinne. *annot.* 28.

Concerning this distinction of the strict or absolute right and power of God, and his ordinarie or rather subordinate right, though it be admitted on both sides, by the Protestant and Popish writers, yet there is this difference. 1. Some doe thinke, and so professe and teach, that God vseth as well his absolute, as subordinate power in the decree of reprobation: and thus *Bucer, Caluin, Zanchius*, affirme that God by his absolute will hath reprobated and reiected some, without respect vnto their sinnes. 2. *Pareus*, who so acknowledgeth Gods power herein, yet he would not haue this doctrine handled either in schooles, or before the people, but according to Gods subordinate power, in reiecting no otherwise then for sinne, p. 612. 3. Both these thinke that God bringeth this his absolute power into act: but I thinke it more safe, to hold that God might if it please him, vse that absolute power, which if he did, none could accuse him of iniustice, but he dealeth otherwise in this mystie of reprobation, refusing none but iustly for their sinne: and this is that which *Augustine* affirmeth by way of supposition in this manner: *Si hominum genus, quod creatum constat primitus nihilo, &c.* if mankind, which at the beginning God created of nothing, were not brought forth endebted both to sinn and death, and yet the Almightie Creator should condemne some of them to euerlasting destruction, who could say vnto him, Lord, why hast thou done so? God in his infinite power might haue done thus, but not according to the ordinarie course of iustice.

lib de praedest. & grat. c. 16.

Thus then I absolutely subscribe vnto the iudgement of *Augustine*, seene before in this opinion produced, that mans originall corruption is the first ground of the decree of reprobation

probation: out of the which God in mercie saued some by the election of grace, leauing others, which adding to their originall corruption other actuall sinnes, are made worthy of condemnation: and so *Augustine* well concludeth, *inuestigabilis Dei misericordia, &c.* the mercie of God is vnsearchable, whereby he hath mercie on whom he will, no merits of his going before, and vnsearchable in his truth, whereby he hardeneth whom he will, (*eius præcedentibus meritis,*) his merits going before, but the same with his, vpon whom God sheweth mercie. Lastly *Parens* hereunto agreeth, *dub. 17 massa damnata proprie est obiectum, &c.* the damned masse is properly the obiect of election and reprobation. *Vrsinus* also as *Parens* de perseuer. lib. 5. c. 11. pag. 359.

Obiect. Seeing the number of the reprobate farre exceedeth the number of the elect, how is Gods mercie magnified aboue his iustice?

Answ. They which hold an absolute reprobation without relation vnto sinne, cannot here answere this doubt: for if God out of his owne will should cast off more, then hee receiueth, he should be farre more iust then mercifull: But this being first laid as a foundation, that God casteth off none, but for sin, in that he saueth some out of that masse of corruption, wherein he might iustly leaue all, his mercy exceedeth his iustice; and in these three points: 1. that God in the beginning made man righteous, *Eccles. 7. 31.* and gaue him free will to haue continued if he would, and if he had not willingly transgressed, hee should haue remained in the state of grace, and fauour with God, and not haue tasted of his iustice. 2. After man had fallen, and brought all his posterity into the bondage of corruption, Gods mercie appeared in sauing some, whereas he might in iustice haue condemned all, as hee did the reprobate Angels, that kept not their first state. 3. His mercie is euident euen toward those, which are left in their corruption, that the Lord denieth not vnto them meanes, whereby they might be called, if they had grace to vse them: and he suffreth euen the vessels of wrath with much patience, not presently cutting them off, as he might: in all these points Gods mercie exceedeth his iustice.

Obiect. When God had made Adam righteous, it was in his power to haue kept him from falling, that all might haue been saued: is not God therein accessarie to their sinne, in not doing that which he might haue hindered?

Answ. 1. It was fit that the Creator hauing made man with free will, should suffer the creature freely to exercise that naturall power and faculty, which was giuen him, as other creatures doe in their kind. 2. Although God permitted Adam to fall, yet he knew how to raise for the further demonstration of his glorie: and in this behalfe it is iust with God to suffer ill to be in the world, which he knoweth how to turne vnto good: as he suffered Iob to be tempted of Sathan, for the triall of his faith.

Obiect. But in that God saueth some out of that masse of corruption and perdition, and not all, how is hee not now partiall, and an accepter of persons, in dealing vnequally with those which are in equall state and condition?

Answ. Where one is bound to giue equally to all, there is partialitie and iniustice not to giue vnto all alike: but in free and voluntary gifts one may giue vnequally vnto those, which are of equall sort without any touch at all: as when a man hath two debters, he may forgiue the one his debt, and yet require it of another: So God is not bound to giue his grace vnto any, especially where they haue willingly fallen from his grace, as Adam did in Paradise,

and

and we in him: we beeing then all now endebted vnto Gods iustice in our naturall corruption, God may haue mercie where and on whom he will: it is lawfull for him to do with his owne, as he will, Matth. 20.15.

4. *Obiect.* It seemeth to be an hard and cruell part to destroy any for the setting forth of ones power and magnificence, as the Turke and other Tyrants make no account of mens liues to serue their pleasure.

Ans. 1. No earthly Potentate hath that power ouer his subiects, which God hath ouer his creatures: therefore though it be vniust in the one, it is not in the other. 2. For one to destroy another for his honour and glorie sake, may seeme hard: but to bequeath them to destruction worthily for their faults, to get glorie thereby, is not vniust: and so although God in the destruction and condemnation of the wicked, intend his glorie, yet they are worthily condemned for their sinne.

Obiect. 5. He that willeth the ende, willeth also the meanes, that bring and lead vnto that ende: if God haue appointed the damnation of the reprobate, then he willeth also sinne, which is the meanes to that end.

Ans. He that simply willeth the ende, willeth also the meanes, but God simply willeth not the damnation of any, but for their sinne.

Obiect. 6. If God haue foreseene the sinnes of the reprobate, and willeth their iust damnation for sinne: how is it said, he would haue all to be saued?

Ans. God simply willeth not the damnation of any, but for sinne: and no other thing appeareth in the reuealed will of God, in that he offereth meanes of saluation to all, but that he would haue all to be saued: this then is to be vnderstood of the absolute and reuealed will of God.

7. *Obiect.* If God foresee the sinnes of the reprobate, and decree their punishment, why doth God complaine of sinners, seeing his will in them is fulfilled?

Ans. Augustine answereth, 1. God iustly complaineth of sinners, *qui non cogit vt peccent*, because he doth not constraine them to sinne: howsoeuer Gods decree cannot be altered, yet their will is not forced, they sinne willingly, and so are iustly condemned. 2. And when God complaineth of sinners, by this meanes those on whom God sheweth mercy are called, *& compunguntur corde*, and are pricked in heart, howsoeuer the other are hardned.

Obiect. 8. If the case so stand, that the reprobate are appointed to damnation, then it skilleth not what a man doth; for though he should repent him, yet if he be a reprobate, it cannot helpe him?

Answ. If it were apparant who were elected, who a reprobate, then indeede all endeuour were in vaine: but seeing we haue no other way to proue our election, then by our faith and fruits, we must thereby labour to make our election sure, 2. Pet. 1. 10. for one to be a reprobate, and yet to repent, are contraries: for he that is a reprobate can neuer haue grace to repent, and he that hath grace truely to repent, may be assured he is no reprobate.

Obiect. 9. But if God haue foreseene the sinnes of the reprobate, and that which God foreseeth must needes come to passe, then the reprobate sinne of necessitie, they cannot do otherwise: how then can they be iustly punished for that, which they cannot auoid?

Ans. There is a double kind of necessitie, the one is called *antecedens necessitas*, an antecedent necessitie, or going before, which proceedeth from necessarie and working causes, as when a thing is forced by violence and strength, as a stone out of the hand, it is necessarie it should goe: there is *consequens necessitas*, a following necessitie, or by way of consequence, which is vpon supposition of the effect: as when we see one sit, this beeing supposed, that we see him sit, it is now necessarie beeing done; and yet he was not forced to sit: so it is in this case, the reprobate doe sinne necessarily, not by a necessitie forcing their will, but an infallible necessitie following the effect: for they therefore sinne not, because God did foresee they would sinne, but therefore God foresaw it, because they would sinne. The reprobate then doe sin freely without any compulsion, and therein are guiltie, though they were foreseene to sinne, and because of the corruption of their nature could do no other.

And thus is this doctrine deliuered from all those cauills, and obiections; and man is found onely to be the cause of his owne ruine and destruction, but the beginning of our saluation is from God; according to that saying of the Prophet Hoshea, c. 13. 9. *Perditio tua*

ex te Israel, salus ex me, thy perdition O Israel, is of thy selfe, thy saluation of me: and so I ende and conclude this point with that saying of *Tertullian*, *Deus de suo optimus, de nostro iustus*, &c. God is good and mercifull of his owne, and iust in that which is ours, &c. *lib. de resurrect.* that is, the originall of mercie is from God, but the occasion of his iustice is from sin which is of our selues.

Controv. 11. *Of the difference betweene the decree of election and reprobation, and of the agreement betweene them.*

Whereas in both these there are two things to be considered, the decree, and the execution thereof, here are diuerse opinions. Some will haue a correspondencie in election and reprobation in both, and these also are diuided. Some only in the former, that is, the decree. Some will haue a difference in both, as well in the manner of the decree, as in the execution.

1. Of the first opinion were the Pelagians, and some of the Romanists, which hold, that both the decree of election is grounded vpon the foresight of faith, and the good vse of freewill, as also the execution of that decree in the giuing of eternall life they will haue procured by good works; as reprobation both in the decree and execution proceedeth from sinne, and the foresight thereof: So the whole worke of election they will haue to take beginning from man, as reprobation doth; Thus the Rhemists hold, that election is not without the condition and respect to workes, *annot. Heb. c. 5. sect. 7. Becanus* the newe diuinitie Reader in *Mentz*, hath this assertion, that predestination is *ex præscientia conditionata*, &c. of a conditionall prescience, whereby God foresaw that one would well vse the grace offred, and not an other, *c. 1. de prædestinat Ioc. 5.* But herein other Romanists doe dissent from them, as *Bellarmine, Tolet, Pererius*, as hath beene shewed before, controv. 7.

2. Other Romanists will haue an agreement both in the decree and excution, but after an other manner: as *Pererius* following *Thom. Aquin. disput. 5. numer. 34. & disput. 12. numer. 66.* saith that God is the cause of reprobation, as well as election, *quantum ad duo, principium & terminum*, in respect of these two, the beginning and the ende: concerning the beginning which is the decree, he saith there is *nulla causa meritoria ex parte hominis*, no meritorious cause of either on mans behalfe: but in respect of the last effect, there is a meritorious cause in man, both of his good works vnto eternall life, and of euill workes to condemnation: But *Pererius* in two points is farre wide, both in making good workes meritorious of eternall life, which is the free gift of God, Rom. 6. 23. and in assigning the beginning or first cause of reprobation, and so of condemnation, in the will of God, and not in the sinne of man, contrarie to that saying of the Prophet alleadged before, Hos. 13. 9. *Thy perdition is of thy selfe O Israel*, as their Latine text readeth.

3. Some doe make great difference in the execution of these decrees, for good workes are not meritorious of saluation, as euill workes are of damnation, the reason of which difference is, because euill workes are perfitly euill, but our good workes are imperfect, and so not proportionable to the most excellent and perfect reward, and good workes are not our owne, nor of our selues, as euill workes are, and therefore they merit not: but the decree as well of election, as reprobation, they hold to be alike, without any relation vnto workes good or euill: thus worthie *Caluin, Beza, Martyr*, with other of our learned new writers.

4. But it is the safer way throughout from the beginning of the decree, to the execution, to hold a perpetuall difference betweene election and reprobation: that we are elected freely without respect vnto faith or workes, for otherwise we should haue chosen God first, and not he vs, and so we are also saued freely, not for our workes, and yet neither without them: But in the way of damnation, neither were the wicked decreed to be condemned, neither yet shall they actually be condemned, but for their sinne and the foresight thereof. 1. Because the beginning of damnation is from man, but the decree of reprobation is the beginning of damnation; therefore that decree must proceede from the foresight of something worthie of damnation in man. 2. That for the which God condemneth man, he decreed him to be condemned: but for sinne is man condemned. 3. Otherwise if it were Gods absolute will to reiect more then he electeth, his iustice should exceede his mercy: see before, *contr. 10.*

Controv. 12. *Whether mercie be a naturall propertie in God, or an effect onely of his will, against Socinus.*

v. 18. *He hath mercie on whom he will: Socinus*, that blasphemous heretike, *lib. 1. c. 1.* by occasion of these words, goeth about to proove, that Mercie is not a naturall property

in God, but voluntarie act.

1. Because the Apostle saith, *He hath mercie on whom he will.*

2. God alwaies vseth his naturall properties: but mercie he alwaies sheweth not, as toward impenitent sinners.

3. Contrarie properties are not naturally in God: but his mercie and iustice are contrarie: therefore they are not both naturally in God.

4. Naturall properties are not vnequally in God, but his iustice and mercy are vnequall, for his mercie exceedeth his iustice.

5. Mercie is nothing els, but a griefe conceiued vpon an others miserie, but there is no such thing in God.

Contra. Before these arguments be answered, these considerations must be premised. 1. That mercie is otherwise in God, then in man: in man indeede it is a griefe or compassion conceiued vpon an others miserie: but in God it is onely a propension and readines of the diuine will to help those which are in miserie. 2. Mercie in God, either signifieth the inclination, power, faculty, and propertie to shew mercie, and this is naturall in God: or the act and exercising of that propertie toward the creature, and this is so naturall in God, as yet is directed by his will. 3. A thing is said to be naturall two waies, either that which only proceedeth from the instinct of nature, as the fire naturally burneth: or that whereunto nature inclineth, yet not without direction of the will, as thus a man is said to speake, to vnderstand naturally: So God is both wayes naturally mercifull, in himselfe the first way, toward his creatures the second: now to the arguments we answer.

1. The Apostle speaketh not of the naturall propertie, but of the act of mercie, which is directed by the will of God. 2. All the naturall properties which are in God he alwayes vseth not, nor towards all: as his iustice, power, longanimitie, mercy: they are alwaies in God, but he exerciseth them as it pleaseth him. 3. Iustice and mercie are not contrary, but cruelty is opposed to mercie: neither is there any contrarietie in God, but in the effects in diuers subiects: as the Sunne with the same heat mollifieth the waxe, and hardeneth the clay. 4. Neither are these properties vnequall in God, but the effects and acts only are vnequall, as it pleaseth God to dispose in his free will. 5. Humane mercy is such as is described, but the diuine mercie is of an other nature, as hath been shewed: now the contrarie arguments that mercie is a naturall propertie in God, are these.

1. The Scripture describeth God by his mercie, Exod. 34. he is called *the father of mercie, rich in mercie:* God is described by his naturall properties, 2. All vertues in God are essentiall, and naturall, but mercie is one of Gods vertues. 3. Iustice is naturall in God, but mercy is a part of Gods vniuersall iustice. 4. Mercie and compassion is naturall in men, they which haue it not, are called inhumane, they are beasts rather then men, therefore much more is naturall in God: for euery good thing in the creature proceedeth from the fountaine of goodnes in the Creator. See more hereof in *Pareus dub.* 12.

Controv. 13. *Whether the mercie of God in the forgiuenesse of sinne, be an effect of Gods free and absolute will onely, and be not grounded vpon Christ: against the heresie of Socinus, and Osiorodius.*

v. 18. *He hath mercie on whom he will:* Blasphemous *Socinus*, and *Osiorodius* a Samosatenian heretike, directly impugning the eternall deitie of Christ: by occasion of these words do affirme, that God of his free mercie, without any satisfaction purchased by Christs death, forgiueth sinnes vnto the penitent: *Socinus* first maketh these and such like obiections.

1. The Apostle here saith, he hath *mercie on whom he will*, therefore of his owne will he remitteth sinnes without Christ.

2. He doth forgiue sinnes for his owne sake, Isai. 43. 25. therefore not for Christ.

3. If God should forgiue sinnes for Christs satisfaction, then both mercie and iustice should be seene at once in the worke of our saluation by Christ.

4. God may remit sinnes without satisfaction, for he may depart from the right, and remit of his owne, as it pleaseth him.

5. God requireth onely repentance and innocencie of life in them, whose sinnes are pardoned: and he forgiueth onely for that which he requireth.

6 Many examples are extant in the old Testament, of sinnes pardoned, and mercy shewed without Christ: as in Abel, Henoch and others that pleased God by faith, beleeuing onely that God is, & that he is a rewarder of the righteous, Heb. 11. 6. therefore without Christ.

7. God

7. God promiseth, Ierem. 31. to be mercifull vnto their iniquities, and to remember them no more: but where he requireth satisfaction for sinne, he remembreth it, and is not mercifull vnto it.

8. We are commanded one to forgiue an other, as God in Christ forgaue vs: but we must forgiue without any satisfaction: *Ergo*, so God forgaue vs.

9. The remission of the debt excludeth all payment, and satisfaction for it: to this purpose, *Socinus lib. de Seruator.*

The other impious heretike thus also obiecteth.

1. Godlouue is set forth to vs in Scripture before Christ died for vs, Ioh. 3. 16. Ephe. 2. 4. but Christs satisfaction sheweth that God was offended with vs before.

2. God did remit our sinnes freely by grace, Rom. 3. 24. but grace and satisfaction are contrarie.

3. This doctrine of satisfaction by Christs death, maketh God cruell, that would not be otherwise kind vnto his fauour, but by the most cruell death of his Sonne.

4. It maketh God a Tyrant, in punishing the innocent for offenders.

5. The Sonne should be more mercifull then his Father: for he forgiueth without satisfaction, so doth not his father.

6. If Christ had truely satisfied for vs, he should haue suffered eternall death, and so not haue risen againe, which had beene impossible: these and other such obiections this wicked *Osiander* hath in a booke written in the Germane tongue against *Trudelius*, cited by *Pareus, dub.* 13.

Contra. Before we come to answer these obiections, the state of the question must first be opened. 1. The question here is not of the power, propertie, and faculte of shewing mercie, which is naturall in God, and absolute in him without any condition. 2. But of the act and exercising of this propertie, which is either generall toward all creatures, and so vpon all men, both good and bad, vpon whom he suffreth the sunne to shine, and the raine to fall, Matth. 5. 45. or speciall toward the elect, in giuing them his grace, and forgiuing their sinnes: whereof the Apostle speaketh, Tit. 3. 4. *When the bountifulnesse and loue of God our Sauiour toward men appeared, &c. according to his mercie he saued vs.* 3. This speciall act of Gods mercy must be considered two waies, according to the causes foregoing, which are none other but onely the good pleasure of God, no merit of any creature, no not of Christ himselfe, was the cause of his mercie toward the elect, but as the Apostle saith, *hee hath mercie on whom he will:* but there are certaine conditions which doe accompanie or follow this free act of Gods loue and mercie, for the effecting of the worke thereof, in the iustification and glorification of the elect, which are these three, the ransome made by Christ, faith in the Redeemer, and our conuersion and turning to God: which conditions God receiueth not of vs, but conferreth vpon vs: the first without vs, the two other he worketh in vs, that all may be of grace: these things being thus promised, the contrarie arguments are thus answered.

1. The Apostle speaketh of Gods first decree and purpose, to shewe mercie in electing loue by his grace, which indeede is an absolute act of Gods will without any other motiue, and if we vnderstand it of Gods mercie in forgiuenesse of sinne, it is his will also, it should not be done without Christ, Ioh. 6. 40. *This is his will, that euerie one which beleeueth in the Son, should haue eternall life:* the argument then followeth not: God hath mercie on whome hee will, therefore without Christ.

2. Therefore God forgiueth sinnes for his owne sake, because he forgiueth them for Christ, who is the Iehouah and eternall God, that forgiueth sinnes.

3. Neither are Gods iustice and mercie shewed in the same subiect: Gods iustice is seene in the satisfaction of his Sonne, but his mercie toward vs.

4. 1. The argument followeth not, God can, therefore he will. 2. Neither doth that rule alwaies hold, that one may remit of his owne right as much as he will, this must be added, if it be without wrong done to an other: as the Parent cannot remit vnto his child feare and obedience, because this is against the lawe of iustice, and so against God. 3. So in this case God cannot remit sinnes, without some satisfaction, not in respect of his infinite power, but of his iustice, which is not to suffer his Maiestie to be violated without iust punishment, for so he were to denie himselfe.

5. 1. Neither is it true, that God onely requireth of sinners repentance: for the pu-

nishment due vnto sinne, must be satisfied for, which Christ did for vs. 2. Neither if innocencie of life were sufficient, is it in our power to performe it. 3. And further God doth not pardon sinne for that which he requireth of vs, it is his mercie in Christ, for the which he pardoneth that which he requireth of vs, is a condition to be performed by vs, not the cause.

6. It is false, that the faith of Abel and Henoch, and of other holy Patriarkes had no relation to Christ: for although expresse mention be not made thereof: yet alwaies it must be vnderstood: for the Apostle saith, Coloss. 1.23. that it pleased God by Christ to reconcile all things to himselfe: and all the promises in him are yea and Amen, 2. Cor. 1. and therefore the promises made to the fathers were grounded vpon Christ, and they were reconciled vnto God by no other, then by faith in him.

7. If God had required satisfaction of our selues for sinne, then indeede had our sinne beene remembred: but although Christ hath satisfied for our sinnes, yet to vs they are freely forgiuen, and so not remembred any more.

8. The Apostle saith, Ephes. 4.32. *Forgiuing one an other, as God for Christs sake forgaue vs*: though Christ hath satisfied for vs, yet God requireth no satisfaction at our handes, therefore herein we are to imitate God, to forgiue one an others priuate offences without satisfaction, as God forgaue vs: But in publike offences, and ciuill debts, this rule holdeth not: for if in such trespasses no satisfaction should be made, the course of iustice should be perverted.

9. The remitting of the debt excludeth all solution and paiment of debt, by the party to whom the debt is remitted, and not otherwise: and so the Lord requireth not of vs any satisfaction or solution of our debt, which is discharged by Christ.

The like answer may be made vnto the other obiections.

1. God loued the elect with an eternall loue, and herein appeared his loue, that he sent his Sonne to die for the elect: yet in respect of their sinfull estate, they had neede of reconciliation: so they were eternally beloued in Gods election, and yet in respect of their present state, God was offended with them: as a father that purposeth to make his Sonne his heire, may yet in the meane time be angrie with him for his misdemeanour: See before c.y. ans. 7. a more full answer.

2. We are saued freely by grace, notwithstanding the redemption by Christ: as the Apostle sheweth, Rom. 3.24. if satisfaction had beene required of vs, or if we were to haue ransomed our selues, it had not beene freely by grace; but now it is.

3. God was not delighted in the death of his Sonne, in that simply he was put to shamefull death: but in that thereby all the elect were saued, which sheweth not crueltie, but mercie in God, in accepting the death of one for all.

4. Neither was Christ forced, the innocent to die for sinners, but he willingly offered himselfe to die for vs: therein was no tyrannie at all.

5. As though God the Father, and God the Sonne are not all one in substance: the same mercie proceedeth from them both: and the Sonne as he is God, remitteth not without the satisfaction of the Mediator.

6. Eternall death is to be considered in the infiniteneſse and greatnes of the torments of soule and bodie, and in the eternitie and euerduring thereof: Christ did endure the one, that is, vnspeakeable torments in bodie and soule for vs, but not the other, because of the dignitie of his person, which suffred, and the necessitie of the worke of our redemption, which he perfected, which could not haue beene performed, if eternitie of punishment had been vpon the redeemer inflicted.

Now how contrarie this blasphemous assertion of these heretikes is to the Scriptures, is euerie where euident: for there is no truth that hath more plentifull euidence out of the Scriptures, then that Christ by his death did satisfie for our sins, and by faith in him we obtaine remission of our sinnes, and not otherwise: as Galat. 1.4. *Which gaue himselfe for our sinnes, that he might deliuer vs from this present euill world:* Galat. 3.13. *Christ hath redeemed vs from the curse of the law, when he was made a curse for vs:* Eph. 1.7. *By whom we haue redemption thorough his blood, euen the forgiuenesse of sinnes:* 1. Pet. 2.23. *Who his owne selfe bare our sinnes in his bodie vpon the tree, &c.* 1. Pet. 3.18. *Christ hath once suffered for our sinnes, the iust for the vniust, that he might bring vs to God, &c.* and an hundreth such places and more may be produced out of the old and new Testament, for the confirmation of this truth: he that is desirous to see more of this matter, I referre him to learned *Parens* treatise *dub.* 13. vpon this chapter.

14. Controu.

Controv. 14. *Against the maintainers of Vniuersall grace.*

v. 18. *He hath mercie on whom he will, and whom he will he hardeneth:* Hence then it is inferred, that he hath decreed to haue mercie on some, and not vpon others: then they are in error, which thinke that God doth indifferently offer grace to all, and that he hath elected all vnto life, if they will themselues: as *Bucanus* telleth vs, that God *simplici affectu desiderauit omnes ad æternam beatitudinem peruenire, that God simply desired, that all might come to eternall life, de prædestinat. Caluiniſt.* c. 8. 4. And this assertion may seeme to be fauoured by these places of Scripture, Rom. 11. 31. *God hath shut vp all in vnbeleefe, that he might haue mercie vpon all:* and 1. Timoth. 2. 4. *God would haue all men to be saued, and come to the knowledge of the truth.*

Contra. Diuerse answers are here found out. 1. Some say that *secundum quid*, after a sort, God would haue all to be saued, in that he offereth meanes of saluation to all: but simply he willeth onely the saluation of the elect, which he effecteth and worketh accordingly. 2. The schoolemen haue here a distinction, that there is *voluntas signi & beneplaciti*, Gods secret will, and his reuealed and signified will: by his reuealed will he would haue all to be saued, by his secret will onely the elect. 3. *Augustine* hath two answers: sometime hee vnderstandeth these places *distributiue*, by way of distribution, *by all men* he interpreteth all sorts of men, according to that saying, Reuel. 5. 9. *Thou hast redeemed vs vnto God through thy blood, out of euerie tribe and language, &c.* sometime hee taketh it *restrictiue*, by way of restraint and limitation, vnderstanding all the elect: he will haue all to be saued, because none can be saued but by his will, as that saying is to be taken, Ioh. 1. 9. *Which lighteneth euery man that commeth into the world:* not that euery one is lightened, but euerie one which is lightened, is lightened by him. And this interpretation in restraining such vniuersall promises to the faithfull onely, is agreeable to the Scripture: for whereas the Apostle saith in generall, Rom. 11. 32. *God hath shut vp all in vnbeleefe, that he might haue mercie vpon all*, he restraineth it onely vnto those which beleeue, Galat. 3. 22. *The Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ, should be giuen to all that beleeue.* Paræus.

4. But yet none of these answers doe fully satisfie: this therefore may further be added that in the beginning God made man righteous, and gaue him free will and sufficient strength to haue beene kept from tentation, if he would himselfe: but man abused his free-will and transgressed and fell: yet God offereth outward meanes vnto all of their calling, which if they refuse there is no want on Gods behalfe, but on their owne: this then is our answer, that God would *all men to be saued*, that is, not that God purposeth all to be saued, or giueth grace to all to be saued, but that there appeareth no let on Gods behalfe why all are not saued, either the creation considered, or Gods generall vocation: but man is the cause of his owne perdition or ruine.

Controv. 15. *Of the sufficiencie of Scripture.*

v. 17. *The Scripture saith, &c.* Hence may be answered that cauill of the Iesuites against the Scripture, that it cannot be the iudge of Controuersies, because the iudge must speake, but the Scripture is a dumbe letter and speaketh not: But this the Apostle denieth here, for he saith, *the Scripture saith to Pharaoh*: the Scripture speaketh, it is not then a dumbe and mute iudge, therefore the voice of the Scripture must be heard, as the only sufficient Iudge to decide and determine all controuersies of doctrine: and this the Apostle euidently shewes, by the frequent alleadging and citing of the Scripture in this chapter, shewing that he speaketh thereunto, as the supreame and highest Iudge of all truth.

Controv. 16. *Of the certaintie of saluation.*

v. 24. *Euen vs, whom he hath called, &c.* The Apostle doubteth not to affirme not onely of himselfe, but of others also that are called, that they are prepared vnto glory: so then we need not expect some speciall reuelation, to make vs assured of our saluation, (as the Romanists affirme) we are made certaine of our election by our vocation, *Paræus*: and afterward the Apostle saith, v. 33. he that beleeueth, *shall not be confounded*: he then that is sure he shall not be confounded or ashamed, what cause hath he to doubt of his saluation? *Mart.*

Controv. 17. *Of the necessitie of preparation.*

v. 30. *The Gentiles which followed not righteousnesse, haue attained vnto righteousnesse.* Hence it is manifest, that a man cannot make a way, or do any thing by way of preparation to further his calling; seeing the Gentiles were conuerted vnto God, when they sought it not;

so it is true, which the Apostle saith els-where, Philip. 2. 13. it is God, which worketh in you both the will and deed of his good pleasure. See further, *Synops. Contr. 4. err. 81.*

6. Morall obseruations.

Observ. 1. *It is not sufficient for children to come of good parents.*

The examples of Ismael and Esau, borne of faithfull and righteous parents, yet themselues prophane and righteous, do teach vs, that it is not sufficient for children to boast of the nobilitie and vertue of their ancestours, vnlesse they doe also imitate and follow their steppes: so the Iewes did vaunt themselues of their father Abraham: but our Blessed Saviour denieth them to be Abrahams children, valesse they did the workes of Abraham.

Observ. 2. *How Parents may be comforted in their vngodly children.*

These examples also may giue contentment and comfort vnto parents when as their children prooue prophane and licentious, to looke vnto the counsell of God, who gaue grace vnto Iacob, but forsooke Esau: let there be no diligence and care wanting in the parents, to giue vnto their children good education, and if other things fall not out answerable to their godly desire, they must rest contented in Gods will and counsell, which may be hidde and secret, but is neuer vniust; as Abraham is commended for his care in the instruction of his children, Gen. 18. 18. yet Ismael became a licentious and irreligious man.

Observ. 3. *Against curiositie.*

v. 20. *Who art thou O man that pleadest, &c.* Though the Apostle stay all curious inquiring after Gods secrets, yet men are not hereby forbidden and discouraged from a modest desire to search and know the truth: for our Sauiour doth himselfe bid vs search the Scriptures, Ioh. 6. 39. and *Origen* here well noteth, *non puto, quod si prudens & fidelis seruus interroget &c.* I doe not thinke, if a wise and fearefull seruant should aske and enquire after Gods will, that he should receiue such an answer, *who art thou, &c.* which he sheweth by the example of Daniel, who had his desire granted, Dan. 9.

Observ. 4. *Of contentment of minde.*

v. 20. *Shall the thing framed say, why hast thou made me thus, &c.* Like as in the doctrine of election, euery one must rest contented with Gods good pleasure, so for the state and condition of this life, we must accept thankfully of that whereto the Lord hath disposed vs: if a man be rich or poore, high or lowe, let him be contents with his lot; the potter hath made his vessell so, and there is no reasoning against our maker: let vs say and bee reioyced with S. Paul, Philipp. 4. 11. *I haue learned in whatsoeuer state I am, therewith to be content.*

Observ. 5. *Against securitie.*

v. 24. *Euen vs, whom he hath called.* S. Paul hauing sufficiently declared the doctrine of election and reprobation, doth descend vnto our vocation, and calling, teaching vs, that we should not insist in Gods secret decree, and so be secure, but seeke to make it sure by our calling: as S. Peter saith, 1. *ep. c.* 1. 10. *Giue diligence to make your calling and election sure.*

Observ. 6. *Christ must be preached, though the world be offended.*

v. 32. *They haue stumbled at the stumbling stone, &c.* Though the Iewes were offended at the Gospell of Christ, yet did not the Apostles forbeare to preach him: so now many are offended at the preaching of the word, as the superstitious Papists, and carnall sluers; yet the truth must still be vrged: for as the Apostles, so now the faithfull ministers, are vnto some, the sauour of life vnto life; and to others, of death vnto death, 2. Cor. 2. 16.

CHAP. X.

1. The text with the diuerse readings.

1. v. Brethren, mine hearts desire (*the good will of my heart. Gr.*) and prayer to God for Israel is, for their saluation (*that they might be saued. Gr.*)

2. For I beare them record, that they haue the zeale (*emulation. L.*) of God, but not according to knowledge.

3. For they beeing ignorant of the righteousnesse of God, and seeking to establish their owne righteousnesse, haue not submitted themselues *G.S. (haue not been subiect vnto, G.)* to the righteousnes of God.

4. For Christ is the end of the law for righteousnesse, vnto euery one that beleeueth.

5. For Moses thus describeth the righteousnesse, *Be. G. S. (writeth of the righteousnesse B. V.) but the preposition is wanting in the originall)* which is of the law, that the man, that doth these things shall liue thereby.

6. But the righteousnesse, which is of faith, speaketh on this wise, Say not in thine heart, who shall ascend into heauen? *(* that is, to bring Christ from aboue *)*

7. Or who shall descend into the deepe? *(of the graue. S. ad.)* that is, to bring Christ againe from the dead.

8. But what saith it *(the Scripture, L. ad.)* The word is neere thee, *euen* in thy mouth, and in thine heart; This is the word of faith, which we preach.

9. For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeue in thine heart, that God raised him from the dead, thou shalt be saued.

10. For with the heart man beleeueth *(it is beleeued, Gr.)* vnto righteousnesse, and with the mouth confession is made to saluation.

11. For the Scripture saith, Whosoeuer beleeueth in him, shal not be ashamed. *(confounded L.B.)*

12. For there is no difference betweene the Iew and the Grecian: *(* of the Iew and Grecian *)* for the same Lord ouer all, is rich vnto all that call vpon him.

13. For euery one that calleth vpon the name of the Lord shall be saued.

14. But how shall they call on him, in whome they haue not beleeued? and how shall they beleeue *in him*, of whom they haue not heard? and how shall they here without a Preacher?

15. And how shall they preach, except they be sent? as it is written, How beautifull are the feet of those which bring glad tidings of peace, and bring glad tidings of good things?

16. But they haue not all harkened *(obeyed. L.S.V.)* to the Gospel: for Esaias saith, Who hath beleeued our sayings, *(our report, G.)*

17. So then faith is of hearing, *(by hearing. B.G. but the preposition ἐξ, signifieth of)* and hearing by the word of God.

18. But I demaund *(I say, Gr.)* haue they not heard? no doubt, their sound went out into all the earth, and their words into the ends of the world.

19. But I demaund *(say, Gr.)* did not Israel know God? first Moses saith, I will prouoke you to enuie, *(emulation, L. V. Be.)* by them that are no nation, *(not I will bring you into a new nation, La.)* and by a foolish nation will I anger you.

20. And Esaias is bold and saith, I was found of them, that sought me not, and haue been made manifest to them, that asked not after me.

21. And vnto *(against, Be.)* Israel he saith, All the day long haue I stretched forth mine hands vnto a disobedient, *(not beleeuing. L.V.B. ἀπειθοῦντα, signifieth both, but the first rather here)* and gainesaying people.

2. The Argument, Methode, and Parts.

The Apostle hauing concluded in the former chapter, how the Gentiles had receiued the righteousnesse of faith, but the Iewes through their stubbornes had reiected it, in this chapter doth at large handle the same matter: both setting forth the difference betweene the righteousnesse of the law and of the Gospel, to v. 14. and then the entertainement thereof in the world, accepted of the Gentiles, v. 15. and reiected of the Iewes, v. 19. to the ende.

But first the Apostle vseth a preamble somewhat to qualifie his former speech touching the Iewes, by shewing his desire toward their saluation, v. 1. and his testimonie concerning their zeale, v. 2. which he confesseth, shewing withall their defect and want in their zeale, ignorance, pride in establishing their owne righteousnes, and disobedience in not submitting them-

their ſelues to Gods righteouſnes, v.3.

Then followeth the doctrine concerning righteouſneſſe by faith ſet forth by diuerſe arguments. 1. becauſe Chriſt is the end of the law, therefore righteouſneſſe is not in the law, but by Chriſt. 2. by the diuerſe effects and properties of the law, which requireth workes, and of the Goſpel, which exacteth not of a man by his owne workes to aſcend to heauen, or to be deliuered from hell, but onely the word of faith: which is afterward ſet forth by two parts, beleeuing with the heart, & confeſſing with the mouth: gathered into this ſyllogiſme. Whoſoeuer beleeueth with the heart, and confeſſeth with the mouth, ſhall bee ſaued, v.10. but thou doeſt beleeue with the heart, and confeſſe, &c. *Ergo*, v.9.

3. Then he proueth righteouſneſſe by faith, by a teſtimonie of Scripture, v.11. 4. then from the communitie of ſaluation both of Iew and Gentile, which could not be by the law, v.12. 5. by the effects of faith, inuocation: All that inuocate the name of God, ſhall be ſaued, *Ergo*, all are iuſtified by faith.

The entertainment of this doctrine in the world, was 1. By acceptation among the Gentiles: which he ſheweth by the meanes of faith and ſaluation, the preaching of the Goſpell which was offered to the Gentiles, which he proueth 1. by the effects ſet forth by a gradation, If there had been no preaching, their could haue beene no hearing, if no hearing, no faith, if no faith no inuocation, v.14.15. 2. by a diſſimilitude, though preaching was not profitable among the Iewes generally, v.16. yet the ordinarie meanes of faith, is the word preached, v.17. 3. by a Prophetical teſtimonie of Scripture, he ſheweth that the Goſpell was preached to the Gentiles, and their beleefe followed thereupon, v.18.

2. But it was reiected of the Iewes: as he ſheweth by three teſtimonies of Scripture, the firſt comparing the Gentiles and Iewes together, v.19. the other two ſhew the ſeuering both of their condition, ſeuerally of the Gentiles accepted of God, v.20. of the Iewes refuſing God, v.21.

3. The queſtions and doubts diſcuſſed.

Queſt. 1. *Of the generall ſcope and iudgment of the Apoſtle in this Chapter.*

1. The Iewes had two ſpeciall bulworks as it were, which they vſed in defence of themſelues, the one was, that the promiſes of God were made vnto them, & therefore they could not miſcarrie; the other that they had the law, by the keeping whereof they hoped to be iuſtified. Theſe two bulwarkes the Apoſtle beareth down: as in the former Chapter he proued, that the promiſes of God belonged not to all, but to the true Iſrael of God: ſo in this Chapter, he ſhaketh the other part of their foundation, ſhewing that it is not the righteouſneſſe of the law, but of faith, whereby we are iuſtified before God. *Mart.*

2. And more particularly the Apoſtle by occaſion of thoſe words, chap. 9.31. *The Iewes followed not righteouſneſſe, becauſe they ſought it by the workes of the law, &c.* proueth in this Chapter three errors of the Iewes, and deliuereth three truthes oppoſite vnto them. 1. Whereas the Iewes beleeued to bee iuſtified by the workes of the law, he ſheweth that there is an other kind of righteouſneſſe, namely of faith, whereby we are iuſtified before God, to v.9. 2. Whereas the Iewes thought that the Goſpel of Chriſt, and the doctrine of faith were not attainable, but onely for thoſe of the circumciſion, which queſtion did much trouble the Church, for the deciding whereof a Councell of the Apoſtles was called together, Act.15. the Apoſtle ſheweth, that herein there is no difference at all, betweene the Iew and the Gentile: to v.14. 3. He alſo ſheweth, that the Goſpel of Chriſt muſt as well be preached vnto the Gentiles as the Iewes, which was another thing whereof the circumciſion did ſtickle: and this the Apoſtle declareth at large from thence to the end. *Tolet.*

Queſt. 2. *How Saint Paul prayeth for their ſaluation, whom in the former Chapter he ſhewed to be reiected of God.*

Anſw. 1. *Mens hearts deſire and prayer, &c.* Tolet anſwereth vnto this queſtion, that the affections are neceſſarie motions, &c. that the reaſoning of a thing impoſſible, is not abſolutely, but onely ſo ſheweth what is to be eſteemed: though Saint Paul had foreſeene by the former Chapter of the reiection of the Iewes, yet he might pray for their conuerſion.

11.1. But this doth not satisfie for if S. Paul had foretold of their reiection, and yet should pray for their saluation, he should haue prayed against his knowledge: 2. *Pet. Martyr* answereth, that before he entreated of election and reprobation, which cannot be altered, and therefore there he cutteth himselfe vnto wishing and vowing, that he might be accursed, if they were saued, not vnto prayer: but here he treateth of the iustice of faith, which is the gift of God, and may be attained by prayer: but neither doth this satisfie, for it is in vaine to pray for faith to be giuen vnto them, which are not elected, for to them it cannot be giuen.

Therefore this is the better solution, that although S. Paul knewe in generall, that the nation of the Iewes was cast off, yet neither were all in particular reiected, as he saith, v.1. *Hath God cast away his people? God forbid: for I also am an Israelite:* and for such the Apostle might pray: neither yet were they cast off for euer, but for a time, vntill the fulnesse of the Gentiles were come in: and therefore he prayeth for their conuersion, which was reuealed, and whereof he prophesieth, c.11. *Parens.*

Quest. 3. *Why the Apostle doth thus insinuate himselfe, by professing his loue vnto the Iewes, v.1.*

1. The Apostle being to entreat of the falling away of the Iewes, and of the vocation of the Gentiles, a matter verie odious vnto the Iewes, first doth vse this insinuation that they should not thinke, that he spake of any euill will vnto his nation: like as Physitians do annoint the lippes of the cup, which containeth the bitter potion, with hony, least at the first the patient tasting the bitternesse thereof, should reiect it, and Rhetoricians doe first seeke to procure the fauour and good will of their auditorie: so the Apostle being to deliuer the truth, would first auoide all needlesse offence. And if the properrie of the scorpion be first with his forceclawes to lay fast hold on a thing, that it may sting with the taile: much more is it lawfull to fasten vpon mens affections, to beale them, and to doe them good. 2. But while this way and methode of insinuation is taken, Preachers must take heed that they offend not in flatterie, and vse nothing but gloſing insinuations as the false Prophets, that preached nothing but pleasing things to the people, and sowed pillowes vnder their elbowes Ezech. 13.3.

And againe it must bee considered, when such discreete insinuation attempered with friendly admonitions is like to doe good; and when the disease is desperate: for then sharpe sharpe, and rough and tart reprehensions are most seasonable: as our Blessed Sauiour spared not the Pharisies, but called them a generation of vipers, and hypocrites: and Herod he calleth a fox: as Paul called Ananias painted wall, Act. 23.3. *Martyr.*

Quest. 4. *How the Iewes are said to haue zeale, but not according to knowledge.*

1. That which the Apostle here calleth zeale, is nothing else, but *indignatio ob rei amatæ iniuriam*, an indignation or griefe for the hurt done vnto a thing, which is loued, with a desire to repell the wrong offered: *Par.* or *ob amantis iniurias*, for the wrong offered to the louer, when either he cannot enioy the thing loued, or hath other partners: *Mart.* but this latter is properly called *iealousie*, the other *zeale*: the first is of God, toward vs; he is said to be a iealous God, when as his people whom he loueth, goe a whoring after others: the other is toward God, when his faithfull seruants are zealous of his glorie, to see it any waies hindred or empayred: so there are three things concurring in zeale: first a thing must be vehemently loued, secondly a wrong is offered either to the louer, or to the thing loued, thirdly, there must be thereupon a griefe and indignation conceiued.

2. The Apostle here maketh two kinds of zeale, there is a right and perfect zeale ioyned with knowledge, and an erroneous zeale, which hath no knowledge; but more distinctly zeale may be thus considered: there is a true and vnfained zeale, and a dissembling and pretended zeale: of this kind was the zeale of the false Apostles, Gal. 4. 17. *They are iealous ouer you amisse, they would exclude you, that you should altogether loue them:* they seemed to beare a great zeale and loue vnto the Galatians, but it was onely for their owne aduantage: and such was the zeale of Demetrius to Diana, Act. 19. because his profit was hindered by the decay of Dianaes worship: but a true and vnfained zeale is that, when one seeketh onely the good of that which he loueth, without respect to himselfe: as Saint Paul was thus iealous ouer the Corinthians, to seeke to ioyne them for their owne good vnto Christ, 2. Cor. 11.2. Now of this vnfained zeale there are two kinds: one which hath knowledge, the other

other is without: and this is of two sorts: for there is here a twofold knowledge required, both of the thing which is desired and affected, and of the wrong which is offered: the lewes wanted both of these: for they had a knowledge of God, though not perfect, but they were ignorant of their iniurie: they thought the worship of God to consist in the rites and ceremonies of the law, and so Gods glorie to be hindered by the Preaching of the Gospel: the Gentiles were ignorant of both: for neither had they the knowledge of God at all, neither did they know what they may bow to worship him: and so were ignorant, what hindered or furthered Gods glorie.

3. Now in that the Apostle maketh this a reason, why hee wished well vnto them, and prayed for them, because they had zeale, though not according to knowledge: this doth not iustifie their zeale, or procure that we may reioyce or take delight in any thing that is euill, but because their zeale was a good thing in it selfe, and they failed in the manner of it, the Apostle so farre commendeth them, as is to said, that Christ loued the young man, that confessed his obedience and obseruance of the law, though he were farre from perfection, Mat. 10.21. because he saw some good things in him. So the Apostle commendeth the zeale of the Iewes here.

Origen here obserueth, that as the Apostle saith of zeale, that they had a kind of zeale, but not according to knowledge; the like may be said of faith, charitie, and other graces: they may haue them after a sort, but not according to knowledge: so he hath faith without knowledge, that is ignorant that faith without workes is dead: and so he hath charitie without knowledge, that boasteth of it before men.

Quest. 5. *Why the Iewes are said to stablish their owne righteousnesse, v. 3.*

1. *Theodoret* thinketh it is called their owne righteousnesse, because now the lawe was ceased, and the obseruation of the rites and ceremonies thereof: so also *Gorthan* vnderstandeth it of the ceremonies of the lawe, which now were abolished, and of the traditions which themselues had inuented: but the Apostle meaneth principally the morall law, and the workes thereof.

2. *Augustine* thinketh it to be so called, *their owne righteousnesse*, that is, an humane and imperfect righteousnesse, because they were not able to fulfill the law, *tract. 26. in Ioh.* so also *Anselme*. 3. *Lyranus*, because the Law was giuen them, and so the righteousnesse thereof, they tooke peculiarly to be theirs, excluding the Gentiles. 4. *Chrysostome* saith it is named theirs, because it consisted in their owne labour, whereas faith was the gift of God without their labour. 5. *Origen* saith, their owne righteousnes was that which so seemed vnto men, but did not make them iust before God: so also *Toler*, as the Apostle saith, Rom. 4. 2. *If Abraham were iustified by workes, he hath wherein to reioyce, but not with God.* 6. But properly that is called mans owne righteousnes, *which is supposed* to be inherent in him, and is wrought by his owne workes and labour: that is Gods righteousnesse, which is without man, and extrinsecally is applyed vnto him by faith.

3. This proper iustice of man signifieth not such righteousnes, as man seeketh to make of himselfe, but euen such as man worketh by grace: for Gods righteousnesse and mans are opposed not onely in respect of the cause and beginning, but in the forme and manner how it is applyed, the one by faith, the other by workes, and in the subiect: the righteousnesse of faith is inherent in Christ, and applyed vnto vs by faith: the other hath man for the subiect thereof.

4. The Iewes in refusing this righteousnesse of God, commit three great faults: 1. they are ignorant of true righteousnesse by faith. 2. they ambitiously seek to be iustified by their owne righteousnesse. 3. they were contemners of Gods righteousnes, which is by faith, and will by no meanes be subiect vnto it.

Quest. 6. *How Christ is said to be the ende of the Law.*

The ende of a thing is taken fowre waies: 1. For the determination and extremitie, and finall ending of it: as Phil. 3.19. *Whose ende is damnation.* 2. It is also taken for that which first moueth the agent, and for the which all other things are intended. 3. The end, is the scope and marke, which is aymed at, as the end of faith is the saluation of our soules: 1. Pet. 1.9. The ende also of a thing, is the perfection thereof: as loue is said to be the ende of the commandements: 1. Tim. 1.5. according to these diuerse acceptions, is this place diuerslie

corsely interpreted.

1. Some take it in the first sense, that Christ ended the ceremonies and legall rites: in which it is said, the Law and the Prophets were vnto Iohn, Matth. 11. but this is not the meaning here: for thus Christ was an ende onely to the ceremoniall, not to the morall law.

2. The second way Christ is the end of the law, but not directly: for in generall the law was ordained to make men righteous, and to iustifie him by the keeping thereof: but seeing this righteousnesse could not be obtained by the law, nor in the law: the law bringeth vs vnto Christ, and in him we obtaine righteousnesse, which the law required but performed not: so then the ende of the law, which was to iustifie a man, is fulfilled in Christ: thus *Chrysost. quid vult lex hominem iustum facere, &c.* what would the law make a man iust, &c. this the law could not effect, but Christ hath effected it: so *Melanchon:* Christ is the perfection of the law: *donat id, quod lex requirit*, he giueth that which the law requireth, that is, iustification by faith in Christ, who hath fulfilled the law for vs: so also *Beza.*

3. Christ also is the end and scope aymed at in the old Testament; all the Prophets gaue witnesse and testimonie vnto Christ: as *Lyranus* citeth *R. Selam*, and other learned Hebrews, that confessed, that *vniuersi Prophetæ non sunt locuti nisi ad dies Messiæ*, that all the Prophets did not otherwise speake, but hauing relation to the Messiah: as our Sauiour saith, Ioh. 6. 16. *Moses wrote of mee.*

4. Christ also is the perfection and consummation of the law, in fulfilling and performing it: he hath perfited the ceremoniall law, beeing the substance, whereof the ceremonies were but shadowes: he hath performed the morall law, both in his actiue obedience, in fulfilling euery part thereof, by his holy life, and by his passiue obedience, in bearing the curse and punishment due by the law for vs: and in this sense *Augustine* saith, *Christus finis legis perficiens, non interficiens*, Christ is the perficing, not the destroying end of the law, *tract. 55. in Iohn.*

Of all these, the second and last interpretation are most agreeable to the scope of the Apostle: who in these words bringeth a proofe of that which he said before, that the Iewes were ignorant of the righteousnesse of God, because they were ignorant of Christ the true end of the law: both directly in respect of Christ who fulfilled the law, and was in all things obedient vnto it, which thing the law intended: and indirectly in respect of vs, whose weakenesse it discouereth in not beeing able to keepe the law, and so directeth vs to Christ, being then a schoolemaster to vs, as the Apostle saith, Gal. 3. 19.

Quest. 7. *How Christ is said to be the ende of the Lawe, seeing the Lawe requireth nothing but the iustice of workes.*

The law is taken two waies. 1. More largely for the whole doctrine contained in Moses, and the Prophets: and in this sense, the law directly maketh mention of Christ, as in this place Saint Paul doth proove the righteousnesse of faith by the testimonie of Moses, as our Sauiour himselfe also saith, *Had you beleeued Moses, you would haue beleeued me, he wrote of me*, Ioh. 5. 46.

2. The law is taken more strictly for the precepts onely of the morall law, wherein although faith in Christ be not directly commanded, yet it is implyed and intended; in which sense Christ is said to be the end of the law in these three respects. 1. In respect of his personall obedience and righteousnesse, which the law required. 2. In regard of the satisfaction by Christs death for the punishment due by the law. 3. And in iustifying vs by faith in him, that is our righteousnesse: whereunto the law bringeth vs as a schoolemaster leading vs vp by the hand: as the glasse shewing the spottes, doth admonish the beholder to mend them: so the Law discouering our sinnes, sendeth vs to seeke out the onely true Physitian to heale them.

Quest. 8. *That Christ is not the ende of the law, that we by grace in him should be iustified in keeping of the law.*

1. *Pererius* saith that Christ is said to be the end, that is the perfection and consummation of the law, *quia fide in Christo impetratur gratia, &c.* because that by faith in Christ grace is obtained, to fulfill and keep the law: *disput. 1. numer. 2.* and *Stapleton Antidot. p. 617.* insisteth vpon the same point, that by this fulfilling of the law, which we obtaine by faith in Christ, we are iustified.

Contra. 1. We denie not but this also is one of the endes of our comming to Christ, to shew

shew our obedience, in keeping Gods commandements, as *Zacharie* saith in his song, Luk. 2. 75. *That we being deliuered out of the hand of our enemies should serue him, &c. in holinesse, and righteousnesse all the dayes of our life:* yet this is neither required, as the principall end, which is to be iustified by faith in Christ, as here the Apostle saith: neither is our obedience employned to that end, that we should be iustified thereby: for we are iustified by faith, before we can bring forth any fruits of obedience, and therefore by such workes, as follow our iustification, we are not iustified: and beside our obedience is imperfect, and can not iustifie vs in the sight of God: but this our obedience is necessarie to shew our conformity vnto Christ, and to iustifie our thankfulnes for the benefit receiued by Christ, and to be a pledge and an assurance of our perfect regeneration in the next life.

2. Herein then Christ is the end of the law, that we by faith in him, which hath fulfilled the law perfectly, should be iustified without the fulfilling of the law in our selues. 1. For the Apostle saith not, Christ is the end of the law to euery one fulfilling the law, but to euery one that beleeueth. 2. This end, would take away the force of Christs death: for, to giue vs grace to fulfill the law our selues, it was not necessarie, that Christ should haue died: for he might by his diuine power without his death, haue conferred that grace vpon vs. 3. And againe, if Christ gaue vs power to keepe the law our selues, this were to establish our owne righteousnesse: for that is our owne righteousnesse, which is performed by vs, though not by our owne strength: but the doctrine of faith doth not establish our owne righteousnesse.

Quest. 9. *What life, temporall or spirituall is promised to the keepers of the law, v. 5.*

1. *Origen* vpon this place thinketh, that the law only promised to the obseruers thereof temporall not eternall life: so likewise *Theodoret, Ambrose, Anselme, Lyranus, Tolet, num. 5. Pererius disput. 1. numer. 3.* doe vnderstand it of escaping onely corporall death, which was inflicted vpon the transgressors of the law, as idolaters, adulterers, murtherers: But this were no great benefit, seeing many vngodly men might be free from these offences, which by the law were punished by death, and yet in other points might be offenders against the law.

2. *Augustine lib. de spirit. & lit. c.* vnderstandeth it of the spirituall life of faith, and iustification thereby: *per fidem concilians iustificationem, facet legis iustitiam & viuat in ea, &c.* but that hath obtained iustification by faith, doth the righteousnesse of the law, and may liue thereby: But this were to confound the law and the Gospel: whereas the Apostle here speaketh onely of the righteousnesse, which the law requireth.

3. The law then promised eternall life vnto the obseruers thereof, but that it was impossible for any perfitly to keepe the law: so *Chrysostome* well interpreteth, that men should haue beene iustified in keeping of the law, if it had beene possible, but because it was not possible, *iustitia illa intercidit*, that iustice falleth to ground: our Sauiour also saith, *If thou wilt enter into life keepe the commandements*, Matth. 19. 16. meaning eternall life, as the young man had asked the question, what he should doe to haue eternall life: *Pererius* answereth that this must be vnderstood of a iust man, which out of a liuely charitie keepeth the commandements. But Christ there speaketh not of the iustice of faith working by loue, but of such keeping and obseruing of the commandements, as the law required, if any could haue attained vnto it: for as the question was, not of beleeuing, but of doing, *What shall I doe*, so Christ maketh his answer, of such iustice, as was required by the law.

4. But if the lawe doe promise and propound eternall life to the obseruers and keepers thereof, how doth the Prophet, Ezech. 20. 25. call them statutes, *that are not good:* the answer is, that the law of it selfe promiseth life, but in respect of mans weakines, that is not able to keep the law, it is not good, because it bringeth death: and so Moses saith, Deut. 30. 15. *I haue set before you this day life and death, &c.* the law was life to them, that had power to keepe it, which none haue in this life, but death vnto the transgressors. *Faius.*

Quest. 10. *Whether Paul did of purpose alleadge that place of Moses, Deuter. 30. 12. or allude onely vnto it.*

1. Some thinke, that Moses in that place directly speaketh of the law, according to the literall sense, and Saint Paul by a certaine allusion, applyeth that vnto faith, which Moses vttereth of the law; so *Theodoret, Chrysostome, Oecumenius:* likewise *Tostatus* vpon that place, *Paul per quandam concordantiam transtulit ad finem*, Paul by a certaine agreement hath

lush translated this place, and applyed it vnto faith: *Vatablus* also saith, that Paul followeth not Moses sense, but some words: But this would extenuate the force of S. Pauls argument, if he should allege onely vnto this place of Scripture, and not confirme that which he intended by the same: and the Apostle himselfe saith, that *the iustice of faith thus speaketh*: that is, as *Origen* expoundeth, Christ, who is our iustice by faith, thus speaketh by the mouth of Moses: wherefore Moses in that place speaketh of the iustice of faith.

2. Some thinke that S. Paul followeth not the literall, but the mysticall sense of Moses: thus *Tyrannius* thinketh that the booke called *Deuteronomie*, the second law, was a figure of the Gospell, which was indeede a new and a second law: and that this was figuratively spoken of the Gospel, that as they needed not goe to heaven, or to the farthest parts of the Sea to fetch the Law, because it was neere them, as it were put into their mouth by Moses: so neither needed they nowe seeke farre for the knowledge of Christ, either to heaven or hell, seeing he was evidently preached by the Apostles: this sense also followeth *Bellarmine de verbo Dei. scripto lib. 3. c. 6.* But that Moses speaketh not of the precepts of the law in that place, is evident, because he sheweth the facilitie of them: *it is in thy mouth and heart to doe it*, &c. but it was not so easie a thing to performe the Law: *Bellarmine* answereth with *Tostatus*, that Moses speaketh not of the performing, but of the knowledge of the lawe: whereas the words are directly, *to doe it*: *Scotus* in his commentarie thinketh that Moses speaketh of the externall observation of the law, which was readie at hand, but for the internall and spirituall obedience they were to expect further grace: But Moses speaketh directly of the inward obedience, *it is in thy mouth, and in thy heart, &c.*

3. Some thinke that the Apostle applyeth that testimonie vttered by Moses of the law vnto the Gospel, by an argument from the lesse to the greater: that if Moses gaue such commendation of the lawe, much more is it true of the Gospel: But the Apostle sheweth the iustice of faith to be a farre different thing from the iustice and righteousnes of the law, and therefore not to differ onely as the lesse and greater, but as things of a diuerse nature.

4. Wherefore it may be those safely affirmed, that the Apostle citeth this very place out of Moses: *Origen* thinketh, *haec à deuteronomio assumpta sunt*, these words are taken out of Deuteronomie: yet the Apostle as an interpreter alleadgeth them, omitting some things in them, and inserting some other by way of exposition: as *that is, to bring Christ againe from the dead*, and *to bring Christ againe from the dead*: and some words he altereth, as that which Moses calleth the Sea, S. Paul calleth the deepe, which in effect is the same: to this purpose *Iustinus Martyr. Dialog. cum Tryph. Iudaeo*: and *Pet. Martyr* affirmeth that it is so evident a thing, that Moses here speaketh of Christ, that certaine great Rabbines among the Iewes confesse that Moses in that 30. chapter of *Deuteronomie*, hath reference to Christ: yet *Pareus* inclineth to thinke that Paul here vseth but an allusion to that place of Moses: *ibid. 6.*

Quest. 11. *Whether Moses in that place directly speaketh of the righteousnesse of faith.*

1. *Tolet annot. 6.* and likewise *Caietan*, which take this place to be alleadged by Moses in a literall sense, do thinke that Moses doe speak of the circumcision and conuersion of the heart vnto God, which belongeth vnto the righteousnesse of faith: that when God should circumcise and turne their hearts, they should then not find it an hard and difficult thing to keepe the commandements of God: *Pet. Martyr* much dissenteth not, that Moses there simply speaketh not of the precept of the law, but *vt iuuetur gratiam facile fakturam esse*, but approueth that also by grace and faith in Christ: so also M. *Calvin* denieth not but that Moses in that place speaketh of the obseruation of the law: but *ex fine fontem didicit*, he fetcheth it from the end, and originall thereof, namely the iustice of faith.

2. Some thinke that Moses in that place speaketh not onely of the law, *sed de summa totius*, &c. of the whole doctrine, which he teacheth, which was not onely legall, but included many euangelicall promises: But the words of Saint Paul are against both these interpretations: *The righteousnesse, which is of faith speaketh on this wise, &c. And this is the word of faith, which we preach*, therefore Moses onely in that place speaketh of the word of faith.

3. Wherefore that opinion is to be preferred, who thinke that Moses in that place directly speaketh of the doctrine of faith, and not by way of consequent onely as *Iunius* well obserueth, because Moses saith, *this commandement which I commaund thee this day*, but that by Moses is vnderstood not the precept of the law, which were giuen before, but of faith: and

so that he speaks as possible *Moses*, by the counsell and according to the meaning of Moses himself applyeth this place vnto Christ. *Iun. lib. 2. parall. 16.* so also *Feuard. & oecolam. in loc.* &c. it is in this application of that place likewise *Osiander*, it is not doubted, but that S. Paul *oppositissime allegauerit*, most fitly & aptly applied that place of Moses to his purpose.

Quest. 12. *By what occasion Moses maketh mention in that place of the Gospel, and of the preaching of the word?*

1. *Origen* thinketh that Moses, and the Apostles intendment is this, to shew, that Christ is euerie where: that he is not only in heauen, and in earth, but in euery place: to the same purpose *Augustine* hath vsed these words, *ne putemus Christum loco claudi*, that we should not think that Christ is confined to a place. But this is not to the Apostles purpose in this point, there was no question.

2. *Theodoret* expoundeth it of curiositie, that no one should curiously enquire how Christ ascended into heauen for vs, and ouercame death: to the same purpose *Par. Quis ascendit in coelum, ne hoc videas, &c.* say not, who shall ascend into heauen, to see if he goe downe to the deepe, to be certified of Christs victorie: the word is in thy mouth and heart: it sufficeth that to beleeue these things, to haue beene performed by Christ.

3. *Caluine* doth vnderstand Moses and Paul to speake of incredulitie, that no man should doubt of the ascension, and descension of Christ: so also the *ordinaria glos.* do not, *who hath ascended into heauen*, that is, none shall ascend to heauen, *pro iustitia fidei obtinenda*, for obteining the righteousnes of faith, nor shall descend to hell, for not obteining it: for this were to denie the ascension, and descension of Christ.

4. *Lyranus* applieth it to the certaintie of the knowledge of the Gospel, *tollitur omnis excusatio &c.* all excuse is taken away, they cannot be ignorant of the Gospel beeing preached and ratified by the Apostles, as the Iewes needed not vnder Moses to haue sent some to search out the law made knowne vnto them, seeing it was at home euen at their doores: to the same purpose *Bellarmine lib. 5. de grat. & liber. arbit. c. 6.* so also *Osiander* applieth it to the certaintie of the preaching of the Gospell by the Apostles, which shall be so liuely declared, that they shall not needs to wish, any to goe to heauen, or to descend into hell, to bring vnto them the word of promise, seeing Christ hath already performed the same for them.

5. *Chrysostome* vnderstandeth this place of the facilitie of the iustice of faith, in respect of the law: that there is no great thing required to be performed by our selues, as to ascend to heauen or to descend into the deepe: *licet tibi domi sedenti salutem consequi*, thou mayest euen sitting at home, obtaine saluation, though thou goe not ouer thy threshold: so also to the like purpose sheweth, how Moses in that place, and S. Paul here shewe, how the law is fulfilled for vs in Christ: that God requireth not of vs any difficult or impossible worke to be performed by vs, to ascend into heauen, or descend to hell, to bee deliuered from the one, and to obtaine the other by our owne worke: for this were to call both the descension and resurrection of Christ into question: but Christ by his resurrection and ascension had performed for vs the worke of our redemption: This is some part of the Apostles meaning, but not all.

6. Wherefore this is the meaning of the Apostle: as he shewed before, what the iustice of the law required, namely perfect obedience to be performed in our selues, which beeing impossible, there must needes remaine a doubt and despaire both of obteining heauen, and escaping hell: so now he declareth the nature and propertie of iustice by faith, first *negatiue*, by removing that which is contrarie to faith: secondly, *positiue*, by shewing that which is thereunto agreeable. And for the first, whereas there are two speciall doubts that trouble the mind, how we may obtaine heauen and escape hell, the Apostle sheweth that the righteousnesse of faith taketh away both these doubts: first no man is now to say in his heart, who shall ascend for me into heauen to bring me thither, for Christ hath done it already: and this were to bring Christ againe from thence to heauen: no man is now to ascend againe: neither is any man now to make question, how he shall escape hell, or who shall descend thither for him: for Christ by his death hath deliuered vs from thence: faith in Christ doth deliuer vs from all doubt, he therefore that hath his faith grounded vpon the resurrection, ascension of Christ, shall no longer be perplexed in himself, as they are that hope to be iustified by the law, this *Caluin. Beza, Par.* So then the Apostle sheweth a notable difference between the law & the gospel: the one requireth things impossible to be done, namely the

the complete and perfect obedience of the lawe, and so leaueth the minde in doubt and despaire of saluation: but the Gospel requireth nor any thing impossible to be done by vs, but only to beleeue in Christ, and so it freeth vs from all doubt and despaire.

Quest. 13. *Of these words, the word is neere thee, &c.*

1. Whereas the Latine translator hath, *what saith the (Scripture,) the word (Scripture) is not in the originall: therefore the same nominative case must be supplyed, which is expressed before, the righteousnesse of faith, speaketh on this wise, &c.* as before he shewed what was vnagreeable to the doctrine of faith, to make doubt of saluation, or to seeke to be iustified by the lawe: so now he declareth the true propertie of iustifying faith, which requireth no great act to be performed by our selues, but onely to beleeue in Christ.

2. The Septuagint adde beside, *in thy mouth, and in thy heart, (in thy hands,)* which addition *Pet. Martyr* thinketh nothing to hinder, but to helpe the Apostles meaning, because that which we beleeue in the heart, and confesse with the mouth, must be confirmed by the worke of our hands: but it rather crosseth the Apostles meaning, to make mention here of workes, which the iustice of the lawe required: but the iustice of faith saith otherwise: and therefore *Pet. Martyr* his gloss is here superfluous and idle, that the Apostle speaketh, *in casu mortis*, in the time of death, when as there is no time of working, that then it is sufficient to beleeue with the heart, and confesse it with the mouth: whereas the Apostle generally treateth of the iustice of faith, how it is sufficient to saluation vnto all.

3. And whereas the Apostle saith, *it is neere thee, in thy mouth, &c.* 1. The meaning is not, is neere thee, that is, *consentaneum rationi*, agreeable to reason: *Hug. gloss.* for Christ preached things farre beyond humane reason. 2. *Valablus* referreth it to the preaching of the Apostles: this word of faith was in their mouth and heart. 3. *Osiander* likewise applyeth it to the multitude of beleeuers, this doctrine of faith which so many thousands beleeued, was commonly or farre of. 4. *Pet Martyr* expoundeth it of the knowledge and vnderstanding of the mysteries, which were hid before: *nobis fit prope per fidem, quod per naturam est remotissimum*, that it is neere vnto vs by faith, which was before most remote and farre off. 5. But the truest interpretation is, that the Apostle sheweth the facilitie of the righteousnesse of faith, that God requireth no hard worke of vs, to crosse the Seas, and climbe vp the mountaines, or take long iourneys to seeke out our saluation: but by the grace of Gods spirit, this faith is planted in our hearts, and confessed with our mouthes, and nothing els doth God require vnto saluation: so *Chrysost. in ore & corde tuo salutis causa*, in thy heart and mouth is the cause of saluation: so *Oecumen. brevis salus nihil indigens externis laboribus*, saluation hath but a short cut, it needeth not externall labour: *facile credere animo & ore confiteri potes, &c.* thou mayst easily beleeue with thy mind and confesse with thy mouth, by the operation of the spirit, *Caluin:* and it seemeth to be a prouerbiall speach, to shewe the readines and facilitie of that which is in the heart and mouth: as it is said Psal. 81. 10. *Open thy mouth wide, and I will fill it, Faius:* so *Lyranus, ostenditur iustitia per fidem Christi facilitas*, the facilitie of righteousnesse by the faith of Christ is shewed: And here *Origens* distinction may be receiued, who saith that two waies is Christ neere vs, *possibilitate*, in *possibilitie*, and so he may be neere vnto beleeuers, for they may haue grace to beleeue: and *efficacia*, in efficacie and power, and so is neere vnto those, which actually by the spirit doe beleeue with the heart and confesse saluation.

4. But where the iustice of faith is said to be easier then the iustice required by the lawe, that is not vnderstood in regard of the beginning and efficient cause of faith: for man hath greater power to beleeue of himselfe then to doe good workes: for it is God that worketh both the will and deed, Philip. 2. 13. but the righteousnesse of faith is easier, in regard of the manner of the worke: because the law requireth the obedience thereof to be performed by our selues: but faith referreth vs, for the performing of the law vnto Christ: Neither doth our saluation depend vpon the force and efficacie of faith, but vpon the worthines and merits of Christ apprehended by faith: as when a sicke man walketh leaning vpon his staffe, not the staffe that stayeth him, not his hand, which only layeth hold vpon the staffe: The iustice of the law is, as if a weake and sicke man should be enioyned to stand by himselfe without a staffe, but faith sheweth how our weaknes is propped and held vp by other helpes, as when a sicke man layeth his hand vpon a staffe.

Quest. 14. *How Moses that preached the law, is alleadged for iustification by faith.*

Ob. The obiection is made out of that place, Ioh. 1. 17. *The lawe was giuen by Moses, but*

Law and truth came by Iesus Christ, &c. but if Moses also taught iustification by faith, then grace also came by him. *Ans.* 1. *Per. Martyr* answereth, that Moses is said to giue the law, because his principall intendment was to propound the law: yet he giueth testimonie also to the Gospell, because Christ was the end of the law, as the Apostles in the new Testament preach repentance, which belongeth to the law, but their principall scope and intent is to set forth the faith of the Gospell. 2. Hereunto for more full answer may bee added, that the law giuen by Moses is taken two waies, either strictly for the precepts of the morall law, and so Moses was the Minister of the law only and not of grace, or for the whole doctrine deliuered by Moses, wherein also Euangelicall promises are contained.

Quest. 14. *How Christ is said to be confessed.*

v. 9. *If thou shalt confesse with thy mouth, &c.* 1. S. Paul here placeth the confession of the mouth first, both because he followeth that order which Moses did, who nameth it first, and for that we doe not knowe the faith of others, that beleeue in Christ, but by their confession, *Mart. Pareus.*

2. By confession is vnderstood not a bare and naked acknowledgment of Christ, but an inuocation of his name, beleeuing in him, giuing praise vnto him, and whatsoeuer belongeth vnto his worship: and this must be such a confession, as is ioyned with the belief of the heart: and not with a generall and historicall beleefe only, such as the deuills haue, but a confident trust in Christ, in beleeuing him to be our redeemer and Sauiour.

3. Here we are to consider of foure sorts of men. 1. Some neither confesse Christ, nor beleeue, and they are atheists. 2. Some beleeue and confesse not, they are timorous and fearefull, as Peter when he denied his Master. 3. Some confesse and beleeue not, such are hypocrites. 4. Some both confesse and beleeue, and they are right Christians.

4. The Apostle maketh speciall mention of the raising of Christ from the dead. 1. Because this was the most doubted of, his death the Iewes and Gentiles confessed, but his resurrection they would not acknowledge, *Mart.* 2. And vnlesse Christ had risen againe, all the rest had profited vs little, because in his resurrection he obtained a perfect victory ouer death, hell, and damnation, *Calvin.* 3. And this article of Christs resurrection, *prægnans aliis articulis*, presupposeth other articles of the faith, and taketh them as granted: as if he rose, he died, and his death presupposeth his birth, *Gerhon.*

Quest. 15. *How Christ is said to be raised by God.*

1. By God in this place is not necessarie to vnderstand the person of the father: but the power of the Godhead in the whole Trinitie, whereby Christ as man was raised vp: for Christ as man was raised vp by the power of his father: but as he is one God with his father, so he is said to raise vp himselfe, Ioh. 2. 18. Christ is also said to be raised by the spirit of sanctification, Rom. 1. 4. so then Christ is here considered three waies, as being one God with his father, as the second person in the Trinitie, and as he was man: as he is God he only raiseth, is not raised, as he is man he is onely raised, and raiseth not, as he is the Sonne of God he both raiseth himselfe, and the father raiseth him: the father raiseth the Sonne by the Sonne, and the Sonne raiseth himselfe by the spirit of sanctification: whereby he was declared to be the Sonne of God, Rom. 1. 4. *Pareus annot. in v. 9.*

2. And generally concerning the workes of the Trinitie, there is a threefold difference to be obserued: for there are some workes wherein the Blessed Trinitie doe concurre together, both in their diuine essence and persons, and they are ioynt workers, as all those which are called *extra*, workes without them: as all things now ruled and gouerned by Gods prouidence, are so gouerned by the whole Trinitie, as Ioh. 5. 17. *My Father worketh hitherto, and I worke:* and the spirit of God also worketh, Psal. 104. 30. *If thou send forth thy spirit they are created:* some workes are proper and peculiar vnto the glorious persons of the Trinitie, as those which are called *ad intra*, the inward workes: as the father begetteth, the Sonne is begotten, the holy Ghost proceedeth; these are so peculiar vnto each of them, that what is proper to one, agreeth not vnto an other: and thirdly, some works there are, wherein the Blessed Trinitie concurreth in their diuine power and essence, as they are one God, yet with a speciall relation to their persons: as God the Father, Sonne, and holy Ghost, both created, redeemed the world, and sanctifie the elect: but the worke of the creation is specially ascribed to the person of the Father, the redemption to the person of the Sonne, the worke of sanctification to the person of the holy Ghost, considered together with their infinite and omnipotent Godhead.

Wherein the Blessed Trinitie worketh ioyntly, wherein severally.

Quest. 17.

Quest. 17. Whether is it inough to the saluation of man to beleeue vnto iustification, without confession of the mouth.

v. 10. *With the heart man beleeueth vnto righteousnesse, and with the mouth confession is made vnto saluation.*

Lyranus thinketh, that the Apostle onely giueth instance here of those, which are conuerted; as the point of doubt, in deede, is sufficient to beleeue and confesse, when time cannot be had to worke. But the Apostle prescribeth one generall way and rule whereby all are iustified.

The Grecke scholiast thinketh, that whereas the beleefe of the heart is sufficient, yet confession is made of confession in two respects, both in regard of others, which by this confession are to be instructed, and in the time of persecution, when it is necessarie to make publike confession of the faith: But this which the Apostle requireth is to be performed of euery man, and at all times.

Theophylact inferreth out of this place *fidem non sufficere ad salutem*, that faith is not sufficient vnto saluation, but that the confession of the mouth, and other works are also required. And discoursing vpon this saluation, which place he saith is so euident, that in the collocation of the words, one for *ad salutem*, to saluation, would haue put, *de salute*, of saluation: we are not addicted to such a straightnesse as to vse any such shifts: we will send *Bellarmine* the ancient Cardinal *Tolet*, who vpon this place thus writeth: *oris confessio non sufficit ad iustificationem, &c. sed iustificatos oportet postea confiteri, &c.* the confession of the mouth doth not iustifie vs, but beeing iustified, we are bound publikely to professe it; that we may obtaine euerlasting saluation, &c. confession then of the mouth is not required as a cause of iustification, because it is no part of iustification, but as a necessary effect that followeth. lib. 4. de iustificat. c. 7.

Pet. Martyr thinketh, that by saluation here is not vnderstood, as in the former verse, remission of sinnes, but *vlteriorem perfectionem*, a further degree of perfection in them that are iustified: as the Apostle in the same sense biddeth vs *to worke out our saluation with feare and trembling*, Phil. 2. So also *Gorrhan* interpreteth, *ad salutem, to saluation, ad salutis perfectionem, to the perfection of saluation*: But this were to giue way vnto them, which ascribe only the beginning of saluation vnto faith, and the perfection vnto works.

Wherefore the Apostle maketh not here confession the cause of saluation, as beleefe to iustification: but faith is the cause also of confession, which is required, not as a cause, but *tanquam medium*, as a way and meane vnto saluation: for iustification and saluation, are to be considered as the beginning and ende: by faith we are iustified, which faith must bring forth liuely fruites, as the confession of the mouth, and the profession of the life, before it attaine to saluation: to this purpose *Paraeus* doth, & likewise *M. Caluin* saith, the Apostle sheweth onely how a true faith may be distinguished from a fained faith: the faith which iustifieth must be such a faith as bringeth forth liuely fruits, as the franke confession of the mouth. And *Beza* addeth, that the Apostle maketh faith and beleefe here, the cause of iustification, and of saluation, because the confession of the mouth, to the which saluation is ascribed, is an effect and fruit of faith: and so according to that rule in Logike, *causa causæ, est causa causati*, the cause of the cause, is the cause of that which is caused by that cause. And so as *Beza* well concludeth, confession is *via qua peruenitur*, the way whereby we come vnto eternall life: as also other good workes in the life are the way, but not the cause, which, as *Origen* collecteth, are here also included, vnder confession: for he can not confesse Christ to be risen from the dead, which doth not walke in newnes of life: as the Apostle saith, *which God hath ordained for vs to walke in them*, Eph. 2. 10. now we vse to walke in the way.

18. Quest. Of these words, *Whosoeuer calleth vpon the name of the Lord, shall be saued*, v. 13.

The word here translated (*saued*) in that place of the Prophet Ioel, 2. 32. signifieth *deliuered*, which in effect is all one: the Septuagint, reading σωθήσεται, shall be saued, vse the consequent for the antecedent: for he that is deliuered, shall consequently be saued: the Prophet there prophesieth of the spirituall benefits, which the Church of God should receiue by the Messiah, and so we are here to vnderstand, not any temporall, but a spirituall and eternall deliuerance.

This sentence is brought in by the Apostle vpon these two occasions, both to proouе his former generall proposition, that God is rich in mercie to all both Iew and Gentile: for the Prophet generally saith, *whosoeuer*, excluding none, whether Iew or Gentile: *Caluin*: as also

also the Apostle sheweth the difference betweene the iustice of the lawe, which requireth doing, and the iustice of faith, which requireth nothing but beleeuing, and confession in the inuocating of the name of God, *Marlorate.*

3. *Calleth.* 1. *Gryneus* thinketh that inuocation, the principall part of the worshipping of God, is here taken for the whole: as also *Origen* saith, *inuocare, orare & adorare Deum*, are to inuocate the name of God, and to worship God, are one and the same: But *Beza* thinketh, *inuocation*, here rather is taken properly, for the prayers of the faithfull. Neither doth he speake of any inuocation, but of that, which is in faith: whereof the Apostle maketh mention, 1. Cor. 12. 3. *No man can say that Iesus is the Lord, but by the holy Ghost*: so the *interlin. gloss.* he that prayeth, inuocateth, but this he cannot doe, *nisi fides adsit*, vnlesse he beleeue before.

4. *Shall be saued:* He saith not, he shall obtaine, that which he prayeth for, for sometimes one may pray ignorantly for that which is not meet for him: but yet by his faithfull praier, he shall come vnto saluation, *Marlorate.*

5. By the name of the Lord, *Origen* well vnderstandeth Christ Iesus, as he sheweth by that place of S. Paul, 1. Cor. 1. 2. *with all that call on the name of our Lord Iesus*, and he further thus inferreth; if that *Enoch, Moses, Aaron* did call vpon God, and he heard them, *&c.* without doubt, they called vpon the Lord Iesus: and *Gerohon* giueth this reason, why Christ is said to be the name of his father, *quia per eum, sicut per nomen notificatur*, because by him as by a name the father is made knowne.

6. But that other glosse of *Origen* here is verie corrupt; that whereas he mooueth the question, where the Apostle, 1. Cor. 1. 2. writeth to the Church of Corinth, *with all them that vpon the name of the Lord Iesus*, whom the Apostle should meane hereby, as though these were not of the Church: he resolueth, that these which are said *to call vpon, &c.* are those which beleeue in Christ, but yet are not fully sanctified, nor ioyned to the Church, but are but beginners, and nouices as it were in the faith: whereas the Apostle in that addition, meaneth those faithfull brethren which were in other parts of Achaia, to whom he writeth as well as to the Church of Corinthus, as it appeareth in the inscription of his second Epistle to the Corinthians, c. 1. 1.

Quest. 19. Of the gradation here vsed by the Apostle, vers. 14. and the occasion thereof.

2. Whereas the Apostle riseth vp by degrees: they which doe inuocate God, must beleeue, and beleefe presupposeth hearing, and hearing preaching, and preaching sending: *Chrysostome* thinketh, that hereby the Apostle intendeth to discouer the ignorance and incredulitie of the Iewes, that it was their fault, that they beleeued not, for Gods behalfe there was no want, and so he would haue it a proofe of his former charge, that the Iewes were ignorant of the righteousnesse of God. But if the Apostle directed his speach onely to the Iewes onely, it should haue no coherence with that which went before, where he shewed, there was no difference betweene the Iew and Grecian.

2. Neither yet, as *Lyranus* saith, *arguitur hic infidelitas non credentium*, doth the Apostle in generall reproue the infidelitie of those which beleeued not among the Gentiles: but rather sheweth the contrary, that God was beleeued vpon among the Gentiles, because he was there called vpon.

3. *Osiander* taketh it, that the Apostle by certaine degrees commeth to set forth the excellencie of the ministerie of the Gospell: *to make a difference betweene* those among the Gentiles, which truely inuocate the name of God, which cannot be where the ministerie of the Gospel is not: and those which boast that they are the worshippers of God, as the Turkes, but yet receiue not the ministerie of the Gospell.

4. *Gryneus* following *Beza*, maketh this the scope of the gradation: that as inuocation is a testimonie of faith, faith of vocation, vocation of sending, and saluation: so inuocation is a sure note of saluation: and so they would haue it a proofe of the former proposition, *Whosoeuer calleth vpon the name of God, shall be saued.*

5. *Parens* thinketh the order to be this, that as hitherto the Apostle had set forth the doctrine of iustification by faith, and the difference betweene it and the iustice of the lawe: now he sheweth the meanes, how this iustifying faith is obtained, which is by hearing of the word preached by those, which are sent thereunto.

6. As this is true, that the ordinarie meanes to beget faith is the preaching of the word:

so

[illegible] Apostle hereby doth shew how the Gospel was to be preached vnto the Gentiles, as well as vnto Iewes, because God had appointed them to believe in his name, because his name should bee called vpon among the Gentiles, which could not be without faith, nor faith without preaching, nor preaching without sending: and thus Saint Paul doth together inforce the vocation of the Gentiles, and his Apostleship, and sending to preach among them. So doe *Caluin*, *Martyr*, *Hyperius*, *Fulke*, with others.

Quest. 20. Of these words, v. 15. *How beautifull are the feete, &c.* whether it be rightly cited out of the Prophet.

The Apostle here followeth the Septuagint, and followeth the Hebrew text: yet with some omission, and alteration: the Septuagint read thus, *adsum tanquam pes, in montibus*, I am present, as pleasantnes, or beautie in the mountaines, &c. for the word יפי, (*iphi*) which in the Hebrew signifieth time, opportunitie, and beautie, and without an aspiration (*ain*) the Apostle here rather followeth the Hebrew originall, leaving the vulgar translation.

2. But hee omitteth some things, as these words, *vpon the mountaines*, because this did especially concerne the reuision of Ierusalem: but the Apostle applyeth this text, to the whole message of the Apostles to the whole world: and yet euen that part also of the prophesie was fulfilled in the Apostles, who were first sent to preach the Gospel in Iudea which was euery where full of hils, and so *discurrebant per montes*, they did goe vp and downe vpon the hils: And whereas the Prophet Isa. 52.7. whence this place is taken, doth speake in the singular number: *How beautifull are the feet of him, that bringeth glad tidings*: the Apostle doth vse the plurall, therein expressing the force of the *Hebraisme*, which by the singular vnderstandeth the plurall.

3. The Prophet in that place speaketh of the deliuerance of the people from the captiuitie of the Assyrians but because all those particular and temporal deliuerances, were grounded vpon the spirituall deliuerance by Christ: that place specially intendeth the spirituall ioy, which the Church of God should haue in the message of their spirituall deliuerance, *Mart.* *Origen* vpon this place, and *Cyrill* vpon Isay, likewise *Ambrose epist.* 21. doe interpret that place, and apply it vnto Christ, whom the Prophet speaketh of in the next verse before, *Behold it is I that doe speake*. But seeing Saint Paul doth directly apply it to the preaching of the Apostles, no other sense is to be followed: and so also *Tertullian*, *lib.* 3. *contr. Marcion*, expound it of the Apostles.

4. Their feete are said to be beautifull: 1. Not as *Origen* in an allegoricall sense, *quia ambulant per viam vitæ*, because they did walke in the way of righteousnesse: for this was not peculiar to the Apostles, but common to all the faithfull. 2. Nor as *Haymo*, because the Lord had washed their feet, for S. Pauls feet were not then washed. 3. Wherefore here by a figure, *membrum*, a part is put for the whole person; *Vnum*, the message of the Apostles are welcome: and their feet are named, because they trauailed preaching the Gospell: *Par.* and thereby is also signified, that the Gospel should not be propagated by force & strength, *sed humili prædicatione*, but by a lowly and humble kind of preaching. 4. And their feete are said to be beautifull, both in respect of the manner of their teaching, which was alluring & delighting, in respect of their sweete exhortations, and holy life, *Tolet*: and the powerfull demonstration of the truth by miracles, *Martyr*: but especially in respect of the message it selfe, which was the preaching of redemption by Christ.

5. But whereas the word vsed by the Prophet, *bashar*, signifieth simply to declare, publish, or bring tidings: the Greeke word εὐαγγελιζομαι, signifieth of it selfe to *euangelize*, that is, to bring good tidings, so that the other word τὰ ἀγαθὰ, good things, may seeme to bee superfluous: *Origen* answereth that one may *annunciare bona*, bring tidings of good things, and yet not *bene*, well, as the heretikes which doe professe the Trinitie, the Father, Sonne, and holy Ghost, but not sincerely.

6. But this is somewhat curious, the Apostle doth expresse the Prophets word, which signifieth a bare message, by the word *Euangel*, or *Euangelize*, more fully to set foorth the Prophets meaning: the good things, which the Gospel bringeth tidings of, are the peace of conscience, and the spirituall good things both in this life, as remission of sinnes, iustification, and in the next life, eternall.

Quest. 21. Of these words, v. 16. *But they haue not all beleeued our report, &c.*

1. *Chrysostome* thinketh, this is an obiection made by the Iewes, that if the Apostles

were sent of God, how commeth it to passe, that all beleeue not their message, and to say this saying in the message, they would except against their authorities? But there is no question obiected in the person of the Iewes: they, are the Apostles words, because he answereth; and he giueth a reason out of the Prophet, for *Esaias* saith. But the Apostle preuenteth a cauill of the Iewes, who whensoeuer might obiect, that if they were sent with great authoritie from God, how came it to passe, that they obeyed not their doctrine? he answereth, this need not seeme strange, because it was foretold long agoe by the Prophet: for although faith presupposeth hearing, yet hearing alwaies bringeth not faith; like as where there is iustification, there is vocation, but not contrariwise, doth iustification alwaies follow vpon vocation.

They haue not all obeyed, &c. but the Apostle calleth obedience to the faith, Rom. 10. 16. take vpon it is called also the law of faith, Rom. 3. 27. because it requireth obedience to the law of faith, but not in the same manner: for the Law requireth obedience euen of them which are vnwilling, but giueth no strength to obey, and by that obedience it promiseth life and saluation: but the faith of the Gospel maketh vs willing, & giueth strength in some measure to obey, though not thereby to be iustified. *Mart.* this obedience of faith is called, 1. in willing, receiuing, and attending vnto the doctrine of faith, as it is said of Lydia, Act. 16. 14. 2. And this attentiue obedience in hearing and beleeuing, bringeth forth a practicall obedience in life, as S. Peter saith, 1. Epist. 1. 14. *As obedient children, not fashioning your selues to the former lusts of your ignorance: Gryneus.*

Quest. 22. Of the saying of the Prophet Isay, *Lord who hath beleeued, &c.* c. 53. cited by the Apostle, v. 16.

1. The Prophet hath not the word *Lord*, but the Septuagint, whom the Apostle followeth, doe insert it by way of explanation: for the Prophet in that place, turneth himself vnto God, complaining of the small number of those, which should receiue the preaching of the Gospel: and somewhat is omitted, which the Prophet hath: *to whom is the arme of the Lord reuealed?* which is to be vnderstood, *de interiori reuelatione*, of the inward effectuall reuelation and operation of the spirit, called the arme of God: which is the secret cause, why all doe not receiue the Gospell; But it was not necessarie that the Apostle should repeate all these words, which the Prophet there hath, he onely taketh that which was for his purpose.

2. *Origen* obserueth, that where the Scripture vseth to aske the question, *who?* sometimes *prouerbialiter, aliquando pro nullo ponitur*, it is put for few, sometime for none at all: Psal. 15. *Who shall rest in thy holy mountaine?* there it signifieth but few: and where the Apostle saith v. 6. *Who shall ascend into heauen, that is to bring Christ from thence*, there it signifieth none at all. But here it is taken the first way.

3. *Our report:* the Hebrew word signifieth, *hearing, auod*, which *Ambrose* and *Haymo* take for the doctrine, which the Apostles heard and learned of God: as though the meaning should be this, who hath beleeued those things which we haue heard of thee: but *Chrysost.* better referreth it to that, which the Apostles preached, and others heard, *quis credidit sermonibus nostris*, who hath beleeued our sermons: so also *Beza*: the Syrian interpreter, *auditui nostro*, our voice.

4. But whereas the Apostle thus bringeth in the Prophet speaking, *for Isaias saith*: this is not so to be vnderstood, as though this were the cause of their vnbeleefe, because Isaias so foretold: *Tolet* here sheweth a double vse of this word (*enim*) sometime it sheweth *causam*, the cause of the thing, sometime onely a cause of the speach: as if we should say, this man hath committed murther, for the witnesses haue said it, this is not giuen as a reason of the thing, but of the saying: *Tolet annot.* 10. the better answer is, that this particle (*for*) doth not shew the cause, but the consequence: for, not because the Prophet so said, did they not beleeue: but because they beleeued not, the Prophet so foretold, *Mar.*

Quest. 23. *Whether all faith come by hearing.*

1. *Obiect.* Instance may be giuen in infants, and those which are deafe and dumbe, how in them, can it be said faith commeth by hearing? *Ans.* The Apostle speaketh of the ordinarie and ordinarie meanes, which God vseth to beget faith in them which are of yeares, and of perfect sense: the reason is otherwise in those which are depriued of the benefit of hearing, either for want of yeares, or by some other meanes, not by their fault: God in this case is not tied to outward meanes, which he can abundantly supply by the inward worke of his spirit.

Obiect.

Obiect. 2. Faith also is begotten in vs, and the Sacraments also helpe to confirme faith: therefore faith is wrought by hearing onely.

Answ. The working of miracles is neuer separated from the word, so neither are the Sacraments instituted without the word, and therefore the one of these excludeth not the other: but preaching of the word is the principall meanes, which is but seconded by the other.

Obiect. 3. Faith commeth by hearing, then it will follow, that a man by hearing of him may attaine vnto faith: and yet we see that many which heard the Apostles preach, were not conuerted to the faith.

Answ. The Apostle speaketh of the outward ministerie of the word, as it is ioyned with the inward operation of the spirit: *ex medijs ad præparatos, ex Dei effectrice*, it is by way of preparation by hearing, but effectually from God, *Gerhard*: and here the Apostle speaketh of the hearing of the word among the faithfull, in whome the grace of God worketh inwardly together with the outward voice: *Paulus Burgensis* here *addition.* 1. confuteth at large their opinion, which affirme, that *fides est acquisita*, that faith is altogether procured outwardly, *sine infusione*, without the inward infusion of grace: and hee well sheweth out of this, that two things are required vnto faith, first the propounding of such things, as are to bee beleeued, then the assent thereunto: and two things make this assent, the outward perswasion, by the preaching of the word, and the inward and supernaturall *operation* of the spirit.

Obiect. 4. S. Paul was instructed by reuelation from Christ, therefore all faith commeth not by hearing.

Answ. The Apostle speaketh here of the ordinarie meanes, whereby faith is engendered, not confining or limiting the spirit of God, but that by extraordinarie meanes, yea without any meanes at all, faith may be wrought.

Obiect. 5. If faith commeth by hearing, then it sufficeth to heare, without any sifting or examining of that which we here.

Answ. 1. Faith commeth not by hearing of euery word, but the word of God: and that is the word of God, not which Christ onely preached, but which the Apostles also receiued from him, and which now is preached in the Church from the mouth of the Apostles, as *Ca.* here noteth. 2. And the word must be receiued without any curious inquisition; for there are two kind of examinations, one is according to the iudgement of the sensuall and carnall man, and so the word must be examined, as the Scribes and Pharisies thus examined the doctrine of Christ according to their owne blind vnderstanding, and so reiected it; there is an examination according to the spirit, as the brethren of Berea examined the Apostles teachings according to the Scriptures, Act. 17, 11. and of this kind of examination speaketh S. Paul, 1. Thess. 5. 21. *Trie all things, and keepe that which is good.*

Quest. 24. *Whether the Apostle meane the Iewes or Gentiles:*
Haue they not heard, v. 18.

1. Some thinke that the Apostle goeth about to proue that the Iewes had heard the Gospel, if the remote parts of the world haue heard, much more the Iewes: *Chrysostome*, so the *Haymo* and he giueth this reason, because Ierusalem was situate in the middes of the earth, Ephes. 5. 5. *This is Ierusalem, I haue set her in the middes of the nations, that are round about her:* and he giueth sowre reasons thereof, wherefore Ierusalem was in the middest of the earth. 1. Because Israel onely had the true knowledge of God, that other nations by them also might be prouoked to the true worshippe. 2. And if they did keepe the lawe of God, that they might be had in honour of all nations, as in Dauid and Salomons time. 3. If they breake the lawe of God, that they might bee afflicted on euery side, as they were. 4. And because Christ was to be borne of that nation, that the fame of his doctrine, and miracles might be the more easily dispersed abroad: *to this effect Haymo: so also Pet. Martyr, Gryneus, Beza, Iunius*, doe vnderstand this to be spoken of the Iewes, but not in the same manner: *Martyr* thinketh, that it is a direct proofe, that the Iewes had heard the Gospel, least they should excuse themselues that they had not heard: *Gryneus* thinketh the obiection to be framed thus, seeing faith commeth by hearing, the Iewes not hauing faith, they seeme not to haue heard. *Beza* doth inferre an other sense, as though the Iewes should obiect thus: you say that the Gentiles are called to the knowledge of God, and so haue heard: why haue not the Iewes heard also? and so the Apostle by way of concession,

should

should graunt that not onely they, but all the world hath heard beside: *Iunius* doth thus gather the obiection, that the Iewes beeing charged, that they beleeued not the Gospel, might bee somewhat excused, because they had not heard: But this had beene a superfluous obiection, to doubt whether the Iewes had heard or not of Christ, seeing all Christs miracles were wrought among them, there he was borne, lived, suffered, died, and rose again: there the Gospel was first preached by the Apostles: so that no doubt could be made thereof.

2. Wherefore it is rather vnderstood of the Gentiles; and it is a proofe that the Gospell was preached vnto them, by a prophetical testimonie of the Psalme: thus *Caluin, Hyperius, Faius, Tolet.*

3. Or rather it may indifferently be vnderstood both of the Gentiles and Iewes, that none of them could plead ignorance, seeing that in some sort the Gospel of Christ, had bin notified to all the world: *Parens.*

Quest. 25. Whether that place of the 19. Psalme, *Their sound went through all the earth*, be rightly cited by the Apostle.

1. Concerning the words: the *Septuagint*, whom S. Paul followeth, hath an other word, then is in the Hebrew text, which saith *cauam*, their line is gone through the earth: the *Septuagint* read, their φθογγος, *sound*: keeping the sense, though not the word: to make it answer vnto the next words following, *And their words vnto the ende of the world*: and the Apostle retaineth that word *sound*, having respect vnto the present accomplishment of that prophesie, in the preaching of the Gospel by the Apostles to al the world: which was indeed a line and rule of faith vnto all: *Oſiand.*

2. But a greater question is about the sense of that place, Psal. 19.4. where the Prophet Dauid seemeth directly to speake of the heauens, how they doe set forth the glorie of God, in such euident sort, that as with a loud voice they proclaime the same to all the world: for the answer vnto this doubt there are diuerse interpretations.

1. Some make the sense of that place allegorically, by the heauens vnderstanding the Apostles, by the Sunne, Christ; and so they will haue the Apostles and their preaching vnderstood by an Allegorie: thus *Augustine* and some others of the Fathers, and *Pet. Martyr* consenteth with them: But we are not to flee vnto allegories where the litterall sense will serue: and it is euident that the Prophet in that place litterally speaketh of the materiall heauens.

2. Some other thinke that the Apostle alludeth onely vnto that place, he citeth it not as a testimonie: *Martyr, Parens*, refuse not this interpretation, though they insist not vpon it: and *Origen* hath the like obseruation, vpon the 6. to the Romanes, *obseruanda est consuetudo Apostoli, &c.* the custome of the Apostle must be obserued, that not alwaies when he assumeth any thing out of the Scriptures, he assumeth the whole text, as it lyeth, &c. But if the Apostle had onely alluded vnto that place, it had beene no sufficient proofe of the matter in hand.

3. Some thinke that the Prophet in that place speaketh indeed of the materiall heauens, and the Apostle in the same sense alleadgeth the Prophet, that it should not seem so strange a thing for the Gentiles to haue the Gospel preached vnto them, seeing that from the beginning he spake vnto them by the knowledge of his creatures: *Caluin, Hyperius, Faius*: But then this allegation had been impertinent: for the Apostle speaketh of that hearing, which begetteth faith, *faith commeth by hearing*: and then it followeth, *haue they not heard*: and that knowledge which commeth by the creatures, is rather by seeing then hearing.

4. *Iunius parall.* 18. thinketh, that although the Prophet in that place doe litterally speak of the heauens, yet there is a secret comparison implied, that if the line of the heauens doe runne ouer all the world, much more the voice of the Gospel, whereby the glorie of God is more liuely set forth: and that Saint Paul, the best interpreter of Scripture, openeth and vnfoldeth that comparison here insinuated.

5. But there is no inconuenience, if we affirme, that the Prophet there litterally & historically speaketh of the heauens, and prophetically of the Apostles: not that one place of Scripture admitteth diuerse senses, as *Tolet annot.* 11. but in beeing admitted, that the Scripture hath one whole sense, yet there may be a diuerse application, one sense including an other: As the sense of this place, hath an historicall relation to the heauens, and yet it con-

containeth a propheticall prediction of the preaching of the Apostles through the world: *Item dub.* 12.

Quest. 26. *Whether the Gospel were preached to all the world in the Apostles time.*

1. Some are of opinion, that the Gospel was not preached by the Apostles, nor in the Apostles times to all the world: *Origen* he vrgeth this reason, *hom.* 28. in *Matth.* because many numerous nations in his time had not heard of the Gospell: as the *Æthiopians, Germaines, Scythians, Dacians, Scythians*, and so his opinion is, that *prope consummationem seculi, &c.* euen to the end of the world, the Gospel shall be preached to all the word, which was not preached before: of the same mind is *Augustine, epistol.* 80. *ad Hesychium*, that there were many nations in Africa, to whom the Gospel was neuer preached, as was easie to learne by those captiues which were brought from thence: so also *Anselme*, likewise *Caietan* giueth instance of those nations among the Indies, which haue been conuerted by the Spanyards to the Christian faith: whose countries were not knowne in the world before: in c. 24. Mat. the same instance is vrged by *Pererius disput. 4. Rhemist. Matth. 24. sect. 4.* in the same opinion is *Bellarmine*, that the Gospel is not yet preached to the whole world, but shall be before the comming of Christ, *de Roman. Pontif. lib. 3. c. 4.*

Contra. 1. It is certaine, that so many nations were not ignorant of the Gospel in *Origens* time, for the *Britaines* were conuerted to the faith in the Apostles time by *Simon Zelotes*, as *Vincentius* saith, and afterward, preachers were sent in King *Lucius* daies from *Eleutherius* Bishop of Rome, to confirme the Christian faith, before *Origens* time; and not long after there was at the Councell of Nice, Bishops from Scythia and Persia, which shew, that they had before that receiued the Christian faith. 2. Many countries might haue receiued the Gospel before, which in continuance of time might bee obscured, and discontinued: as who knoweth whether they of India heard not of the Gospell before? for it is held that *Thomas* preached vnto them, which they acknowledge to this day, whereupon he commonly is called *Thomas* of *Ins:* the seruice which the Spanyards haue done, was to bring them in obedience to the Bishop of Rome, and to corrupt them with Pseudochristianisme: As *Augustine* was sent into England, who first brought them vnder the iurisdiction of Rome, but the Christian faith they had receiued long before, but then much decaied, and in many places abolished. 3. And further we may answer with *Pet. Martyr*, that where *Augustine* with others of that time speake of so many nations, to the which the Gospel had not beene preached, the Gospel was not *publice receptum & creditum*, publikely receiued and beleeued, by the authoritie of the Magistrate: for during the space of 300. yeares after Christ, there were no Christian Magistrates.

2. And whereas that place is obiected, Mat. 24. 14. *The Gospell of the kingdome shall be preached in all the world, &c. then shall the end come: Chrysostome, Euthymius, Theophylact, Hilarie*, vnderstand that place doe vnderstand that consummation of the ouerthrow and destruction of Ierusalem, before which time the Gospel should be preached to all the world. See this argument further answered, *Synops. Papist. Centur. 5. cap. 31.*

2. An other opinion is, and the more probable, that the Gospel was preached in the Apostles time to all the world: as *Chrysostome, Hierome, Euthymius, Theophylact, Ambrose, Hilarie, Iraneus, Haymo*, doe affirme: and of our new writers, *Martyr, Osiander, Pareus*, with others whose arguments are these.

1. *Theophylact*, and *Oecumenius* vpon this place, thus inferre, *terrarum orbis hos audiuit, &c.* the whole world did heare them, that is the Apostles: as here the Apostle saith, *their sound went through the earth.*

2. *Chrysostome* vseth this reason, that if Saint Paul onely preached the Gospell from Ierusalem vnto Illiricum, and so to Spaine, as he himselfe testifieth, *cap. 15. vers. 19. 24.* it is very like that all the Apostles beeing dispersed, might, and did preach the Gospel to the known parts of the world.

3. *Hilarie* vpon that place, Mat. 24. 14. cited before, thinketh that before the ouerthrow of Ierusalem by the Romans, the Gospel was preached in the vniuersall world.

4. *Haymo* and *Iraneus* vrge that commission giuen by Christ vnto his Apostles, Act. 1. *You shall bee my witnesses in Ierusalem, Iudea, Samaria, and to the ends of the earth, &c.* and this is much the more probable, because Ierusalem was situate in the middest of the earth, from whence the Apostles were dispersed, *in quatuor mundi climata*, into the fowre quarters

of

of the world.

5. *Pet. Martyr* and *Peterius* shew by particular induction, in what seuerall countries the Apostles preached, out of *Dorotheus*, *Eusebius*, *Hieromes*, *Isidore*: S. *Peter* preached in Iudea, Antioch, Galatia, Cappadocia, Pontus: S. *Paul* from Ierusalem round about to Illyricum, at Rome, and in Spaine; S. *Iames* the sonne of *Zebede* in Iudea, and Spaine; S. *Iohn* in Iudea, and *Asia minor*: S. *Andrewe* in Scythia, Epirus, Thracia, Achaia; the other *Iames* in Ierusalem: S. *Phillip* in Scythia, and Phrygia; S. *Bartholomew* in the neerer India, and Armenia the greater; S. *Matthew* in Ethiopia; S. *Thomas* among the Parthians, Medes, Persians, Hyrcanians, Indians; *Simon* in Mesopotamia; *Iude* in Egypt: *Matthias* in the inward parts of Ethiopia: *Barnabas* together with *Paul* in Syria, Cyprus, and many regions of Asia, and Europe.

6. Adde hereunto the euident testimonies of Saint Paul, Coloss. 1.6. *The Gospell is come vnto you, as it is vnto all the world:* and v.23. *The Gospell hath beene preached to euery creature which is vnder heauen:* vpon these reasons and testimonies it appeareth, that the Gospell was preached in the Apostles time to all the world.

But here diuerse answers are framed to these reasons.

1. *Augustine* thinketh, that where the Apostle saith, the *Gospell hath been preached*, &c. the *preterperfect tense* is vsed for the future: that is, it shall be preached: so the *ordinarie glosse*, *locus est praeteritus*, he speaketh in the time past for the certaintie of the Prophesie.

2. But *Thomas* taking this to bee an insufficient answer, as indeed it is: for the Apostle proueth by this testimonie, that all had heard already, not that they should heare: therefore he vseth here a distinction: the Gospell may be said to be preached to the whole world three kind of waies; either so to be preached, as the faith should be planted, and Churches founded; or so as it might come to the knowledge of euery one in particular: or the fame onely of the Gospel might be dispersed ouer all the world: the last of these onely he affirmeth was done in the Apostles time, the first, not till afterward: the third way is not necessarie at all to be performed: But there was more then a fame onely of the Gospel spread abroad in the world in the Apostles time: for the Apostle speaketh of such a kind of hearing, as had beene able to beget faith, *faith commeth by hearing*: but a fame onely was insufficient.

3. *Faius* thinketh the whole earth is named, because the Gospel was preached to the two great families of the world, the Iewes and Gentiles.

4. *Tolet* thinketh that the world is named by a figure, for the greater part of the world: as it is said Act. 2.5. *There were men dwelling at Ierusalem of euery nation vnder heauen.* But neither of these answers doe satisfie, because the ends of the earth are named: and seeing the place of the Psalme is historically vnderstood of the heauens, which are patent and open to euery part of the earth, it beeing prophetically applyed to the preaching of the Apostles, must haue as large a sense.

Therefore I insist vpon the latter opinion, as the better grounded, that in the Apostles time, the Gospel was preached to all the world: but because there are many nations now found in India, and in other places, which seeme neuer to haue heard of the Gospell, these certen cautions are to be admitted.

1. The word *inexplebiles*, *rebel*, signifieth the habitable world: many countries may be inhabited now, and in great likelyhood are, which were desolate then, and after occupied by rebels.

2. *Ambrose* in his Commentarie here saith, *Vbi praesentia hominis praedicantis defuit, ibi nunquid sonus & fama peruenit*, where the presence of a Preacher was wanting, thither the sound and fame of the Gospel might come, as the fame of the wonders, which were done in Egypt, came vnto the knowledge of other nations, as Rahab confesseth to the spies of Iosh. 2.

3. Adde hereunto *Hieromes* coniecture vpon the 24. of Matthew, who thinketh that by this phrase there was not any nation, *quae ignoraret nomen Christi*, which was ignorant of the name of Christ, and if there were any nation, which had not a Preacher of the Gospell, *propter inscitiam spiritualem sensuum fidei*, &c. yet it could not choose but haue some opinion of Christ from the next and neere nations: the like conceit hath *Caietan* in his Commentarie, by the ends of the world, vnderstanding *externa regionis*, the extreame parts of the region, from whence the inward parts might receiue the preaching of the Gospel.

4. *Lyran*

4. *Lyranus* addeth further, that though not by the Apostles themselues, yet by their disciples, while the Apostles were yet liuing, the Gospel was preached, as by S. *Saninian* and those which came with him, in Fraunce, and to the vtmost coasts of the Ocean: and so in other places of the world, other disciples sent by the Apostles might preach, whether they themselues in person came not.

5. *Pet. Martyr* also hath this caution, that whereas the Fathers and auncient writers doe speake of diuerse nations called to the knowledge of Christ: their meaning is, that then the faith in such nations, was receiued publikely *ex magistratuum institvto*, by the authoritie of the Magistrate, which was not seene in the Apostles times: when as the Magistrates were enemies to the Christian faith.

6. Adde hereunto that many nations, which then had the Gospel preached vnto them, for their vnthankefulnesse were depriued of that benefit, and so fell to Pagan idolatrie as here in England after the Christened Brittans succeeded the heathenish and idolatrous Saxons: Now all these cautels beeing laid together, it may safely be affirmed, that the Gospel of Christ was preached to the whole world in the Apostles time: so that the Lord shall not need to send new Embassadours and Apostles, as before, to preach the Gospell to the world: and yet we denie not, but that toward the comming of Christ the knowledge of the Gospel shall be reuiued, and be more plentifull, then many years before, by the industrie of faithfull and zealous pastors, which shall beate downe the superstitious idolatrie of the new Romanists, as the Apostles did the heathenish idolatrie of the old Romanists: which thing we haue seene fulfilled in this age, beginning at the first preaching of Luther vnto this time.

7. And thus I conclude this point with that excellent obseruation of *Chrysostome*, that the Gospel of Christ was speedily published to the whole world, in the space of 20. or 30. years: which cannot be said of any other sect or heresie whatsoeue, that it should in so short a time ouer the world: But whereas the *Mahumetan* profession may be here obiected, that it dispersed it selfe into many places in a short time: *Pet. Martyr* maketh this answer: that they build vpon a foundation laid before, for they acknowledge God the creator of heauen and earth: they beleeue the immortalitie of the soule, and the resurrection of the bodie: and the errors which they hold, they either receiue from the Iewes, or they are a relique of the Arians, as in that they affirme Christ to be a great Prophet, yet a creature: and this may be the reason, of the easie proceeding and first encreasing of this sect; whereas the Gospel which the Apostles preached was altogether contrarie to the profession of the Heathen in euery point: But I thinke it may better be answered that neither the Mahumetan, nor Popish sect, nor any other, was euer so generally receiued, as the Gospel preached by the Apostles, nor yet in so short time: for Mahomets religion was diuerse hundred yeares in hatching, before it attained vnto that rule and dominion, which now it hath: it is now about a thousand yeares, since the first beginning thereof.

The Gospel published to the world within the space of 20. or 30. yeares.

Quest. 28. *How God prouoked the Iewes to enuie by the Gentiles, v. 19.*

1. Where the Apostle saith, *I demaund, did not Israel know, &c.* Concerning the occasion of these words, 1. *Chrysostome* thinketh this is an other proofe, that the Iewes were not ignorant of the preaching of the Gospell, by their emulation and enuie conceiued against the Gentiles: so he applyeth both the former interrogation, *haue they not heard*, and this, to the Iewes: so also *Martyr*: likewise *Beza*, *Gryneus*, and *Iunius lib. 2. paral. 19.* supplying here the word (*God:*) *hath not Israel knowne God*, doe make this another obiection touching the Iewes: that though they haue heard of the Gospel, yet they might be ignorant of God, that the preachers vnto them, and so by their ignorance might be excused: But there was no doubt at all to be made, whether Israel knew God, beeing the knowne worshippers of God. *Tolet* thinketh that all this which followeth is a continued proofe of the calling of the Gentiles. 3. But I preferre *Origens* exposition, that S. Paul spake before of the Gentiles, and now of the Iewes: shewing that they were inexcusable, and this thing, which is asked, whether they knew, is the preaching of the Gospel, and consequently the vocation of the Gentiles, which they could not be ignorant of, as S. Paul prooueth by the contrarie effects before prophecied, of their emulation and enuie against the Gentiles: thus *Haymo*, *Oſiander*, *Iunius*, *Piscator*, *Faius*.

2. *Did not Israel know, &c.* The answer is here affirmatiue, yes, they did know: how then saith the Apostle, 1.Cor.2.8. *If they had knowne, they would not haue crucified the Lord of glory:* we must answer here by a distinction, that they had a literall and superficiall knowledge, but they knew not this mysterie in truth: it was not *vera & salutaris cognitio*, a true and saving knowledge.

3. *I will prouoke you to enuie, &c.* Not that God is properly the author of enuie and hatred: but thus to be vnderstood. 1. *Occasionaliter*, by way of occasion: because God conferred his benefits vpon the Gentiles, which angred the Iewes, as Act. 13.44. the Iewes were full of enuie, when they saw the Gentiles to follow the Apostles, *Haymo.* 2. God is the author of this enuie, *per accidens*, accidentally: as the light of the Sunne delighteth sound and perfit eyes, but it offendeth the weake and dimme sight: so the light of the Gospel offendeth the blind and peruerse heart, *Gryneus.* 3. And the Lord is the author of this enuie and emulation, as it is a punishment, *Mart.* as the Lord saith in the same place, Deut. 32. 21. *They haue moued me to iealousie with that which is not God, and therefore I will moue them to iealousie with those which are no people.* 4. And in respect of the ende it is of God, that the Iewes by this emulation may in the end be prouoked to beleeue in Christ: like as a mother to bridle the insolencie and wantonnes of the child, wil seeme to cast him off and adopt a stranger, that the child may haue more grace, *Chrysost.* or the mother will giue the childs meat to the dogges, which he playeth with, that he may learne to make more of it, *Osiander.*

4. But it will be here obiected, that Moses in that place speaketh of the idolatrie of the people, for the which the Lord would cast them off: but at Christs comming they were not idolaters: *M. Caluin* answereth that although they committed not visible idolatrie, yet they were guiltie of a greater sinne, in that they refused the Lord of life. 2. And whereas the Iewes worshipped God with externall rites and sacrifices, after their tearme and date was out, and added many superstitious rites of their owne: therein they were idolaters: for as well an idole may be set vp in the mind, as in a sensible image of woode or stone, *Mart.*

5. The Gentiles are said not to be a nation. 1. Not onely in the opinion of the Iewes, which counted them as no people in respect of themselues: for euen our Blessed Sauiour calleth them dogs, Matth. 15.26. *It is not good to take the childrens bread, and giue it vnto dogs.* 2. Not yet need we excuse this tearme with *Origen*, that they are called *no nation*, because the beleeuing Gentiles were not *vna gens*, one nation, but a nation of nations. 3. But they are so called, because the Gentiles while they were strangers from God, as they counted the true God for none, so the Lord held them as no people, being without the knowledge and worship of God.

6. So here the Iewes are charged with a treble fault: 1. Enuie and emulation. 2. Their contempt, they held the Gentiles to be vile, and as no people. 3. They conceiued anger and wrath against them, *Gerhan.*

Quest. 29. Of these words, *Isaias is bold, &c. v. 20.*

1. Whereas the Apostle before sundrie had alleadged Scripture to proue the vocation of the Gentiles, by the preaching of the Gospel vnto them, and the reiection of the Iewes: this testimonie which now he citeth is *bipartitum*, twofold: the former part sheweth the vocation of the Gentiles, the other the obstinacie of the Iewes and thereupon their reiection.

2. Isaias is said to be bold: that is, as M. *Caluin* following *Chrysostome*, he doth *apertè loqui*, speake openly, not couertly: but rather, he speaketh confidently, not fearing the persecutors which were set before him, as *Origen* according to that saying of S. Stephen, Act. 7.52. *Which of the Prophets haue not your fathers persecuted, &c. which shewed before of the comming of the Iust.*

3. Some doe more particularly referre it to that kind of death, which Isay was put vnto, in being cut a sunder with a saw, *Haymo, glass. ordinar. Gerhan*, but we need not descend to that particular: *Origen* here further obserueth well, that it was not with the Prophets as some thinke, *nesciebant quid dixerunt*, that they knewe not what they said, but spake as men beside themselues: for Isay here vnderstood what he said, and knew what trouble would arise vpon this so euident a prophesie of the vocation of the Gentiles: yet he will not hold his peace.

4. But touching the allegation of these words, some small difference there is; Saint Paul

S. Paul neither exactly followeth the Hebrew text, nor yet the Septuagint, as *Erasmus* obserueth, and as may appeare vnto him that will compare them together: but he taketh the sense: 1. The order is somewhat inuerted, for Isay.65.1. the first part of the sentence, *I was found of them that sought me not*, is there the latter: and the latter here, *I was made manifest to them that asked not after me*, is there the first. 2. The word in the Hebrewe which S. Paul translateth, *I was made* ἐμφανὴς, *manifest*, is there *nidrashti*, not, *I was sought for of them that asked not after me:* for how can that be: but *I caused them to seeke me*, as *Beza* and *Pagnine* obserue.

Quest. 30. Of these words, *All the day haue I stretched forth my hands, &c. v.21.*

1. Concerning the reading of these words. 1. The Greeke preposition πρὸς may as well here signifie, *against*, as *Beza* and *Erasmus*, as *vnto:* for this is spoken indeede not *for* or *vnto*, but *against* Israel. 2. The word ἀπειθοῦντα, the Latine translator interpreteth, *incredulous* or *not beleeuing:* rather, *disobedient* and *immorigerous*, *Beza: contentious*, as the Syrian interpreter: for the Hebrew word is *sorer*, which signifieth the rebellious, Psal.68.6. 3. The other word ἀντιλέγοντα, *gainsaying*, as *Origen* obserueth, the Septuagint haue, and not the Hebrew: *Calvin* thinketh that the Apostle expresseth the Hebrew word (*sorer*) by these two, *rebellious*, and *gainesaying:* so also *Beza:* But *Innius parall.19.* thinketh rather, that the Apostle doth συντόμως, *compendiously*, in one word expresse the Prophets meaning, which is set forth in many words in that place, Isa.65.2. *a rebellious people, which walketh a way that is not good after their owne imaginations, a people that prouoke me euer to my face, &c.* all this the Apostle comprehendeth in these two words, *rebellious*, and *gainsaying.*

2. By *all the day.* 1. *Origen* vnderstandeth litterally the day, wherein Christ did hang vpon the crosse, &c. and so a part is taken for the whole, *gloss. ordinar.* but then it should not haue beene said, *all the day.* 2. *Haymo* interpreteth it to be the whole time *Dominicæ prædicationis*, of the Lords preaching, vnto his passion. 3. But *Oecumenius* better taketh it for all that time, which went before, since they came out of Egypt: so also *Grynæus* with M. *Calvin* and others vnderstand, all that time, since the Lord beganne to take speciall care of this people: and thus the Prophets vse to speake, as Ierem.7.13. *I rose vp early to speake vnto you, &c. but ye would not heare: toto tempore legis Mosaicæ*, all the time of the law of Moses, *Lyran.*

3. *I stretched out my hands.* 1. Not vpon the crosse, as *Origen* and *Ambrose*, for Christ said before he suffred, that he would haue gathered them together, as the henne her chickens, but they would not, *Martyr.* 2. Neither is thereby only signified the miracles which Christ shewed, and the benefits bestowed vpon them, as *Haymo:* and as *Gorrhan* by extending the left hand, signifieth their protecting from euill, and by the right hand the collation of benefits. 3. But hereby we vnderstand generally all those meanes, which the Lord vsed, not only by his benefits, but by his threatnings, promises, preaching of his word, whereby hee would haue called them to repentance, *Pareus.*

4. Yet they were still a rebellious, and gainsaying people: rebellious in heart, and gainsaying in their mouth: contrarie to those two speciall works of grace before spoken of, the beleefe of the heart, and the confession of the mouth, *Pellican:* so here three sinnes are set forth in the people: their *ingratitude*, that regarded not Gods mercie in calling them; their *incredulitie* in their *rebellion*, obstinacie in gainsaying: three vertues also are described in the seruants of God the Prophets; their patience *in suffering*, signified by the stretching out of their hands; their *perseuerance*, all the day; the cause for the which they suffered, against a *rebellious, and gainesaying people.*

4. Places of Doctrine.

1. Doct. *A good intention maketh not a good action.*

v.1. *They haue the zeale of God, but not according to knowledge:* Hence it is euident, that to make a good action it is not sufficient to haue a kind of zeale and good intention: for then the Iewes had beene excused for putting Christ to death, which they did of a blind zeale: and here the Apostle confesseth that they had zeale, but it was not according to knowledge, and therefore it was a false and erroneous zeale; such as they were ruled with, that should thinke they did God seruice in killing his seruants, Ioh.16.2.

Doct. 2. *Of the kinds of prayer.*

v. 1. *My hearts desire:* There is *oratio mentalis, vocalis*, a mentall and vocall prayer, the one onely in the mind, the other vttered by the voice: of the first our Sauiour speaketh, Matth. 6. 6. *When thou prayest, enter into thy chamber:* of the other v. 9. *after this manner pray ye:* And Saint Paul sheweth them both in this place, *that his hearts desire was, &c.* he prayeth both with his heart and voice: and the prayer of the heart is the more principall.

Doct. 3. *How to discerne true loue and friendship.*

v. 2. That they may be saued, &c. Herein Saint Pauls true affection appeared toward his countrie men the Iewes, *in wishing their saluation:* whatsoeuer one freind wisheth vnto an other beside this, it is nothing: hence it is that Saint Paul in all *his* Epistles beginneth his saluation with *grace* and *peace:* this was Abrahams commendation, that he had a care to instruct his familie, children, and seruants in the *waies of God*, Gen. 18. 18.

Doct. 4. *Of the consent betweene the law and the Gospel.*

v. 4. Christ is the end of the law: So then herein both the law and the Gospell agree, that both of them doe ayme at Christ: the law looketh vnto him as the end, and the Gospel also requireth obedience to the law: but Christ is *couertly* insinuated in the lawe, but openly *shewed* in the Gospel: the law leadeth indirectly vnto faith, and the Gospel as it were indirectly poincteth at the lawe: requiring the obedience thereof, not as a cause, but as a fruit, testimonie, and consequent of iustification: and so that is fulfilled, which S. Paul saith, Rom. 3. 31. *doe we then make the lawe of none effect through faith? God forbid, yea we establish the lawe.*

Doct. 5. *Of the difference betweene the law and the Gospel.*

v. 5. He that doth these things, shall liue thereby, &c. Hence may be gathered three differences betweene the law, and the Gospel. 1. The law commandeth things impossible, and not in mans power, as in euery point to keep and fulfill the law: the Gospel onely requireth faith and beleefe. 2. The law worketh terrour and perplexitie of conscience, breeding doubts and questions in the mind, who shall ascend to heauen to bring vs thither, who shall descend to hell, to keep vs from thence: But the Gospell bringeth comfort and peace of conscience, and assurance of saluation. 3. The righteousnes of the law is grounded vpon the law of Moses, but the iustice of faith vpon the Gospel, *this is the word of faith*, v. 8.

Doct. 6. *Of the diuerse kinds of calling and sending to preach.*

v. 18. How shall they preach, vnlesse they be sent, &c. Though the Apostle doe here especially speake of the extraordinarie calling, such as was this of the Apostles, yet it is true of the ordinarie calling of preachers, that none must take vpon them to preach, vnlesse they be sent of God: which is either immediately, as the Prophets were so called of God in the old Testament, or mediately by the authority of the Church, or by them to whom it is committed: which kind of mediate calling is not in euery Church the same in respect of some circumstances, which are left to the libertie of the Church, *Parens:* but yet the same end must be propounded, which is the edifying of the Church, and none ought to be sent, which are not meete: for such are not sent of God, but runne vncalled, and vnsent, and are intruders. But no man, as the Apostle saith, ought to take this honour vpon him, but he that is called of God, Heb. 5. 4.

Here I cannot omit that obseruation of *Faius*: who thinketh the sending of Ionas to haue beene ordinarie, from the companie of the Prophets: and of the Apostles by Christ, excepting Paul: whereas for the former the text saith, that Ionas fled from the presence of the Lord, that called him: and who were called extraordinarily if the Apostles were not, both in respect of the caller, which was Christ God in the flesh, and of their extraordinarie and miraculous gifts.

Now the ordinarie calling is in a Church alreadie setled and constituted, the extraordinarie, when a Church is to be setled: and it is of two sorts: either when there is no Church at all, as the Apostles were sent vnto the Gentiles, who were altogether straungers from God: or when the Church is wholly corrupted with false doctrine and corrupt manners as the Prophets were raised vp in Israel, when they were fallen to idolatrie: and now

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in this last age, when Christians vnder Antichrist were become Idolaters, God hath stirred vp many zealous preachers, as *Hus, Hierome, Luther, Calvin*, with other excellent instruments.

Doct. 7. *Of the peace which the Gospel bringeth.*

v. 15. *How beautifull are the feete of them, which bring glad tidings of peace?* Whereas without Christ God was offended with the world, and there was no peace, but the earth was full of tribulation, 2. Chron. 15. 4. God by Christ reconciled the world to himselfe, and sent peace, according to the song of the Angels at the birth of Christ: *glorie to God in heaven, and in the earth peace:* which peace is threefold: first toward God, in the assurance of the remission of sinnes, Rom. 5. 1. *peace of conscience*, in that sinne hath no more power ouer vs to perplex and and trouble our minds: and peace with our brethren: of these two our Sauiour speaketh, Matth. 9. 57. *Haue salt in your selues, haue peace one with an other:* But whereas Christ saith he came not to send peace, but debate, Luke. 12. 51. that is to be vnderstood of the peace of the world, which hateth the light, and with it the children of light can haue no peace.

5. *Places of controuersie.*

Controv. 1. *Against inherent iustice.*

v. 3. *They being ignorant of the righteousnesse of God, &c. Stapleton Antidot. p. 601.* contendeth, this place to be vnderstood of inherent, not of iustice imputed: for that which is imputed (saith he) is not given, neither receiueth he any iustice, to whom it is imputed onely, but remaineth still wicked in himselfe.

Contra. 1. The righteousnesse, which is inherent in a man, is the righteousnes of works, which the Apostle calleth their owne righteousnesse, but the righteousnesse of God, is not the righteousnesse of workes, but that which is of faith: as the Apostle sheweth, v. 6. there he calleth that the righteousnesse of faith, which here he nameth the righteousnes of God, but this is *no* other then righteousnesse imputed: now faith is imputed for righteousnesse without workes, Rom. 4. 5, 6. thus then the argument is framed: the righteousnes of God is the righteousnes of faith: this is proued, both out of this place, v. 4. and c. 3. 22. *the righteousnesse of God by faith:* but the righteousnesse of faith is by imputation, c. 4. 5. 6. therefore the righteousnes of God, is righteousnes imputed.

2. The iustice is not onely given, which is actually conferred, but that also which is accounted and imputed: as the debt which is freely pardoned is as fully discharged, as if the debt were paied: and they which are iustified by righteousnesse imputed, remaine not wicked, because they are counted righteous in Christ, beeing iustified by faith: and are sanctified in some measure, and so are regenerate, and become new, beeing mortified vnto sinne: by which their mortification and dying vnto sinne, they are not iustified before God, but only by faith in Christ.

Controv. 2. *Against the workes of preparation, which are done without faith.*

v. 4. *Christ is the ende of the law:* Here *Chrysostome* well noteth that if Christ be the end of the law, it followeth, that, *qui Christum non habet, etsi legis institiam habere videatur, eam tamen non habeat*, he which hath not Christ, though he seeme to haue the righteousnesse of the law, yet he hath it not, &c. without Christ then, and faith in him, there is no true righteousnesse before God: for without faith it is impossible to please God, Heb. 11. 6. what is become then of the Popish workes of preparation, which should goe before iustification? as though a man hauing not faith, yet by his workes might prepare and make himselfe fit for iustification following: for all such workes, which come before faith, and so are not sanctified in Christ, as before God no better then sinnes.

Controv. 3. *That it is impossible for any in this life to keepe the lawe.*

v. 5. *The man that doth these things shall liue thereby:* 1. Hence it is euident, that no man can performe the law in euerie point: for the lawe requireth perfect obedience in all things: and he that keepeth it shall liue thereby, so he that fayleth in any part thereof, is vnder the curse of the lawe, as S. Paul sheweth, Galat. 3. 10.

2. If it be answered, that it is impossible to keepe the lawe by the power onely of free-will, but by grace it is possible to be kept, S. Iohn sheweth that euen the regenerate by grace are not without sinne, 1. Ioh. 1. 8. and consequently they transgresse the lawe: for sinne is the transgression of the lawe, 1. Ioh. 3. 4.

3. And whereas *Stapleton* obiecteth, *antid. p. 637.* that then this should be a ridiculous deceitfull, and idle promise, *He that doth these things shall live thereby*, if none were able to doe them; and it were like as a father should promise his sonne an inheritance, if he could get a kingdome, which were impossible for him to doe.

Contra. 1. Though the condition be impossible to vs to be fulfilled, yet it is possible in Christ, who hath performed the perfect obedience of the lawe. 2. And though it be not possible to keep the law perfectly, yet by grace we are made able in some measure to keepe the law, and the rest where we faile, is supplied by the perfect obedience of Christ. 3. Neither is the example like, for the sonne is not bound in any dutie to fulfill that condition: but we are debters vnto God, for the keeping of the lawe: which if it be now impossible, it is mans owne fault, who in his creation was made righteous, and endued with sufficient strength to keep the law: See further hereof, *Synops. Centur. 4. err. 63.*

Contr. 4. *Against the doubting of saluation.*

v. 6. *Say not in thy heart, who shall ascend, &c.* 1. The Apostle sheweth the contrarie effects of the law and Gospel: they which depend vpon the righteousnes of the law are continually in doubt, how they shall come to heauen, and how they shall escape hell: but the righteousnesse of faith remoueth all these doubts: because their faith is grounded vpon the word of God, which teacheth them, that Christ ascended into heauen for them, and that he died for them, they needs none other to ascend to prepare them a way into heauen, nor to descend to suffer death, and deliuer them from hell.

2. There is not then any question remaining in the faithfull of their saluation, either *dubitando*, by doubting, how they shall goe to heauen, or *trepidando*, in being afraid of hell: but because our faith is not here perfect there may be some strife and wrastling in the soule betweene the assurance of faith, and carnall infirmitie: sometime the faithfull may make question, *luctando*, in wrestling and striuing against carnall distrust, saying, *if God be with vs, who can be against vs?* but at length faith preuaileth and triumpheth, resoluing thus with the Apostle, *who shall separate vs?*

3. But here we must make a difference of feare: faith expelleth not all feare, but only the slauish and seruile feare of hell and damnation, ioyned with distrust and torment of conscience: yet a filiall feare and reuerent awe of God remaineth in the seruants of God: which is chiefely for the time past, they feare to offend so gracious a God, and mercifull a father, they feare not for the sinnes alreadie committed, which they are assured are forgiuen in Christ.

4. And this assurance and firme perswasion of saluation the Apostle insinuateth afterward, where he speaketh in the second person to euery faithfull person, *If thou shalt confesse with thy mouth, &c. thou shalt be saued:* signifying thus much, that euerie one examining himselfe by the beleefe of his heart, and confession of his mouth, may vndoubtedly conclude that he is saued. This maketh against the Popish vncertaintie and doubting of saluation: Whereof see more, *Synops.*

Controv. 5. *Against vnwritten traditions.*

v. 8. *This is the word of faith which we preach, &c.* The Apostle here sheweth that the Gospell which he preached was agreeable to the Scriptures, he preached no other thing, then he hath writeth: and he writeth nothing but was consonant to the old Scriptures: as *Irenæus* thus testifieth, *per Apostolos Euangelium peruenit ad nos, &c.* by the Apostles the Gospell came vnto vs, which they then preached, but afterward by the will of God, in the Scriptures they deliuered, *fundamentum & columnam fidei nostræ*, the foundation and piller of our faith, &c. *lib. 3. c. 1.* The Romanists then may be ashamed to flie vnto that vile and base refuge of the old Manichees, to say, that the Apostles preached some things, and committed other to writing: See *Synops.*

Controv. 6. *Against freewill.*

v. 8. *The word is neere thee, &c. Erasmus* in his defense of freewill against Luther, vrgeth this place, to shew the power and strength of freewill in keeping the commandements: and he presseth those other words of Moses, *non est supra te*, it is not aboue thee, that is, beyond thy strength.

Contra. 1. But the Latine translator there foyleth in the rendring of the right sense of

of the words: which are, *is not bid from thee*, not, *which is not above thee*. 2. He speaketh of the facilitie of the commandements, not by the power of freewill, but by faith in Christ, who hath fulfilled the law for vs, and by whose grace we are enabled in some good measure to keepe the commandements of God, which are not greiuous vnto vs which are iustified by faith and sanctified by the spirit. 3. And if it be admitted, that Moses there speaketh of the law: his meaning onely is, that the knowledge of the law, was not bid from them, neither was it farre off, that they had need fetch it from heauen, or from the vtmost parts of the sea: it was present with them, and continually in their mouth, being rehearsed by the Priests and Leuites: so that *nulla ignorantia excusatio fit reliqua*, there remained no excuse of ignorance: thus *Luther* answereth *Erasmus*: and *Bellarmine* also acknowledgeth, that Moses there speaketh, *de facilitate non obseruandi, sed cognoscendi legis*, of the facilitie of knowing, and doing the law, *lib. 5. de grat. c. 6.*

Controv. 7. Against *Limbus Patrum*, that Christ went not downe thither to deliuer the Patriarkes.

v. 7. Say not, who shall descend into the deepe: that is, to bring Christ againe from the dead: the papistic glosse would inferre vpon these words, that Christ descended into *Limbus* to fetch the Fathers from thence: for he that saith, *who hath descended*, in a manner denieth, that none descended thither, and so not the Patriarkes, and consequently neither Christ, who descended not, *nisi pro illis liberandis*, but to deliuer them.

Contra. 1. But *Lyranus* refuseth this interpretation vpon these two reasons: because it is neither agreeable to that place of Moses, Deut. 30. which will beare no such sense: nor yet vnto the words following: where he expoundeth, the descending into the deepe, of the raising of Christ from the dead, v. 9. 2. Some of our owne expositors, doe interpret this clause, *descending into the deepe*, thus, that Christ, *subierit inferni dolores*, hath vndergone the very dolours of hell for vs, *Caluin. Martyr* expoundeth it of the place of hell: as if one of curiositie should aske who should goe downe to hell to certifie vs, that Christ hath ouercome hel and damnation for vs. Some vnderstand it of the graue, as *Lyranus, Osiander*: to say, who shall descend into the deepe, is all one, as to denie, that Christ is risen from the dead: but Moses for the deepe, saith *(Sea)* which cannot properly be taken for the graue. Some thinke that by going to heauen, and descending to the deepe, are meant things of great difficultie and impossible, to shew that the Gospel requireth no such thing of vs, to goe to heauen or hell, *Piscator*. But beside this last, it may be added further, that by the confession of the death of Christ, we are consequently deliuered from the feare of descending to hell, that is, of being condemned, because by Christs death we are deliuered from the feare of hell, so that hee which remaineth still fearefull of hell, doubteth of the truth of Christs death and resurrection to this purpose, *Parous.* See before qu. 12.

Controv. 8. *Whether the righteousnesse of faith, and the righteousnesse of the law, bee one and the same, or contrarie the one to the other.*

1. *Stapleton* affirmeth them to be the same, *Antidot. p. 618.* by these arguments. 1. The law leadeth vs to no other righteousnesse, but to the righteousnesse of the law: but it leadeth vs to faith in Christ; therefore faith in Christ is that righteousnesse. 2. The end of the law is the righteousnesse of the law, and Christ is the ende of the law, therefore faith in Christ is the ende of the law. 3. That which is perfect and imperfect, doe not differ in kind, as an infant, and a man of perfect age: the iustice of the law is imperfect, the iustice of faith perfect, they then differ no otherwise.

Contra. 1. The law directly intendeth the iustice of the law, and indirectly it leadeth vnto Christ: so it is false, that it leadeth and directeth onely to the iustice of the law: it leadeth vnto the righteousnesse of the law one way, by the proper scope and intent thereof, and to Christ an other way, indirectly, and by an accident, because when we see our weakenesse in performing the law, we are driuen to seeke vnto Christ, that hath kept the law for vs. 2. The same answer serueth for the next obiection: Christ is the ende of the law, one way, as is said, and the righteousnesse of the law, an other. 3. They differ rather as a thing perfect and imperfect of two diuerse kinds, not as an infant, and a man of yeares, but as reasonable and vnreasonable creatures; they agree onely in generall, they are both a kind of iustice, and haue one efficient cause, God is the giuer and worker of the one iustice, and of the other, but they differ in the seuerall properties, the one is imputed, the other inherent, one is

by faith the other by workes.

2. Neither yet doe those two kinds of righteousnesse differ, as contrarie the one to the other, as some thinke: 1. One good thing is not contrarie to another, but both the righteousnesse of the law, and of faith are good. 2. Neither doth God command contrary things; but both the iustice of the law, and of faith are commanded. 3. And one contrarie doth expell an other: but the righteousnes of the law, doth necessarily follow and accompany faith (though not to be iustified by it) as sanctification doth accompanie iustification.

3. Neither doe they differ onely *ratione, non re*, not in the thing or indeed, but in a certaine respect, as *Gryneus* saith, they are *una specie*, of one and the same kind, and that the distinction and difference betweene them is not *realis, sed rationis*, is not reall, but rationall: as the Peripatetike Philosophers doe make morall vertue, and vniuersall iustice one and the same *re & subiecto*, in the matter it selfe and subiect, and to differ onely, *ratione*, in a certain respect: for as it is considered as an habite of the minde, it is called vertue, but as it giueth vnto euery one his owne, it is iustice: so (he thinketh) these two kinds of iustice do differ, not in nature and substance, but onely in a certaine respect and rationall difference. But vnder correction of so worthy a man, there is a greater difference then thus, betweene the iustice of the law, and the iustice of faith. 1. *Gryneus* himselfe confesseth in the same place, that they differ *subiectiue*, in the subiect: for the iustice of faith, is *subiectiue*, in Christ, by way of a subiect, the iustice of the law hath man for his subiect: therefore they differ otherwise, then in a diuerse respect. 2. That which differeth in forme, matter, qualitie, subiect, differeth more, then onely in a certaine respect. But the iustice of the law, and of faith differ in all these. In forme, the iustice of the law saith, *doe this*, and thou shalt be saued; faith saith, *beleeue it*, &c. 2. In matter they differ, the one consisteth of workes, the other of faith. 3. In qualitie, the one is imperfect, the iustice apprehended by faith is absolute and perfect. 4. In subiect, the iustice of faith is imputed vnto vs being inherent in Christ, the iustice of the law is inherent in man and not imputed.

4. Wherefore these two iustices, 1. are neither one and the same, as *Stapleton*. 2. nor contrarie. 3. nor differing onely in a certaine respect, as *Gryneus*. 4. but they differ, as diuerse *species* or kinds of the same gender; they are both *iustice*, but the one inherent, the other imputed, the one consisteth in doing, the other in beleeuing, *Par. dub.* 5. and *Pet. Mart.* will haue them differ, as in Logike, the difference, and propertie of a thing; the difference is that which giueth essence vnto a thing, as Christs iustice applyed by faith maketh our iustification, the propertie, is that which followeth the nature of a thing: and so the iustice of the law in our holinesse and sanctification doth followe necessarily our iustification by faith.

CONTROV. 9. *Whether the righteousnesse of the law, and that which is by the Lawe, doe differ.*

Pererius disput. 2. maketh three kinds of iustice. 1. One is *iustitia legis*, the iustice of the law, or the law of iustice, which is that iustice, when God by his grace doth helpe vs to fulfill the law. 2. The iustice of faith is that, which is giuen vnto those, that beleeue in Christ. 3. *Iustitia ex lege*, iustice by the law is that, which a man doth of himselfe, without faith & grace, onely by the strength of free will: and this is that iustice, which the Apostle here striueth against the iustice of faith. This distinction also hath *Stapleton*, making the like difference betweene *iustitia legis*, and *iustitia ex lege*, righteousnesse of the law, and righteousnes by the law, and *Bellarmine*, as is before alleadged, qu. 29.

Contra. 1. As the righteousnesse of faith, and by faith, with Saint Paul are one and the same, as Rom. 4. 11. it is said to be of faith, *ex fide*, and here v. 6. righteousnesse which is by faith, *ex fide*: so neither doe the righteousnesse of the law, and by the law differ: for both of them haue the same definition: he that doth the *law, shall liue thereby*: so that these termes of the law, by the law, through the law, in the law, in matter of iustification are all one, and in effect the same: as that which he calleth the righteousnesse *legis*, of the law. Rom. 8. 4. the same is *ex legis*, by the law, c. 10. 5. *Ex lege*, through the law, Gal. 2. 21. *ex lege*, in the law, Gal. 10. 11.

1. Concerning that distinction, it faileth in one of the parts thereof: for that which they call *iustitiam ex lege*, righteousnesse by the law, which a man doth without grace and faith, onely schooled by the law, and mooued by the terrour thereof, that is no iustice at all: for the law is holy and good, Rom. 7. 12. and the workes thereof holy and good, but without faith

faith and grace no man can doe any good thing: neither doth S. Paul dispute of any such imagined iustice, but euen of those workes of the law, which are done by men sanctified by grace, as the Apostle giueth instance in Abraham and Dauid sanctified men, Rom. 4. who yet by the workes of grace were not iustified.

3. Indeed *Augustine* hath such a distinction, betweene the righteousnesse, *legis*, of the law, which is fulfilled in vs by grace, and *ex lege*, by the lawe which is that righteousnesse, which a man worketh by his owne free will: as is before alleadged, qu. 29. But *Augustines* reasoning is not, that a man is iustified by either of these kinds of righteousnesse, therefore that distinction, as he vseth it, is impertinent to this purpose: for we affirme, that the righteousnesse of the law, whereby they pretended to be iustified, is indifferently called, *of the law*, or *by the law*: and the Apostle herein maketh no difference. lib. 1 contr. 2 epist. Pelag. c. 7.

4. And as for that exact righteousnesse which the law requireth, which indeed is that which is called *iustitia legis*, the righteousnesse of the law, it is no otherwise fulfilled in vs, then by faith in Christ, Rom. 8. 4. the faithfull also receiue grace by the spirit of sanctification to keepe the law in some measure: but they are said rather to walke according to the law, and in S. Iohns phrase, *κατὰ τὰς ἐντολὰς*, according to the commandements, then to fulfill or keepe the law and commandements.

Controv. 10. *That Baptisme doth not giue or conferre grace.*

v. 8. *This is the word of faith, &c.* The ordinarie *glosse* out of *Augustine* doth inferre hence, and out of that place, Ioh. 15. 1. *Yee are cleane through the word, &c.* that it is not the water which saueth in baptisme, but the word: for he saith not, yee are cleane because of baptisme, but through the word: *detrahe verbum, &c.* take away the word, and what is water but water: *accedat verbum ad elementum, &c.* let the word come to the element and it becometh a Sacrament, *vnde est tanta virtus aquæ, &c.* whence is this great vertue of the water, that it toucheth the bodie, and the heart is washed, *nisi faciente verbo, &c.* but because the word worketh, not because it is rehearsed, but beleeued, &c. this iudgement of *Augustine* hee vsed in the glosse, is agreeable to Saint Pauls doctrine, Ephes. 5. 26. *Cleansing it by the washing of water through the word:* the water then washeth not of it selfe, but by the word: and the element it selfe conferreth not grace, as the Romanists hold. See further *Synops. Centur. 2. err. 69.*

Controv. 11. *Against the dissembling of our faith and profession.*

v. 9. *If thou shalt confesse with thy mouth, &c.* It is then necessarie to confesse the faith of Christ, which is beleeued in the heart, contrarie to the opinion of the Libertines, which renew the old error of Priscillianists, and Carpocratian heretikes, which thought it lawfull to dissemble their faith before the Magistrate: so doe the Family of loue, the Libertines of these daies: and such carnall Gospellers, which thinke it safe for them to goe vnto the Popish Masse, and other superstitious rites, keeping their conscience to themselues: they are the *Nicolaitans* of these daies. But the Apostle reprooueth them all, requiring this as necessarie vnto saluation to confesse Christ with the mouth: And our Saviour saith, that who so is ashamed of him here, he will be ashamed of him in his kingdome, Mark. 9. 38.

Controv. 12. *That faith is not onely in the vnderstanding.*

The Romanists (as namely *Bellarmine*) doe affirme, that faith onely hath the seate in the vnderstanding: *lib. 1. de iustificat. c. 6.* and so they hold faith to be an act onely of the vnderstanding: *Rhemist. annot. 2. Cor. 13. sect. 1.*

But the contrarie is euident here: the Apostle saith, *with the heart man beleeueth, &c.* now the heart is not the seate of vnderstanding, but of the affections: and yet the heart is taken according to the phrase of Scripture, not for that vitall part of the bodie, but for the soule and all the faculties thereof: wherefore though knowledge and vnderstanding be requisite vnto faith, yet the principall part thereof, is an assured confidence and beleefe, which is in the heart and affections, not in the braine onely and vnderstanding. See further, *Centur. 4. c. 48.*

Controv. 13. *The Scriptures the onely sufficient rule of faith.*

v. 11. *For the Scripture saith, &c.* S. Paul hitherto hath prooued the whole doctrine of faith

faith by him deliuered by the testimonie of Scripture: and Act.26.22. he professeth, that he taught none other things, then Moses and the Prophets did: we are then onely in matters of faith to haue recourse vnto the Scriptures, not vnto vnwritten traditions, whether the Papists would send vs, for they are vncertaine, mutable, variable, and therefore can be no rule of faith.

And further, whereas the Apostle addeth, the *Scripture saith*, as before, c.9.17. hereby that cauill of the Iesuites is remooued, which say that the Scripture is mute and dumbe, and cannot be a Iudge of controuersies: but the Apostle saith, the *Scripture speaketh*, that is, God speaketh in the Scriptures, and it speaketh and proclaimeth the truth to euery one: therefore it is not a dumbe but a speaking Iudge: and therefore is sufficient to determine all controuersies of religion, and matters of faith. See further *Synops. Centur.1.err.5.*

Controv. 14. *How the Apostle saith, there is no difference between the Iew and the Grecian*, v.12.

Obiect. The Apostle before gaue the prioritie vnto the Iewes, c.1.17. *To the Iew first, and also to the Grecian:* how then doth he say here, there is no difference.

Answ. 1. We must distinguish the times: there was in the olde Testament a difference made, because the Lord then had made choise onely of Israel, before all the people in the world, but now vnder the kingdome of the Messiah, this difference is taken away: Christ hath broken downe the wall of partition, and of both made all one: so *distingue tempora & concilabis Scripturas*, distinguish the times, and you shall reconcile the Scripture: *Parens.*

2. Adde hereunto, that because euen at the first preaching of the Gospel, the Iewes had a prehemінencie, and the Gospel was first offered vnto them, the distinction of the times will not fully satisfie: the Iewes were not preferred *quoad bona gratia*, in respect of spiritual grace, but *quoad prærogatiuam, &c.* in respect of some prerogatiues they had, which S. Paul sheweth what they were, Rom.3.2. and c.9.5,6. *Gorrhan.*

Controv. 15 *Against the maintainers of vniuersall grace.*

Obiect. Whereas the Apostle saith, v.12. *rich vnto all*, he may seem to fauour their opinion, which hold, that God hath vniuersally and indifferently decreed to shewe mercie vnto all, and so in his owne purpose he hath not reiected any.

Answ. We must vnderstand the Apostle here not to speake *absolute*, absolutely of all in generall, but with two qualifications: he speaketh of all *distributiue*, by way of distribution, all both Iewes and Gentiles: he is rich to all not in particular, but of what nation or kinred whatsoeuer, Iew, or Gentile: for that the Apostle taketh vpon him to proue, that not to the Iewes only, but to the Gentiles also the promises of mercie in Christ do belong: secondly, the Apostle nameth (all) *limitate*, with a certaine limitation, *vnto all that call vpon him*, that is, *all beleeuers*, for they onely call vpon God, that doe beleeue in him.

Controv. 16. *That faith iustifieth not by the act thereof, but onely as it apprehendeth Christ.*

Whereas the Apostle saith, v.13. *Whosoeuer calleth vpon the name of the Lord, shall be saued, &c. Bellarmine* would hence inferre, that faith doth not iustifie, *relatiue*, by way of relation vnto Christ, by beleeuing in him, but in seeking, asking, inuocating, as here the Apostle saith: *lib.1.de iustific.c.17.*

Contra. 1. The Apostle saith not, neither can it be concluded out of his words, that we are saued by calling vpon God, but inuocation is a sure note and argument of saluation, because it is an euidence of their faith, whereby they are iustified and saued. 2. But faith iustifieth onely *passiuely*, as it apprehendeth Christ, not *actiuely*, in respect of the worke and merit thereof: for we are iustified by the righteousnesse of God, by faith in Christ, Rom.3.22. but the act and worke of faith is a part of mans righteousnesse, not of Gods, therfore so faith iustifieth not, but as it apprehendeth the righteousnes of God in Christ: See further, *Synops. Centur.4.err.53.*

Controv. 17. *That faith onely iustifieth, not inuocation.*

Bellarmine out of this place, *Whosoeuer calleth, &c.* would confirme an other of his errors, that faith *pro parte sua*, for it part iustifieth, if other things bee not wanting: for saluation is here ascribed to inuocation: *lib.1.de iustif.c.12.*

Contra. 1.

Contra. 1. The same answer may suffice: for here saluation is not ascribed vnto inuocation, neither doth the Apostle shew, how; but who they are that shall be saued, namely, they which call vpon him, which is an act and effect of faith: for without faith there is no inuocation: the argument then followeth not, they which call vpon God shall be saued, therefore for their calling vpon God they shall be saued: for this were like, as if one should reason out of these words of S. Paul, Act. 27.31. *Except these abide in the shippe, ye cannot be safe:* all that did abide in the ship were safe, therefore because they did abide in the shippe, they were safe: for the ship brake, and some were saued by swimming, some vpon boards, and other peices of the ship.

Controv. 18. *Against the inuocation of Saints.*

vers. 14. *How shall they call on him, in whom they haue not beleeued, &c.* This place is strongly vrged against the Popish inuocation of Saints by our Protestant writers, as *Parens, Faius*, and others: for if we are to call vpon none, but in whom we must beleeue, and we are only to beleeue in God, Ioh. 14.1. *Ye beleeue in God, beleeue also in me*: it followeth that God only must be called vpon.

The Rhemists in their annotation here answer, by a distinction of beleefe: that none can inuocate Christ as their Lord and Master, vnlesse they beleeue him so to be: but they may trust also in Saints, that they can helpe them, and so also may beleeue in them, as their helpers: and this phrase (they say) to beleeue in men, is found in Scripture, as Exod. 14.31. *they beleeued in God and in Moses*, for so it is in the Hebrew.

Contra. 1. Seeing the Scripture curseth him that trusteth, or putteth any confidence in man, Ierem. 17.5. how can Papists escape this curse, that are not ashamed to professe their trust and confidence in man. 2. Though that in the Hebrew phrase the preposition (*beth*) which signifieth (in) be vsed, yet it is no more, then is expressed in the Latine phrase in the dative case, and so the Latine translator well obserueth, *crediderunt Deo & Mosi*, they beleeued God and Moses: the meaning is no more then this, that they beleeued Moses as a true Prophet of God, that it came to passe as he had foretold. 3. And seeing all our faith and confidence must be grounded vpon the Scripture, but in the Scripture men haue no warrant to trust in Saints, that they can helpe them, this is but a vaine confidence. 4. Neither are these diuerse kinds of a religious beleefe and confidence: there is a ciuill kind of assurance, which is the good perswasion that one may haue of another: but all our religious beleefe must be onely setled vpon God. 5. And so to conclude, *Augustine* saith in Psal. 64. *Non potest à Deo grata oratio, quam ipse non dictauit, &c.* that prayer cannot be acceptable to God, which he (that is Christ) hath not indited: But Christ hath not indited any prayer vnto any but vnto God onely: therefore that forme of prayer is onely acceptable to him: See further hereof in *D. Fulkes* answer to the Rhemists vpon this place.

Controv. 19. *That we must pray with confidence and assurance.*

M. Caluin also vpon these words, *How shall they call on him, in whom they haue not beleeued*, &c. confuteth the opinion of the schoolemen, *qui se dubitanter Deo offerunt*, which doubtfully offer their praiers to God: and so *Bellarmine* saith, that it is not necessarie for a man in his prayer to beleeue and bee perswaded that God will heare him, *lib.* 1. *de bonis operibus, cap.* 9.

Contra. But the Apostle here requireth an assured beleefe in him that prayeth; and our Sauiour saith, *Whatsoeuer yee desire when ye pray, beleeue that ye shall haue it, and it shall bee done vnto you*, Mark. 11.24. See further *Synops. Centur.* 4. *err.* 88.

Controv. 20. *Against the vaine pompe of the Pope of Rome, in offering his feet to be kissed.*

v. 15. *How beautifull are the feete, &c.* This maketh nothing at all to countenance the pride of the Romane Antichrist, who hath offered his feet to be kissed of Kings and Emperours. 1. The Prophet first, and the Apostle following him, meaneth not any such particular seruice to be offered to the feet, but by a figure is vnderstood the reuerence due to the function of those which preached the Gospel: and this rather confoundeth the pride of the Pope and Cardinals, that ride in state on their trapped horses, whereas the Apostles trauailed on foote, preaching as they went: and therefore it is said, *how beautifull are the feete.* 2. And this honour is onely belonging to them which preach the Gospell: but the Pope and his Cardinals are so far from preaching the Gospel, that they by all meanes suppresse it, and per-

persecute with sword and fire the professors of it: *Martyr.* See hereof more *Synops. Cent. 2. err. 29.*

Controv. 21. *Against humane traditions.*

v.17. *Faith commeth by hearing, and hearing by the word of God, &c.* Hence it is euident, that nothing must be preached but the word of God, and that faith onely is builded thereupon: all humane traditions must giue place, and whatsoeuer is vrged beside the word of God: The Papists indeed, are not ashamed to call their traditions, *verbum Dei non scriptum*, the word of God not written; which is not farre from blasphemie, to make their owne inuentions, and traditions equall with the word of God: which is not to be found but onely in the Scriptures: for the word of God is certaine, we know who is the author thereof, it is consonant to it selfe, and remaineth for euer: but their traditions are of obscure and vncertaine beginning, they are contrarie to themselues, and are changeable. *Basil* hath this notable testimonie concerning the authoritie of the Scriptures, calling it, the sinne of pride *aut non admittere, &c.* either not to admit the things written in the Scriptures, or to adde vnto them: and this he confirmeth by that saying of S. Paul, Gal.3.15. *Though it be but a mans couenant, when it is confirmed, yet no man doth abrogate it, or addeth any thereto, &c.* See further concerning traditions, *Synops. Centur. 1. err. 13.*

Serm. de confess. fidei.

Controv. 22. *That the Ministers and Preachers of the Gospel haue a lawfull calling, against Stapleton.*

v.15. *How shall they preach vnlesse they be sent, &c.* Hereupon the Romanists, as namely, *Stapleton Antidot. p.684.* and the *Rhemists* in their annotations here, take occasion to charge the Protestant Ministers with intrusion: because they haue neither an extraordinary calling, because they are not furnished with the power of miracles, nor yet ordinarie from the Church.

Contra. 1. It is not true, that there is no extraordinarie calling without the gift of miracles, for we read of many Prophets which were sent in time past, and yet are not mentioned to haue wrought any miracles. 2. The Preachers and Protestant Ministers *now*, doe enter by that ordinarie calling, which is established in those seuerall Churches, where they are placed. 3. In the beginning of the reformation of religion, diuerse, which were stirred vp to be preachers of the Gospel, had a calling such as it was in their Popish Church, as *Luther, Pet. Martyr*, with others. 4. But we insist rather vpon this point, that where either there is no Church, or the same corrupted; diuerse are extraordinarily raised vp, and so sent of God (of which extraordinarie sending the Apostle speaketh here,) where no lawfull calling is to be had: as learned *D. Fulke* in his answer vpon this point, sheweth out of *Russum*, how diuerse great nations haue been conuerted by lay men, and women: as a great nation of the Indians, by *Ædesius* and *Frumentinus*, the country of the *Iberians* by a captiue woman: yea and further he addeth, how in constituted Churches, lay men which were able were permitted to teach the people, which was the defense of *Alexander* Bishop of Ierusalem, *Theoctistus* of Cæsaria against *Demetrius* B. of *Alexandria*, for suffering *Origen* before he was ordained to teach in the Church: how much more, where the Church is corrupted, may not lay persons be stirred vp extraordinarily to preach.

Controv. 23. *That the Hebrew text is more authenticall, then the vulgar Latine translation.*

v.18. Whereas the Apostle saith, *their sound is gone through the earth*, according to the *Septuagint:* and so the Latine translator readeth: and yet in the Hebrew text, Psalm. 19. the word is *canam, their line:* hereupon and by occasion of the like places, our aduersaries doe commend the vulgar Latine as more authenticall, and freer from corruption, then the Hebrew.

Contra. For answer hereunto: 1. Some thinke, that the Septuagint, for *kanam, their line*, might read *kalam, their voice*, which word is in the end of the former verse, *Faim:* but then, as *Parens* obserueth, the Septuagint would haue translated it φωνὴ, voice, as they did before, not φθόγγος, sound. 2. *Beza* thinketh they translated thus (*their sound*) to make it answerable vnto the next clause, *and their words into the ende of the world.* 3. And *Parens* gesseth that they might reade θόλος, which signifieth, *ædificium cameratum*, a vaulted building, such as the frame of the heauens seemeth to bee. 4. But I rather thinke that the Apostle refuseth not the Septuagint, whose translation was so well knowne, because they retain the sense of the place, though they exactly render not the words: for both in respect of the heauens

heauens, whereof the Psalmist speaketh, their line and workmanship, was as it were their voice, and in respect of the Apostles their propheſies of their ſound, and voice, was as a line, and rule of doctrine to the Church: and theſe two the Prophet Iſay ioyneth together, c. 28. 10. *precept vpon precept, line vpon line*, where the ſame word is vſed: and thus the precepts of the Apoſtles, was indeede a line vnto them, whom they taught. 5. *But it were a very* prepoſterous courſe to preferre the tranſlation *before the originall*; as the riuers before the ſpring *and fountaine: which is contrarie to Auguſtines* mind, *lib. 2. de doctrin. Chriſt.* who would haue the olde Teſtament examined according to the Hebrew, and the newe according to the Greeke originall.

24. Controv. *Againſt the workes of preparation.*

v. 20. *I was found of them, that ſought me not.* In that the Gentiles were called, when they ſought not after God, neither enquired after him it is euident that they did not prepare a way by their morall works, or ciuill kind of life, and thereby make themſelues more fit and apt for their calling: for they are called in the former verſe, *a fooliſh nation*, altogether vnwiſe vnto ſaluation: for it is not poſſible without faith to pleaſe God, Heb. 11. 6. *So Chryſoſtome* here confeſſeth, in that the Lord ſaith, *I was made manifeſt to them, that aſked not after me*, he ſheweth, *quod totum hoc Dei gratia perfecerit*, that Gods grace wrought all, &c. and yet afterward, forgetting himſelfe, he ſaith, *nequaquam omnium erant vacui*, they were not void of all: for in that they apprehended and acknowledged the things manifeſted vnto them, *hoc de ſuo attulerunt*, this they brought of their owne, &c. whereas our Sauiour Chriſt ſaith, *without me ye can doe nothing*, Ioh. 15. 5. See more hereof, *Synopſ. Centur. 4. cap. 75.*

25. Controv. *Againſt the Iewes, that will not haue the Prophet to ſpeake of them, in theſe words, I haue ſtretched out my hands, &c.*

Whereas the Prophet Iſa, c. 65. 2. as the Apoſtle here citeth him, v. 21. calleth them *a rebellious people*. *Pet. Martyr* out of *Munſter* ſheweth how a certaine Rabbin among the Iewes would not haue this ſpoken of the Iewes, but of the Gentiles: & that which followeth in the Prophet, how they ſacrificed in gardens, and burnt incenſe vpon brickes, and remaine among the graues, he applieth vnto the Gentiles, profeſſing themſelues Chriſtians, *he meaneth* the Papiſts, which haue their altars, *whereon they ſacrifice*, and doe viſit the ſepulchres of the dead, and *worſhip their reliques*.

Contra. 1. It may be a ſhame vnto thoſe, which call themſelues Chriſtians to giue ſuch offence to the Iewes, as to pollute themſelues *with thoſe things*, which the Prophet directly *reiecteth againſt: when* ſhall we look to haue the Iewes conuerted to the Chriſtian faith, when they find idolatrie, and other ſuperſtitions practiſed among Chriſtians, for the which their forefathers were puniſhed. 2. But yet they abſurdly and ignorantly wreſt this ſo euident a place from themſelues to the Gentiles: for firſt it is euident, that the Prophet ſpeaketh *of two kind of people*; the one that asked not after God, *and yet he did declare* himſelfe vnto them; the other, to whome he ſtretched *forth his hands continually*, and called them vnto him: the firſt *muſt needes be the Gentiles*, for the Iewes profeſſed themſelues *worſhippers of God*, and asked after him: therefore the other are the *Iewes: and this further* appeareth, becauſe this is reckoned among one of *their faults*, they did eate ſwines fleſh, which neither was practiſed *among the* then Pagan, nor now beleeuing Gentiles. 3. Wherefore all rebuke muſt light vpon the Iewes: for they contemning the Lords altar, did ſet vp other altars in gardens to ſacrifice vpon, to their idols: they did viſit the graues and ſepulchres, either to conſult with the dead, contrarie to the law, Deut. 18. or els to adore their reliques, as Papiſts now doe. 4. And it is apparant to all the world, how this propheſie is fulfilled: God hath reuealed himſelfe to the Gentiles, and the Iewes are blinded ſtill.

6. Morall obſeruations.

1. Obſerv. *Of the ſecuritie and aſſurance of faith.*

v. 6. *Say not in thine heart who ſhall aſcend into heauen, &c.* So long as a man is vnder the terror of the law, his mind is continually perplexed and troubled, doubting of heauen, how he ſhall come thither, and fearing hell who ſhall deliuer him from thence: but being iuſtified by faith, and ſo at peace with God, nothing doth trouble vs: we needs not to ſay, who ſhall aſcend to heauen, to bring vs thither, or deſcend to hell to redeeme vs

thence, for Christ hath done both for vs: in whom we are so sure of Gods loue, that nothing can separate vs from it: as S. Paul sheweth by his owne experience, Rom.8.38.39. so long then as the mind is doubtfull, perplexed, and wauering, it is a sure signe, that such haue not yet attained vnto this iustifying faith.

Observ. 2. *Against pride and vaine-glorie.*

Chrysostome vpon these words, v. 11. *He that beleeueth in him shall not be ashamed:* taketh occasion to shew the vaine desire of humane praise: whereas it is faith in Christ, that bringeth true praise, and deliuereth from shame and confusion: I will abridge his morall vpon this point.

1. First he describeth this vanitie, by the adiuncts thereof, *quid illa sumptuosius, quid difficilius, &c.* what is more sumptuous, and more hard: as to build goodly houses, to prouide multitude of seruants, great horse, to set forth shewes, to go in pompe, and all to get praise: what can be more costly?

2. By the euent: it consumeth not onely money, but *deuorat animas*, it deuoureth the soule, *mater gehennæ est inanis gloria*, vaine-glorie is the mother of hell, and vehemently kindleth the fire thereof.

3. By the difference between this passion, and all other: *quæ morte finiuntur*, which ende by death: but this vaine desire sheweth it selfe after death, as in the immoderate cost bestowed in garnishing sepulchres: that they which could not affoard one halfepennie to the poore while they liued, *morientes sumptuosam mensam vermibus præbeant*, being dead to prepare a sumptuous table for the wormes.

4. By the condition and propertie of it: as there is no seruitude, no not of the Barbarians, which is more greiuous, then the seruitude of vaine-glorie: it commandeth most seruile things: he which is ambitious refuseth no labour nor seruice, to further his vnsatiable appetite: so that there cannot be a greater slaue, then a vaine-glorious man.

5. The companions of vaine-glorie, are enuie, couetousnes, adulteries: for many one in his foolish brauerie vaunteth himselfe, *hanc & hanc ego decepi*, I haue deceiued this woman and that, and had my will of them.

6. Vaine-glorie is an vncertaine thing: though a man bed tenne thousand commenders, they much differ not *à graculis garrientibus*, from so many cakling iayes: for they will vpon any occasion be as readie to dispraise.

7. Beside, that which a man desireth to be praised, he soonest obtaineth by contemning of praise: for men doe not more wonder at any, then at him, *qui non laudari sustinet*, which can not endure to be praised.

8. This studie of vaine-glorie is farre vnlike all other studies and professions: in other arts men will make them their iudges that haue skill: but the vaine-glorious man, putteth himselfe vpon the ignorant multitude: the harlot is not so vaine: for she contemneth and despiseth many louers; but the man ambitious of praise, doth fawne euer vpon base and vile persons, for praise and commendation.

Now *Chrysostome* in this manner proceeding to lay open the vanity of this desire of praise, doth also shewe the remedies against it.

1. There is a woe denounced to such, Luk.6.26. *Woe be vnto you, when all men speake well of you: for so did their fathers to the false Prophets:* euill men are sooner commended of the world, then good.

2. We must set before vs the euerlasting praise of God, which will make vs to tread vnder foote the praise of men: like as they which delight in the comelinesse of the bodie, *alia splendidior facies pisæ, à prima separat*, a more beautifull face doth turne a mans desire from the former: the seruant looketh to his master, the scholler to his teacher, the labourer to his paymaster: but he that desireth the praise of men, looketh not to God his master and rewarder: *Athleta in arena certans, in theatro probari cupit*, the champion or combatant striuing in the sand and ground below, yet seeketh to be approoued in the theatre aboue: yet a vaine-glorious man, *cum theatrum in cœlo habet, spectatores in terris colligit*, when he hath his theatre in heauen, yet doth seeke vnto him spectators in earth.

3. We must consider the dignitie and excellencie of our calling, and say with S. Paul, knowe ye not that we shall iudge the Angels: and wilt thou then that shalt iudge the Angels, be iudged of vile and base persons here in earth?

4. We

4. We must set before our eyes, the examples of the Saints, that haue condemned the vaine-glorie of this world: as *Helias*, when the King and nobles and people were gathered together, and wondred at him: he sought not their praise, but checked them, saying, *how long halt ye betweene two opinions?* 1. King. 18. 21. and when all Iudea assembled vnto Iohn, he fawned not vpon them, but reproued them, *O generation of vipers:* to this purpose *Chrysostome*.

Observ. 3. *Against despaire.*

v. 12. *He that is Lord ouer all, is rich vnto all.* From this place *Oecumenius* collecteth a comfortable note: that seeing Christ is so desirous of our saluation, *vt suas diuitias existimet esse*, that he counteth it his riches, if many be brought vnto the faith: that no man should despaire of saluation: And that we should haue a desire vnto our saluation, which our Blessed Sauiour so thirsteth after: as he did, when he wept ouer Ierusalem, which he would haue gathered vnto him, as the henne doth her chickens, but they would not, Matth. 23.

Observ. 4. *Against enuie.*

M. Caluin vpon the same words, he is rich vnto all, doth thus collect, that one should not enuie another, as though they lost any thing by the graces bestowed vpon an other: for God is aboundantly rich, *eius opulentiam largitate non minui*, his bountie and riches is not diminished by his giuing: God hath enough in store for all: it is therefore called *the deepenes* of his riches, c. 11. 33. the bottome whereof can neuer be sounded, nor the fountaine drawne drie.

5. Observ. *Of the reuerent respect, which should be had vnto the Ministrie, and Ministers of the word.*

v. 15. *How beautifull are the feete:* seeing the Ministers of the Gospel doe bring vnto vs the tidings of saluation, and of peace with God: they ought to be more welcome vnto vs, then they which bring vs newes of any worldly treasure whatsoeuer: and herein appeareth how earthly-minded men of this world are, that haue no more regard vnto those, who are the messegers of God for their soules health: that whereas, in euery profession the Ministers therof are honoured: as the Pagans did highly esteeme their idolatrous sacrificers; the Turkes, their *Mufulmen*, which are their Priests; the Papists their Masse-priests: yet among Protestants, their Ministers and Preachers, are of least regard, vnlesse it be among those few, that receiue comfort by their ministerie.

6. Observ. *Against* titulare *Ministers, which haue the name onely, and not the thing.*

v. 15. *How beautifull are their feete, which bring glad tidings of peace, &c.* It is required then of Ministers, that if they would be honoured as Messengers, they should bring the Message with them, that is, to preach good things vnto the people: this then maketh for the reproofe of idle or vnsufficient Ministers, that either can not, or will not preach to the people: where know their loue vnto Christ, seeing they feede not his flocke: as Christ said vnto Peter, *louest thou me, feede my sheepe, &c.* Ioh. 21.

7. Observ. *Of the necessitie of the preaching of the word.*

v. 17. *Faith commeth by hearing, &c.* Where then there is no preaching of the word of God, there can be no hearing: where no hearing, there no faith: this sheweth the miserable state of those people, which want the ordinarie ministrie and preaching of the word of God: how can they but fall into the ditch, that either haue no guides, or those but blind: for the Scripture saith, *Where there is no vision, there the people decay*, Prou. 29. 18. where are no Prophets ordinary or extraordinarie, there the people must perish: *Chrysostome* compareth the word of God, and the preaching thereof vnto oyle, and faith as the lampe, without the word preached faith decaieth, as the lampe without oyle is extinguished: The consideration hereof should moue Christian Magistrates which are the cheife pastors of the Lords inheritance, to prouide, that the people be euery where taught: and the people themselues should be incited cheifely to seeke for the foode of their soules.

CHAP. XI.

1. The text with the diuerse readings.

v. 1. I say then, (*I demaund. G.*) hath God cast away his people? God forbid: (*let it not be, Gr.*) for I also am an Israelite of the seede of Abraham, of the tribe of Beniamin.

2 God hath not cast away his people, which hee knew before? (*from the beginning. S.*) Know ye not what the Scripture saith of Elias? *V. Be. B. G.* (*to Elias. S. in Elias. L. the proposition is* (*in, in*) *but it is taken as the Hebrewe preposition* (*beth*) *is, to signifie* (*de, of,*) how he communeth with God (*eryeth. S. maketh intercession. L. V. B. yet he doth not pray against Israel, but onely communeth, ἐντυγχάνει,*) against Israel, saying:

3 Lord, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seeke my life.

4 But what saith the answer of God (*the diuine answer. Gr. Be. L. it was said vnto him in reuelation. S.*) vnto him? I haue reserued (*left. Gr.*) vnto my selfe seuen thousand men, which haue not bowed the knee (*and worshipped. S. ad.*) vnto (*before. L. ad.*) Baal: (*that is, the image of Baal. V. Be.*)

5 Euen so then at this present time, is there a remnant (*a reseruation. Be.*) according to the election of grace. (*of God. L. ad.*)

6 And if *it be* of grace, it is no more of works, or els were grace no more grace: but if it be of works, it is no more grace: or els worke were no more worke: (*this clause is omitted in the vulgar Latine.*)

7 What then? Israel hath not obtained, that he sought: but the election hath obtained it, and the rest haue beene hardened: *B. G.* (*blinded. L. S. V. B. P. but πωρόω, properly signifieth to harden, as Iob. 17. 40. he hath blinded their eies, and hardened their hearts.*)

8 According as it is written, God hath giuen them the spirit of slumber, (*of compunction, L. V. S. A. P. of commotion, S. of remorse, B. the word κατανύξεως, properly signifieth compunction, but because they which are in a deepe slumber can not feele though they be pricked, it signifieth here rather slumber, the cause being taken for the effect*) eyes that they should not see, and eares that they should not heare vnto this day.

9 And Dauid saith, Let their table be made for a snare, and for a net, (*or trappe, B.*) and for a stumbling blocke, (*a scandale, Gr.*) and for a recompence (*a relation, Gr. a requitall*) vnto them.

10 Let their eyes be darkned, that they see not, and bow downe their backe (*their thigh, S.*) alwaies.

11 I say then (*I demaund, G.*) haue they stumbled, that they should fall? God forbid: but through their fall (*sinne, L.*) saluation *commeth vnto the* Gentiles, to prouoke them to emulation. (*to follow them, G.*)

12 Wherefore if the fall of them be the riches of the world, and the minishing (*condemnation, S.*) of them, the riches of the Gentiles, how much more shall their abundance be?

13 For I speake to you Gentiles, in as much, as I am the Apostle of the Gentiles, I magnifie my ministrie: (*office, G. B.*)

14 If by any meanes I might prouoke vnto emulation (*prouoke, B. prouoke to follow, G. the word is παραζηλώσω, to prouoke vnto zeale or emulation*) and might saue some of them.

15 For if the casting away of them be the reconciling of the world, what *shall* the receiuing *be* but life from the dead?

16 For if the first fruits be holy, so is the *whole* lumpe: and if the root *be* holy, so *are* the branches.

17 And though some of the branches be broken off, and thou beeing a wild Oliue tree, was graft in for them, and made partaker of the roote and fatnesse of the Oliue tree;

18 Boast not against the branches: and if thou boast, thou beares not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: thorough vnbeleefe they are broken off, and thou standest by faith: be not high minded, but feare.

21 For if God spared not the naturall branches, *take heede*, least he also spare not thee.

22 Behold therefore the kindnes (*benignitie. B. S. bountifulnes. G. goodnes. L. χρηστότητα*) and seue-

ſeueritie of God: toward them which haue fallen, ſeueritie, but toward thee kindnes, if thou continue in *his* kindnes, or els thou alſo ſhalt be cut off.

23 And they alſo if they abide not ſtill in vnbeleefe ſhall be graffed in: for God is able to graffe them in againe.

24 For if thou waſt cut out of the wild oliue tree by nature, and contrarie (*beſide, B. S. supra,*) to nature was graffed in a right oliue tree, (*good olive. Gr.*) how much more ſhall they which are by nature, be graffed into their owne Oliue tree?

25 For I would not, brethren, that ye ſhould be ignorant of this ſecret (*myſterie. Gr.*) that ye ſhould not be wiſe (*arrogant, B. G. A.*) in your ſelues, (*in your owne conceipts. B.*) that obſtinacie (*blindnes. L. V. ſee before v. 7.*) in part is come to Iſrael, vntill the fulnes of the Gentiles be come in.

26 And ſo all Iſrael ſhall be ſaued, as it is written, The deliuerer ſhall come out of Sion, and ſhall turne away vngodlines from Iacob.

27 And this is my couenant (*teſtament. V. S. S. P. διαθήκη, ſignifieth both, but the firſt is fitter here*) to them, when I ſhall take away their ſinnes.

28 As concerning the Goſpel, *they are* enemies for your ſake, but as touching the election they are beloued for their fathers ſake.

29 For the gifts and calling of God are without repentance. (*ſuch as he cannot repent him of. B. V. God changeth not in his gift. S.*)

30 For euen as ye in times paſt haue not beleeued God, (*obeyed. Be. S. ἀπειθήσατε, it ſignifieth both, but the firſt is more proper here*) yet haue now obtained mercie thorough their vnbeleefe:

31 Euen ſo now haue they not beleeued, (*not obeyed, Be. haue beene contumacious. S. ſee the former verſe*) by the mercie *ſhewed* vnto you, (*your mercie. Gr.*) that they alſo may obtaine mercie, (not *beleeued the mercie. B. A. in the mercie. L. not beleeued becauſe of your mercie. V. S. Beza referreth it to the latter clauſe, that by your mercie they might obtaine mercie.*

32 For God hath ſhut vp all in vnbeleefe, (*contumacie, or diſobedience, S. B. ἀπείθεια ſignifieth both, the firſt rather here, for the Apoſtle ſtill urgeth the neceſſitie of vnbeleefe, as c. 9. 32.*) that he might haue mercie on all.

33 O the deepenes of the riches, both of the wiſedome and knowledge of God! (*and of the wiſedome and knowledge of God, L. ſee 32. queſt.*) how vnſearchable (*incomprehenſible, L.*) are his iudgements, and his waies paſt finding out?

34 For who hath knowne the mind of the Lord? or who was his counſeller?

35 Or who hath giuen vnto him firſt, and he ſhall be recompenſed?

36 For of him, and thorough him, (*in him. S.*) and for him, are all things, to him be glory for euer. Amen.

2. The Argument, Methode, and Parts.

THe Apoſtle in this Chapter treateth of the calling of the Gentiles, and of the reiection of the Iewes: yet ſo, as that he both exhorteth the Gentiles not to inſult ouer the Iewes, becauſe they are reiected for a time: and to the comfort of the Iewes he ſheweth that they are neither totally, nor finally reiected, but ſhall in the ende be conuerted. There are 3. parts of the chapter: the firſt is doctrinall, ſhewing, that the Iewes are not totally reiected, to v. 11. the ſecond is exhortatorie, both to Iewes and Gentiles, to v. 33. the third is the concluſion, v. 33.

1. In the Doctrinall part, 1. he ſheweth, that all the Iewes are not reiected by theſe reaſons. 1. by his owne example, that was a Iew. 2. by the immutabilitie of Gods foreknowledge, v. 2. 3. by an argument *à pari*, taken from the like in Elias time: the *antecedent* containeth Elias complaint vnto God, v. 3. and Gods anſwer to him, v. 4. the *conſequent* ſheweth the application: euen ſo now a remnant ſhall be ſaued, v. 5. as in Elias time: this is amplified by ſetting forth the efficient cauſe, of their election, the grace of God, which can not fall away, which is enlarged by the contrarie, *not of works*, v. 6. 2. Then the Apoſtle ſpeaketh of the part of the Iewes reiected: which is propounded by the contrarie, v. 7. and prooued by teſtimonies of Scripture, one of *Iſay*, v. 8. the other of the Prophet Dauid, v. 9, 10.

2. In the exhortation. 1. He mooueth the Gentiles, that they ſhould not inſult ouer the

Iewes, to v.25. 2.He comforteth the Iewes by a propheticall prediction of their conuersion, to v.33.

1. The summe of the Apostles exhortation is set forth, v.18. that the Gentiles (to whom he directeth his speach, v.13.) should not boast themselues, nor be high minded, v.20. or arrogant in themselues, v.25. This exhortation is strengthened by diuers arguments. 1.From a double end of the reiection of the Iewes, one to bring saluation to the Gentiles, the other, that the Iewes might emulate the example of the Gentiles: these two ends are propounded, v.11. and then amplified, the first v.12. by an argument from the lesse to the greater: that if the world gained so much by the reiection of the Iewes, much more by their conuersion: the other end is vrged by shewing the ende of the Apostles ministerie among the Gentiles, which was to prouoke the Iewes to emulation, to saue some of them, v.13,14.

2. *Argument* from the hope of the conuersion of the Iewes, v.15. which is grounded vpon the force of the Couenant, they are braunches of an holy roote, v.16. therefore let not the Gentiles insult.

3. *Arg.* From the former state and condition of the Gentiles, they were as a wild oliue tree, v.17.

4. *Arg.* The Gentiles should shew themselues vnthankefull to insult against the roote, which did beare the branches, v.18.

5. *Arg.* The Gentiles might be cast off themselues, therefore they were not to boast: which he prooueth by an argument from the greater to the lesse: if God spared not the naturall branches, much lesse the vnnaturall, v.19,20,21.

6. *Arg.* From the cause or originall of the vocation of the Gentiles, the bountie and mercy of God, therefore they were not to boast, v.22.

7. *Arg.* From the hope of the conuersion of the Iewes, which was touched before, v.15. which is amplified, by the efficient, the power of God, and by an argument from the lesse to the greater, v.24.

The propheticall prediction of the conuersion of the Iewes for their comfort followeth: which is propounded v.25. as before he shewed, that the reiection of the Iewes was not *total*, so here he prooueth, that it shall not be *finall*: but that Israel shall be called againe, 1.by two testimonies of the Prophet Isai, v.26,27. 2. from the dignitie of the Iewes depending vpon Gods grace and election, which was infallible, v.18,19. 3. *à pari*, from the like, as the Gentiles sometimes beleeued not, but were receiued to mercie, so the Iewes then beleeued not, but should receiue mercie, v.30,31. 4. From the end, God hath shut vp all in vnbeleefe, that all might taste of his mercie, v.32. and ascribe nothing to themselues.

3. The conclusion consisteth, 1. Of an exclamation, with an admiration of Gods wisedome and knowledge, as vnsearchable: which is shewed, 1.by the secrecie thereof, not to be found out by any creature, v.34. 2.by the bountie of God, not prouoked by any mans giuing first vnto him. 3.because God is the beginning and end of all things. 2.Then followeth the Apostles vow and wish, that all glorie may be ascribed vnto God, v.36.

3. *The questions and doubts discussed.*

Quest. 1. *Of the scope and intent of the Apostle in this chapter.*

1. Whereas the Apostle had in the ende of the former chapter shewed out of Isay, how the Iewes for their obstinacie were reiected, and the Gentiles called: now he sheweth in this chapter for the comfort of the Iewes, that all generally were not cast off, but onely the vnbeleeuers, *Origen:* and so least that the Iewes might haue despaired, and some might also haue obiected, as though hereby Gods promises to his people should haue beene made of no effect, he sheweth this reiection of the Iewes not to be generall, *Par.* and this he doth, *ne insultarent Gentiles*, least the Gentiles might haue insulted ouer the Iewes, *gloss. ordin.*

2. So then partly to minister consolation to the Iewes, *Bucer:* partly to represse the insolencie of the Gentiles, the Apostle sheweth three things concerning the reiection of the Iewes: that it is not *vniuersalis*, vniuersall, to v.11. nor *inutilis*, vnprofitable, to v.25. nor *irrecuperabilis*, irrecouerable, from v.25. to the ende, *Lyran.*

3. And touching the first, that their fall is not generall: he sheweth, first that all are not reiected, as by his owne example; then that some are assumed, as seuen thousand were in Elias dayes: and yet some reiected, v.8.9. *Gorrhan.*

Quest. 2.

Queſt. 2. *Why the Apoſtle maketh mention of the tribe of Beniamin, whereof he was.*

v.1. I alſo am an Iſraelite, of the ſeede of Abraham, of the tribe of Beniamin, &c. 1. *Pet. Martyr* thinketh that Saint Paul would ſignifie here, that he was not obſcurely borne, but of a noble tribe, euen of Beniamin which came not of any of Iacobs handmaids, but of Rachel his principall wife: and out of the which Saul the firſt King of Iſrael was choſen. 2. *Tolet* giueth a contrarie reaſon, that leaſt Saint Pauls calling might be aſcribed to the dignitie of his tribe, he ſheweth he was of Beniamin, which was *vltima & minima*, the laſt and leaſt of all the tribes. 3. The *interlin. gloſſ.* thinketh it is added, becauſe mention is made next before, of the ſeed of Abraham, leaſt he might be thought to be of Abraham by Iſmael: But this doubt was remooued before, in that he ſaith hee was an Iſraelite. 4. *Gorrhan* giueth this coniecture: *alludit genus operi ſequenti*, S. Pauls kinred and tribe is mentioned, as agreeable to the worke that followed: for as Rachel died in the birth of Beniamin, ſo the Synagogue in the birth of Paul: and as Ioſephs cup was found in Beniamins ſackes mouth, ſo the word of Chriſt in the mouth of Paul: and as Iacob ſaith of Beniamin, Gen.49. that hee is a wolfe deuouring the prey: ſo S. Paul ſpoiled the Iewiſh Synagogue, and brought many as a prey vnto Chriſt.

5. But theſe collections are too curious: S. Paul onely hereby ſheweth that he was a Iew by nation, not a Proſelyte conuerted to the faith: by rehearſing three of their principall Fathers, Iſrael, Abraham, Beniamin, *Pareus:* that his kinred was ſo farre off from beeing an hinderance to him, that he was choſen to be *præco gratiæ*, a preacher of grace: *Bucer:* and therefore all the Iewes were not reiected.

Queſt. 3. *How God is ſaid not to caſt off that people whom he knew before, v.2.*

1. *Chryſoſtome* taketh here Gods foreknowledge for his preſcience, by the which hee did foreſee the people whom he had choſen, *aptum fore fidem recepturum*, to be apt and readie to receiue the faith: But herein the Greekes erred in attributing too much to mans freewill: and the contrarie is euident out of the Scripture, and reaſons diduced from them, that Gods preſcience was no cauſe, why he elected the people of Iſrael. As 1. Deut. 7.7. the Lord ſaith, he did not ſet his loue vpon them or chooſe them, becauſe they were moe in number, &c. he did of his meere loue chooſe them, not for any reſpect vnto any thing in them. 2. How could he foreſee any goodneſſe in them, in whom naturally there is nothing but euill. 3. And the Lord here ſaith, v.4. *I haue reſerued ſeuen thouſand*, he aſcribeth it not to their owne wil, but to his owne grace, that they were ſo reſerued.

2. Some will haue this vnderſtood comparatiuely, *ipſum præſciuit ante Gentes*, God did foreſee them to be his people before the Gentiles, ſo *Oecumenius* vnderſtandeth it of the priorite of the calling of the Iewes before the Gentiles: But as *Beza* well obſerueth, the Apoſtle here ſpeaketh not of vocation, but of the decree of eternall predeſtination.

3. Some interpret it thus: *which he knew before*, that is, had before enlarged with many excellent benefits: but it is euident by the circumſtance of the place, that the Apoſtle ſpeaketh here of election before all time, not of the collation of benefits in time, *ex Tolet anot.* 1.

4. Wherefore, we muſt vnderſtand, that Gods preſcience is taken foure waies: 1. Either largely for his foreſight, whereby he ſeeth and knoweth all things which are done in the world: as Peter ſaith to our Sauiour, Ioh. 21.17. *Lord thou knoweſt all things:* and this generall preſcience in God, belongeth to his vnderſtanding, rather then will, and is no cauſe of things: for all that God in this ſenſe knoweth, he decreeth not. 2. Gods preſcience is taken more ſtrictly, for his foreknowledge of thoſe things which he decreeth to be, both of good, which he purpoſeth to worke, and of euill, which he purpoſeth to permit: and this preſcience is *practicall*, the former is onely *ſpeculatiue*. 3. It is vſed yet in a more ſtrict ſenſe, as when it ſignifieth the approbation and acceptance of God in his eternall loue: as Rom. 8.29. *whom he knewe before, he predeſtinate:* and ſo *præneſcire* is *probare*, to *foreknow*, is to approoue, as *Origen* ſaith: and ſo Gods preſcience differeth from election, as the cauſe from the effect: as it ſignifieth election and predeſtination it ſelfe: and ſo *Auguſtine* taketh it here, *præſciuit, id eſt, prædeſtinauit*, he foreknewe, that is, predeſtinate: ſo alſo *Haymo, Lyranus:* and ſo the meaning is, whom he *knewe before, ab æterno electum amplexus*, whom he loued and embraced beeing elected from the beginning: *Beza:* and here the word *præcognoſcendi*,

of foreknowing, signifieth *beneplacitum*, the good pleasure of God, whereby hee chose them to be his children, *Calvin*: for there is difference betweene these two words, προεῖδεν, to foresee, and προέγνω, to foreknow: this signifieth a foreknowledge with approbation, in which sense, the Apostle saith, 2. Tim. 19. *The Lord knoweth, who are his*: the other is taken for a bare prescience and foresight, which is not ioyned with such approbation.

Quest. 4. *Of Elias complaint vnto God concerning Israel.*

1. S. Paul alleadging the Scripture, as an interpreter, doth not tie himselfe strictly to so many words, nor to the same order: in the place which is here cited, 1. King. 19. *Elias* saith, *They have killed thy Prophets (with the sword,)* which clause is here omitted, and he saith in the first place, *And have destroyed thine Altars*, which the Apostle rehearseth in the second place: likewise in these words, *They seeke my life (to take it,)* these last are omitted: and the Lord in his answer in that place, maketh mention of seuen thousand which neither had bowed the knee to Baal, *nor kissed him with their mouthes*: which latter is here omitted also by the Apostle.

2. *Chrysostome* noteth how the Apostle in great discretion bringeth in the example of Elias, that great Prophet, *qui omnibus erat in pretio*, who was highly esteemed of them all: whose authoritie they could not gainesay. And S. Paul by this example of Elias, doth secretly meet with an obiection: because he had giuen instance onely of himselfe before, they might haue imputed it to S. Paul, as an insolent part, as though the whole condition and state of Israel rested in him onely: whereunto he answereth, that there might be many more beleeuing Israelites, though not knowne vnto them, as in the daies of Elias.

3. *How he maketh request against Israel.* 1. There are two kinds of request or complaint against one, either in complaining of the faults or sinnes committed, or in craving punishment & vengeance for their sinne: some think that Elias complained against them the latter way, as *Leui ben Gerson*, thinketh that the fire, wind, and earthquake, which were sent before, did signifie *impetum Eliæ*, the heat and earnestnes of *Elias*, that would haue incensed the Lord to punish his people: *Pet. Martyr* also consenteth, and would excuse it thus, the Prophet was not angry with their persons, but would haue their sins punished, & he had the spirit of prophesie, wherby he knew that the Lord would punish them, and so therein his praiers concurre with Gods will: *Lyranus* thus helpeth the matter, that he did it not *zelo vindictæ, sed amore iustitiæ*, not with desire of reuenge, but in zeale of iustice: *non vt punirentur, sed corrigerentur*, not that they should be so much punished, as corrected, and amended, *Gorrhan*. But herein Elias had been much vnlike Moses, that prayed for the people, and Samuel, which said, *God forbid, that I should cease to pray for the people*, 1. Sam. 12. and our Sauiour Mat. 15. biddeth vs to pray for our enemies. 2. Therefore *Beza* to mitigate the matter, translateth the word ἐντυγχάνει, *talked with God*, and thinketh, he did onely *id simpliciter dicere*, &c. rehearse that simply without any other intent, which made against Israel: But S. Paul vseth this word in the other sense, which is to *make request*, as chap. 8. 16. the spirit is said to make request for vs, and vers. 34. Christ maketh request for vs. 3. Wherefore this was onely a complaint of the great decay of religion, and of the great impietie of the people, *Pareus*. M. *Calvin* thinketh that he did *imprecari interitum*, wish their destruction: so also *Gryneus*, that beside the complaint of the Apostasie of Israel, there was *tacita imprecatio*, a secret imprecation: but this I refused before: I therefore rather consent to them, which thinke that the Prophet onely here vttereth his complaint vnto God, of the generall falling away of the people, *Osiander. postulabat illius exemplum*, &c. hee entreated his helpe against the rebellious people, *Tolet. annot.* 2. *Deum interpellat iudicem*, he calleth God to bee Iudge betweene them, *Gorrhan. Pet. Martyr* obserueth that there are two kinds of expostulation with God, one when as simply complaint is made of the iniquitie of the times, and the sinnes of the people, which it is lawfull to doe; the other when as men so expostulate with God, as that they shew their discontent, and doe charge God, as it were with negligence in the regiment of the world: but the Prophet here expostulateth with God after the first manner.

4. *They haue broken downe thine Altars*, &c. These were not the Altars of the high places, for they are commended, which cast them downe. 2. Nor yet the altars, which Ieroboam set vp for his golden calues; for they were not the Lords altars. 3. Nor yet the altars

ters in the temple at Ieruſalem, for they were not vnder the dominion of Iſrael, againſt who Elias complaineth. 4. *Pet. Martyr* thinketh they were the altars, which had beene erected by Abraham and other of the Patriarkes, the memorie whereof yet remained: but it is not like that they continued ſo long. 5. And to vnderſtand by theſe altars, by a figuratiue ſpeech, the true worſhip of God, as *Faius, Gryneus, Pareus*, it ſeemeth not to bee ſo proper. 6. *Haymo* thinketh they were ſuch altars, as the godly among the tenne tribes, *Deo edificarunt*, did build vnto God, becauſe they could not goe downe to Ieruſalem: but theſe could not be called Gods altars, which were built by a priuate authoritie. 7. Therefore *Oſiander* better vnderſtandeth the altars, *tuo inſſu erecta*, which had been erected at the Lords commandement, as by the Prophets Samuel, Elias, who had the Lords extraordinary direction for the erecting and building of altars.

9. *And I am left alone:* wherein Elias error appeared, both in complaining, as though all the people were fallen away, and that he himſelfe was left alone; whereas the Lord had reſerued to himſelfe a great number, though they were not knowne: *Lyranus* giueth the reaſon, *quia ſpiritus non ſemper tangit corda Prophetarum*, the ſpirit alwaies mooueth not the hearts of the Prophets: as Eliſha ſaith, 2. King. 4. 27. *Her ſpirit is vexed within her, and the Lord hath hid it from me.*

6. But it will be obiected, how Elias could ſay that none were left but himſelfe, when Obadiah had hid an hundred of them? the anſwer is, that Elias might thinke, that they were all deſtroyed by Iezabel, from whom he alſo fled: *Faius, Pareus.*

Queſt. 5. *Of Gods anſwer vnto Elias.*

1. Concerning the word here vſed χρηματισμὸς. 1. Though it properly ſignified the oracle or anſwer of God giuen in the Tabernacle from the mercie ſeat, yet it generally is taken for any diuine anſwer or oracle giuen by God, *Faius.* 2. It commeth of the word χρηματίζω, which either hath a large ſignification, which is to be *named*, or *called*, as Act. 11. 26. the brethren, of Antioch were firſt *called* Chriſtians: or it is taken more ſtrictly, for a diuine anſwer or direction receiued from God, *Beza.* 3. Which may be done diuerſe wayes, either in dreame, as Matth 2. 12. or by any other reuelation, as *Noah is ſaid to bee warned of God*, Heb. 11. 7.

2. The Apoſtle doth not repeate the whole anſwer of the Lord vnto Elias in that place, but onely ſo much as was pertinent to his purpoſe: Elias made three complaints: 1. Of the moſt outrage of the idolaters in breaking down the altars, and killing the Lords Prophets. 2. Of the ſmall number of true worſhippers, *I am left alone.* 3. And they ſought his life alſo to take it away, that there ſhould not be one Prophet left. To euery one of theſe complaints, the Lord maketh anſwer, giuing Elias a ſpeciall remedie for each of them: touching the firſt, he biddeth him to annoint *Haſael* King of Aram, that ſhould be reuenged of the idolatrous Iſraelites: and for the third, he muſt anoint Elizeus, to bee Prophet in his place, that therein the Idolaters ſhould faile of their deſire, thinking vtterly to root out the Lords Prophets: and for the ſecond, the Lord putteth the Prophet in comfort, that hee had reſerued many thouſand beſide himſelfe: and this part of Gods anſwer the Apoſtle onely alleadgeth as ſufficient for his purpoſe.

3. By ſeuen thouſand God would notifie, *multitudinem*, a multitude, which hee had reſerued to himſelfe, *Caluin:* as other numbers are alſo vſed to be put, the certaine for the vncertaine: as the fiue wiſe and fiue fooliſh virgins, Matth. 25. and the rich mans fiue brethren, Luk. 16. but the number of ſeuen is vſually taken for the whole, as Dauid ſaith, ſeuen times a day will I praiſe thee, *Haymo:* But *Origen* is ſomewhat curious, who thinketh the number of ſeuen is vſed, becauſe the ſeuenth, was the day of reſt, to ſignifie thoſe which came vnto Chriſt, and by faith had reſt in him: *Gorrhan* alſo deſcanteth in like manner, how the number of *ſeuen*, is mentioned, to ſignifie the vniuerſalitie, becauſe all things were made in ſeuen dayes, and of a *thouſand*, to ſhew their perfection; becauſe that is a perfect and abſolute number.

4. Though the Lord onely ſpake of 7000. men, yet thereby are vnderſtood women, and all other which continued in the true worſhip of God: the reſt beeing comprehended vnder the more worthy ſex, *Gryneus.*

5. The word *Baal* ſignifieth a *Lord*, or an *husband*, for ſo their Idols they made their Lords, and did as it were eſpouſe themſelues vnto them; and ſo the ſuperſtitious Papiſts at this day, doe make the Saints and their images, their Lords and patrons: But whereas in the

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originall, there is added the article of the feminine gender, τῇ, to *Baal*, it is euident that the word εἰκόνι, *imagini*, image, must be supplyed, as *Erasmus* and *Beza* well obserue. Wherein the Rhemists doe bewray their cauilling spirit, for taking here exception to our translation, that inserts the word, *image*: *Tolet* here well obserueth that though *Baal* were a general name to all their idols, whereupon they were called in the plurall *baalim*, yet here it specially signifieth the idoll of the *Sydonians*, which now the Israelites worshipped.

Quest. 6. *Of the Apostles collection inferred out of this answer made to Elias.*

1. *Euen so then, &c.* S. Paul maketh his times in all things like vnto those daies, wherein Elias thus complained. 1. Both in the thing it selfe: for as then Elias seemed to be alone in Israel that worshipped God, and yet there were many true worshippers beside: so now it may be thought that I Paul onely beleeue in Christ: but God hath a great remnant beside. 2. The Apostle maketh the similitude to agree euen in the phrase also, & manner of speech: for there the Lord saith, καταλέλοιπον, I haue left, and here he calleth them λεῖμμα, a remnant: *vt omnia faciat similia*, to make all things alike, *Caluin*: and as here the Apostle saith, according to the election of grace, so there the Lord saith, *I haue reserued vnto my selfe*, which is as much in effect: for it was the worke of Gods election and grace, that they were so reserued.

2. *A remnant.* 1. The vulgar Latine, and so *Origens* translator read, *a remnant is saued*: but in the originall it is onely (and so *Chrysostome* and *Theophylact* reade) *there is a remnant saued.* 2. Which remnant was not so small a number, (though in respect of the vnbeleeuers it was small) but it made many thousands: as Iames said to Paul, Act. 21. 20. *Thou seest brother, how many thousand Iewes there are, which beleeue.* 3. They are called *reliquiæ*, a remnant, not because they seemed vile in respect of others, *Gorrhan*: but they were like rather vnto the wheate, *quod electis paleis purius resident*, which remaineth more pure, the chaffe being cast out: but rather in regard of the smalnesse of their number: as our B. Sauiour saith, many are called, but few chosen.

3. *According to the election of grace.* 1. Here *Origen* in his wandring speculation would make a difference betweene those which are called by *grace*, which are they that beleeue in Christ, and those which are called by election of grace, which beside faith haue good workes, &c. as though a iustifying faith could be without workes. 2. *Chrysostome* saith that *election* is added to shew how God calleth some of grace, but such as he foresaw, would beleeue: so the Greeke scholiast, *indicat plurimam partem gratiæ fuisse, &c.* he sheweth that the greatest part was of grace. But the Apostle sheweth in the next verse that all is of grace, there is no place for workes. 3. Therefore *Haymo* better interpreteth, *according to the election of grace, secundum prædestinationis donum*, according to the gift of predestination: and the *interlinearie glosse*, *per gratiam, qua electi sunt*, by the grace whereby they were elected: and here the Apostle vseth an Hebraisme, the *election of grace*, for gracious election, *Beza*, *Parens.*

Quest. 7. *Of these words; If of grace, it is no more of workes, &c.*

1. *Origen* thinketh, that the Apostle speaketh of the ceremoniall workes of the law, such as were circumcision, the sacrifices, and the like: But the Apostles words are generall, shewing an opposition betweene grace and all workes whatsoeuer, whether legall, morall, naturall.

2. Whereas that other clause, *If of workes, then not of grace, then worke were no more worke*, is omitted in the vulgar Latine: *Erasmus* would iustifie that omission by this reason, because it is not the Apostles question, *whether worke be worke*, but hee onely affirmeth grace: *Tolet* also saith this addition is superfluous, because it is comprehended in the former.

Contra. 1. The Syrian translator, and the Greecke expositors, *Chrysostome*, *Theophylact*, *Oecumenius*, haue this clause, though it be omitted in *Origen*, and the Greeke copies generally haue it. 2. And it is agreeable to the Apostles purpose, who to proue the election of grace, doth shew it by the contrarie *antithesis* and opposition: and his argument standeth thus, it is either of grace altogether, or of works altogether, but not of works altogether, therefore of grace: the *consequence* of the proposition he proueth by this inconuenience, that if grace be ioyned with workes, then worke were no more worke: for if the reward be

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of grace, it is not by the merit of the worke: and the assumption and second part he proueth by an other absurditie, for then grace should be no more grace, for that which is giuen to the merit of the worke, is giuen of debt, not of fauour, as before the Apostle reasoned, c.4.4. this clause then is neither impertinent, nor yet superfluous.

3. This place of the Apostle meeteth with diuerse cauills. 1. The Greeke Scholiast saith, that we need no workes to come vnto Christ, *sed sola voluntas, & mentis intentio sat est*, the will and intention onely of the mind is sufficient. But I aske, this will, and intention, whether it is Gods worke or mans: if it be Gods worke, as the Apostle saith, that *God worketh both the will and the deed*, Phil.2.13. then is it of grace: if it be mans, then is it a worke: but all workes are here excluded. 2. Beside this, grace cannot be here vnderstood, to be a thing infused into and inherent in man, as the Romanists, for then it were a worke, *Osiander*: but grace is here conceiued to be *subiectiue in Deo*, in God as a subiect, as worke is (*subiectiue*) in man as a subiect. 3. *Gerrhans* conceit here hath no place, that a worke may be said to merit, and it shall be of grace, because it merited of grace: for the verie opposition betweene grace and worke, one excluding the other, alloweth no such permission. 4. Worke and grace may stand together, but not as ioynt causes: but workes must follow grace, *ne accepta gratia sit inanis*, that the grace receiued be not in vaine, as *Origen* saith: and though the reward follow works, yet the merit of the worke is not the cause, but the grace and fauour of God, which hath appointed such a way and order, that the faithfull, after they haue wrought and laboured, should be rewarded: it is *consecutio & ordo*, a thing that followeth, and an order, which God hath appointed, not any merit: *Mart.*

4. Though the Apostle especially entreat here of election, that it is of grace, yet because the Apostles rule is general, *ad totam salutis nostræ rationem extendi debet*, it must be extended to the whole manner and way of saluation, *Caluin:* for as election is by grace, not by works, Rom.9.11. so our calling is by grace, not by workes: 2.Tim.1.9. *Who hath called vs with an holy calling, not according to our works:* our iustification also is by faith without workes, Rom. 3.24.28.

Quest. 8. How it is said, *Israel obtained not that he sought*, v.7.

This doubt is mooued, because our B. Sauiour saith, Matth.7.7 *Aske, and it shall be giuen you, seeke and you shall finde, &c.*

1. The answer is, there are two kinds of seeking God, a lawfull, right, and true seeking of God, wherein must be considered both the manner, which must bee faith, and the ende which is to the glorie of God: and the other seeking is not right, which sayleth of either of these, as the Iewes failed in both: for they sought not righteousnes by faith, cap. 9. 23. and therefore missed of that, which they sought for: and beside they went about to establish their owne righteousnes, and would not submit themselues to the righteousnesse of God, c.10. 3. that is, they sought their owne praise, and glorie, and not Gods, and therefore it was no marueil if they failed of their desire.

2. Like vnto those were they, which sought and followed Christ, Ioh.6. but it was to haue their bellies filled, and fed by him: so Saint Iames saith, chap. 4. 3. *You aske and receiue not, because you aske amisse, that you may consume it on your lusts:* in like manner the Prophet *Hoshea* rebuked the old Israelites, *They shall goe with their sheepe and bullockes to seeke the Lord, but they shall not finde him, because he hath withdrawne himselfe from them*, Hos. 5.6.

3. *Chrysostome* somewhat otherwise, sheweth the reason why they obtained not that they sought: *Iudæus sibi ipse repugnat, &c.* the Iew is contrarie to himselfe, for they sought righteousnesse, and yet when it was offered them, they reiected it: they looked for the Messiah, and yet, when he came they would none of him: like as wanton children, that call for bread, and when it is giuen them, they cast it away.

Quest. 9. Of these words, v. 8. *As it is written, God hath giuen them the spirit of slumber*, whence it is taken.

1. *Origen* is of opinion, that these words can no where be found in the olde Scriptures: *Ego hactenus inuenire non potui*, I could not find them out yet (saith hee) and therefore hee thinketh, that the Apostle addeth these words of his owne, and followeth the sense of the Prophet, rather then the words: But if it were so, the Apostle would not haue set this sentence before, *As it is written*, if it were not so written, as it is here alleadged: *Erasmus*

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thinketh that Saint Paul deliuereth the sense of that place, Isa. 6. 9. as likewise he doth, Act. 28. 27. but in that place there is no mention made of the *spirit of slumber* or *compunction*. some thinke that the Apostle citeth not here any particular place, but alludeth onely vnto the like places of the Prophet Isai, as cap. 19. 14. *The Lord hath mingled among them the spirit of errors: ecclestic. expos.* but that place is spoken of the Egyptians, and therefore could not properly be applyed by Saint Paul to the Iewes: therefore I subscribe rather to *Pareus*, and *Tolet*, who thinke that this testimonie is taken out of two places of the Prophet Isay, the first, chap. 29. 10. *The Lord hath couered you with a spirit of slumber:* the other part is found, cap. 6. 9.

2. But there is some difference both betweene the translation of the Septuagint, and the Hebrew, and betweene S. Pauls citation, and the Septuagint, and betweene S. Pauls allegation, and the originall. 1. The Septuagint in that place, Isa. 29. 14. vse the word κατένυξεν, *He hath made them drunke with the spirit of slumber:* but in the Hebrew it is, *he hath couered*, of the word *nasaph*, to hide or couer: the Apostle vseth the word ἔδωκεν, he hath giuen: in the other place, Isa. 6. 9. the originall vseth the imperatiue moode: *Make their heart heauy, and shut their eyes:* the Septuagint expresse it by the actiue, applying it to the people, *they haue shut their eyes:* and so doth S. Luke cite it, Act. 28. 27. and Matt. 13. 16. but S. Paul referreth it vnto God, *hee hath giuen, &c.* as Ioh. 12. 40. it is said *he hath blinded their eyes:* wherein the Apostle followeth the sense of the Prophet: for as *Pet. Martyr* well obserueth, *quod Deo imperio fit, à Deo fieri dicitur*, that which is done by the commandement of God, is said to be done by God.

3. But there is some difference yet in the word *tardemah, slumber*, which the Prophet vseth, Isa. 29. 10. which the Septuagint translate κατανύξις, *compunction:* here much adoe is made aboue the signification of this word. 1. Some take the signification of the word רדם, which is to *moone, to driue*, and so interpret it *spiritum commotionis*, the spirit of commotion, perplexitie: so the Syrian interpreter, *Anselme*, *Faius:* but this should much differ from the Hebrew word which signifieth *slumber:* commotion, and rest, or slumber, are not one and the same. 2. Some doe take the other sense of the word, *compungo*, to pricke or peirce: in which signification, *Chrysostome*, *Theophylact*, *Oecumenius*, by compunction vnderstand the setled obstinacie of the Iewes: like as a thing nayled to a post mooueth or stireth not: *Haymo* interpreteth it, *spiritum inuidentiæ*, the spirit of enuie, wherby they were offended at the calling of the Gentiles: there are two kind of compunctions, one is taken in the better part, as Act. 2. 37. *They were pricked in their hearts to repentance:* so also the *ordinary glosse*, and *Lyranus*, vnderstand the enuie of the Iewes, to the doctrine of Christ: but yet the reason appeareth not, why the Septuagint should render the Hebrewe word *tardemah*, slumber, by a word signifying *pricking* or *compunction*. 3. Therefore some are of opinion, that the Greeke word κατανύξις, rather signifieth *soporem*, slumber, as both *Beza* here, and *Tolet annotat. 6.* alleadge out of *Hesychius*, who expoundeth it by an other Greek word ἡσυχίαν, rest, ease: and hee seemeth to deriue κατανύξις, of νύξ, the night, whereof commeth the word νυστάζω, to sleepe: and of this his opinion that the Septuagint translate this place by a word, signifying slumber, *Tolet* bringeth three reasons: 1. Because the Hebrew word *tardemah*, signifieth a dead sleepe or slumber, which sometimes they render by the word βαθος, 1. Sam. 26. 12. which is a kinde of stupiditie, senselesnesse, or astonishment, which in effect is all one. 2. Psalm. 60. 5. *Thou hast made vs to drinke the wine of giddinesse:* there an other word *targelah*, is vsed, of the like signification with *tardemah*, which is a kind of giddines or drowsines, such as is in those that slumber: which word the Septuagint interpret κατανύξεις, the word which they vse here. 3. The words following, *Eyes that they should not see, and eares that they should not heare*, doe shewe the effects of slumber, or sleepe. 4. But notwithstanding these coniectures, seeing the word κατανύξις signifieth *compunction*, as not onely the Greeke interpreters, *Chrysostome*, *Origen*, *Theophylact*, *Oecumenius*, who best knew the proper signification of the Greeke word, do interpret, but the Scripture also thereto beareth witnes: as Act. 2. 27. they are said to bee *pricked in their hearts*, κατενύγησαν, of the which word κατανύξις, *compunction*, is deriued: I thinke this word fittest to be reteined, yet in sense it is all one, as if he should haue said the spirit of slumber: whereof *Osiander* giueth this reason, because they are as it were pricked and stirred, when they are called to the Gospel, as they which are indeede a sleepe are loath to be awaked: *Pareus* addeth that the effect is put for the cause, like as they which are fast

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a ſleepe cannot with any ſtirring or pricking be awaked: But I rather thinke that it is a metaphoricall ſpeach; becauſe they which are pricked and ſo perplexed with greefe, haue no ſenſe of any other thing: as *Cyprian* ſaith of ſome, *tranſpunctæ mentis alienatione dementes*, they beeing madde, and beſide themſelues in their pricked and pierced ſoule, neglect to be cured, and to be brought to repentance, &c. *de orat. dom.* ſo that the *ſpirit of compunction*, is the ſame with a *ſeared*, and *cauteriſed* conſcience, whereof the Apoſtle ſpeaketh, 1. Tim. 4. 2. which is all one with a ſpirituall *giddines* or ſlumber: and this anſwereth to the word before vſed, v. 7. ἐπωρώθησαν, they were hardened: like as the hand which hath a hard skin drawne ouer, feeleth not the pricke put vnto it.

4. It is called the *ſpirit of ſlumber*, *or compunction*, which *Haymo* vnderſtandeth to be the minde filled with enuie: but rather, as Gods ſpirit worketh in vs euery good grace; ſo the euill ſpirit is the miniſter of wrath in the reprobate, inſtigating and mouing them continually vnto euill: whereupon they are called, *the ſpirit of fornication*, *the ſpirit of couetouſnes*, and ſuch like: As God ſent ſuch a ſpirit of giddines and phrenſie vpon Saul, which did beſot and make him madde with enuie and malice.

5. The laſt words, *vnto this day:* Some will haue a part of Scripture here cited by the Apoſtle, and ſo they referre vs to that place, Deut. 29. 4. *The Lord hath not giuen you an heart to perceiue, and eyes to ſee, and eares to heare vnto this day: Tolet annot. 7. Faius.* But there is great difference betweene theſe two teſtimonies, *the Lord hath not giuen them eyes to ſee*, which are the words of Moſes, and *the Lord hath giuen them eyes, that they ſhould not ſee*, as here the Apoſtle citeth the text; the firſt ſheweth onely the negation and deniall of a gift, the other expreſſeth further a iudgement of induration or hardening: wherefore theſe words are no part of the teſtimonie, but added by the Apoſtle, and are to be ioyned with the laſt words in the 7. verſe, *the reſt haue beene hardened*, (the words comming betweene beeing encloſed in a parentheſis) *vnto this day*; *Beza*, *Parem:* as the Apoſtle ſaith, 2. Cor. 1. 15. *Vnto this day the vaile is laid ouer their hearts.*

6. Now whereas two exceptions may be made to the Apoſtles allegation here; the one that the Apoſtle ſeemeth not to proue directly that which he intended, that the reſt are hardened; the other, that his proofe is but weake beeing taken from a particular example of theſe times: hereunto we anſwer. 1. That the Apoſtles proofe is *direct from the effect to the cauſe*: if God in his iuſtice hardened them, then were they hardened: their owne malice was the cauſe of their hardening properly, and as we ſay *per ſe*, of it ſelfe: and the iuſtice of God, *per accidens*, accidentally. 2. His proofe alſo as it is direct, ſo is it forceable: for that place, Iſay. 6. containeth a manifeſt propheſie of the obſtinacie of the Iewes in the times of our Sauiour, as is euident by the frequent application of it, in the Goſpel, as Matth. 13. 14. Act. 28. 26. and ſay, that were not a ſpeciall propheſie, yet becauſe the rule of Gods iuſtice is certaine and conſtant, and alwaies like it ſelfe, the Lord finding greater obſtinacie among the Iewes at the comming of his Sonne into the world then before, was in like ſort to exerciſe his iuſtice. See further *Ium. parall.* 21. *l.* 2.

Queſt. 10. *How God is ſaid to ſend the ſpirit of ſlumber, to giue eares not to heare, &c.*

1. Their opinion here is refelled, that will haue God no wayes the cauſe of hardning the heart, which is *Pighius* aſſertion, as he is here confuted at large by *Pet. Martyr*, who in this manner obiected. 1. That place of the Prophet Iſay is a prediction, therefore not the cauſe of hardening. *Anſw.* It followeth not: for euen that word which Iſay preached, did prouoke the Iewes, and they were thereby further hardened: and though euery prediction be not a cauſe of that which is to come, yet ſuch predictions, as foretell of ſuch things as the Lord himſelfe will worke, as here the Prophet ſpeaketh of the hardening of the heart, doe not onely ſhew the thing but expreſſe the cauſe alſo.

2. *Ob. Nemo cogitur ad peccandum*, but no man is compelled to ſinne. *Anſw.* We muſt here diſtinguiſh betweene *violentia & neceſſitas*, violence and neceſſitie: true it is, that God forceth and compelleth none to ſinne, yet they cannot otherwiſe chooſe but ſinne, by reaſon of the corruption of nature, to the which man hath enthralled himſelfe: in reſpect whereof it is impoſſible that man ſhould beleeue of himſelfe, without the worke of the ſpirit, as it is ſaid, Ioh. 12. 39. *they could not beleeue, &c.*

3. *Obiect. Pighius* ſaith, that by *impoſſibile*, here we are to vnderſtand *difficile*, that which is hard to bee done; not that it was ſimply impoſſible that they ſhould beleeue, but it was an hard matter for them ſo to doe. *Anſwer.* Neither doe wee ſay that ſimply

it is impossible in respect of the absolute power of God, but *ex hypothesi*, by way of supposition, the blindnes and obstinacie of mans heart, beeing presupposed: and to say that a man may beleeue of himselfe, though hardly, is the euasion of the old Pelagians: for of himselfe, not onely hardly, but not at all can a man beleeue; as our Sauiour saith, *Without me, you can doe nothing*, Ioh.15.5.

4. *Obiect.* Whereas that place by vs is vrged, Mark.4.11. *To you it is giuen to know the mystery of the kingdome, but to them, &c. all things are done in parables, that they seeing may see, and not discerne, &c.* to shewe, that God hath an hand and worke in blinding of the eyes of the obstinate; *Pighius* will haue this word *(that)* to shew not the finall, but efficient cause, because they were blind, therefore Christ spake in parables: they were not therefore blinded the more, because he spake in parables.

Answ. 1. Their blindnes was not the cause of Christs speaking in parables: for that had beene a reason rather, why Christ would haue spoken more plainely vnto them, but because they were wilfully blind, he therefore spake in parables, that they might continue in their blindnes still. 2. These words *that, because*, doe not alwaies shewe the cause of a thing, *sed causam notitiæ*, but the cause of the knowledge or manifestation of a thing, which is by the effect; as Luk.7.47. our Blessed Sauiour saith of the woman; *many sinnes are forgiuen her, for she loued much:* by the effect of her great loue, he doth demonstrate the cause, the forgiuenes of her sinnes: so here Christ sheweth the cause of his preaching in parables, by the effect, the hardening of their heart, and blinding of their eyes. 4. And like thereunto is that place, where the Lord saith concerning Pharaoh, *For this cause haue I raised thee vp, that I might shew my power in thee*, Rom.9.17. that was the end of raising vp Pharaoh, that God might get himselfe honour in his confusion: as this was the end of Christs preaching in parables, that the Iewes might be confirmed in their obstinacie, and hardnes of heart.

5. *Ob.* Whereas we also vrge that place of Isay, 6.9. *Make the heart of this people fat, shut their eyes, &c. Pighius* replyeth that God biddeth it to be done, he is not said to doe it, and in that he saith, *shut their eyes*, is thus much in effect, *prædica excæcandos*, preach that their eyes shall be blinded, &c.

Anſ. 1. That which the Lord biddeth to be done, is held to be done by the Lord himselfe, beeing done by his commandement. 2. And it is a very strange construction, *shut their eyes*, that is, prophesie or preach, that their eyes should be shut vp: but thereby is signified, that by the word which he preached, they should be occasioned to stumble, and their eyes should dazle at it; as bleare eyes at the brightnes of the Sunne. 3. And that God is the cause of their hardning and blinding, is euidently expressed, Ioh.12.40. *he hath blinded their eyes, and hardened their hearts.*

6. *Obiect.* To this *Pighius* againe replyeth; that man in himselfe is the cause of his hardning and blindnes, yet the Scripture so speaketh, as though God blinded their eyes: and yet he doth not as when they which haue tender eyes, and are made more blind by looking vpon the Sunne, who will say that the Sunne-beames are the cause of blindnes, the fault is in the eyes. And both S. Matthew, c. 13. 10. and S. Luke, Act.28.27. doe otherwise cite that place, Isay.6.9. *the heart of this people is waxed fat*, making no mention at all of God to be the cause or worke of it.

Anſ. 1. Doth the Scripture so say, that God blindeth the eyes, and is it not so? this were to make the Scripture to speake one thing, and to meane an other. 2. That similitude maketh directly against him: for though the first and principall fault be in the eyes, yet accidentally the brightnes of the Sunne doth increase the blindnes of the eyes: and so God in his iustice more hardeneth the hearts of the obstinate, which they first hardened by their owne peruersenes and vnbeleefe. 3. S. *Matthew* indeede and S. Luke, doe in that manner cite that text, therein following the reading of the Septuagint; whereof diuerse reasons are yeelded. 1. Some thinke, that the Iewes falsified the Scriptures, and therefore the Septuagint, which translated them, before they were corrupted, were rather followed: but *Origen* vpon that place, Isay.6. refuseth this conceit, because it is not like that our Sauiour and the Apostles would haue left that fault vntouched, if the Iewes had falsified the Scriptures. 3. *Hierome* in his Commentarie also vpon that place, reporteth an other opinion of certaine Ecclesiasticall writers, who thought, that Saint Luke, because he was more skilfull in the Greeke tongue, did rather followe the Septuagint: but this reason is not sufficient for Saint Matthew, though it might seeme probable for the other. 3. Some thought, that

that the Septuagint did ſo tranſlate, that they might decline that blaſphemie, (as they thought) to make God the author of the hardneſſe of the heart: but *Hierome* taketh away this, becauſe in other places the Septuagint are not afraide ſo to tranſlate, as *God hardened the heart of Pharaoh.* 4. Wherefore the Septuagint in their tranſlation tooke that libertie, not alwayes to render the words, but the ſenſe, and the Apoſtles followe them, becauſe their interpretations was then receiued and well known, and ſo it would haue giuen offence to the Gentiles, if it had beene refuſed: and though neither S. Matthew, nor S. Luke doe directly make God the author, yet it is ſufficient that S. Iohn in his Goſpell ſo alleadgeth that place: which ſmall difference betweene them teacheth vs, that we ſhould compare one Scripture with an other, and interpret one by an other. And thus much (if not too much) of their opinion, that would vtterly exclude God, from beeing any cauſe at all of the hardening of the heart.

2. A ſecond opinion is of them, which aſcribe ſomewhat vnto God herein, but not much: as *Chryſoſtome* ſaith, that this word, *he gaue*, *non operationem Dei, ſed conceſſionem ſignificat*, doth not ſignifie an operation of God, but a conceſſion onely: ſo *Theophylact*, he gaue, that is, *permiſit*, he ſuffered them to be hardened: likewiſe the *interlin. gloſſ.* he gaue them the ſpirit of of compunction, that is, *permiſit habere*, *hee permitted them to haue, &c.* But to doe a thing, is more then to ſuffer: and it is a violent interpretation, *to giue*, that is, *to ſuffer* to be giuen: beſide, he that ſuffreth a thing to be done which is in his power to hinder, is acceſſarie to the doing of it: ſo that allowing vnto God *permiſſion* onely, they either will make God an idle beholder, and no doer, or they will make him acceſſarie and conſenting to euill. *Origen* much better anſwereth this queſtion, how it may be ſaid *de bono Deo*, of the good God, that he ſhould giue Iſrael, *eyes not to ſee, and eares not to heare: vide ne hæc magis ſit retributio & merces incredulitatis:* ſee (ſaith he) if this be not rather a reward of their incredulity: ſo hardnes of heart, as it is a puniſhment may well proceed from God, not as a ſufferer and permitter onely, but as an agent and doer.

3. Some, as theſe doe extenuate the power of God too much, and ſo doe aſcribe too much vnto God, in making him the principall cauſe of hardening of mens hearts, which muſt needs follow as the fruits and effects of their reprobation, which God abſolutely decreed, without any reſpect vnto their workes: True it is, that they which hold the abſolute decree of reprobation, muſt needs make God a proper and principall cauſe of the hardening of the heart, ſeeing their reprobation is the beginning and originall of their rebellion, obſtinacie, and forſaking of God: but that God reiecteth none, but for ſinne, nor decreeth none to be damned, without relation to their ſinne, is before at large handled: c. 9. conſ. 10. whether I referre the reader: at this time, that place of the Prophet, *perditio tua ex te Iſrael, thy perdition is of thy ſelfe, O Iſrael*, onely may ſuffice to cleare God, from beeing either the proper, or principall cauſe of hardneſſe of heart.

4. Others doe diſcharge God altogether, and make the deuill only the author and cauſe of the blindneſſe of the heart, according to that ſaying, 2. Cor. 4. 4. *in whom the God of this world hath blinded the minds:* this place was much vrged both by the *Arrians*, who would proue by this place, that Chriſt is no otherwiſe God, then as this name is giuen vnto creatures in Scripture, as here vnto the deuill; as alſo by the Manichees, who held that there were two beginnings, and two Princes or Gods, one of good the other of euill.

Whom the Apoſtle meaneth by the God of this world, 2. Cor. 4. 4.

Hereupon ſome of the fathers, to take away all aduantage from theſe heretikes, as *Hilarie*, *Auguſtine*, *Chryſoſt.* *Ambroſe*, did expound this place of the true God, making this the ſenſe, *in whome God hath blinded the mindes, that is, of the infidels of this world.* But 1. here the words are euidently tranſpoſed: for in the originall, thus the words ſtand, *the God of this world.* 2. And the *Arrians* with the *Manichees* may be otherwiſe anſwered, then by declining the right ſenſe of this place: for though Sathan be here vnderſtood, he is not ſaid ſimply to be of God, but with an addition, *God of the world*, whereas Chriſt is ſimply called God, Rom. 9. 5. *Who is God ouer all, bleſſed for euer:* and ſo are the *Arrians* anſwered: And to the Manichees we ſay, that the deuill is called the God and Prince of the world, not as though the kingdome were diuided with him, but we graunt, that a principalitie is committed vnto him, yet as Gods Miniſter, that he can goe no further, then the Lord permitteth: and therefore hee is called, *the euill ſpirit of the Lord*, which came vpon Saul, 1. Sam. 16. 14. becauſe the Lord vſeth him as his meſſenger, and miniſter of his iudgments. Yet this place beeing vnderſtood of Sathan, maketh not him the onely cauſe of the blindnes

and hardnes of heart, though he be a principall doer in it: for here the Apostle saith, *that God gaue them the spirit of slumber.*

5. Nor yet is man onely the cause of his owne hardening and blindnesse, as the *ordinar. glosse* saith, *excæcati sunt, quia noluerunt credere*, they were blinded because they would not beleeue: for their blindnesse was the cause of their vnbeleefe, as the Apostle here sheweth, that the Iewes beleeued not, because they were blinded, *Mart.* and *Gorrhan* here distinguisheth well, that there are two kinds of *cecitie* or blindnes: there is *cæcitas culpæ & pœnæ*, a blindnes which is a fault, and a blindnes which is a punishment: the first is the cause of infidelity, and infidelity causeth the second: that is, a man is first blind, which is the cause he beleeueth not, and then as a reward of their infidelitie, they are more blinded still: wherefore though the corruption of a mans heart be a cause of his owne blindnes and hardnesse of heart, yet there is some other cause beside.

6. Wherefore to the hardening and blinding of the heart, these three concurre, mans owne corruption, as the first and neareſt cause, Sathan as the instigator and tempter, God as a iust iudge: the Scripture maketh all these the causes: God is said to harden Pharaohs heart, and Sathan also blindeth the mindes of the infidels, 2.Cor.4.4. and Pharaoh hardened his owne heart, Exod.9.34. the corruption of mans heart is as the coale, that sendeth forth sparkes, Iob.5.7. the deuill bloweth and stirreth the coales, and kindleth the fire: God he smiteth as it were on the anuile, and frameth and disposeth euery thing to his owne will: so God hath a stroke in the hardening of the heart, not by permission onely, neither in making a soft heart hard: but both in leauing men beeing blind by nature, to his owne will, and in withdrawing his grace, and giuing him ouer, as a iust Iudge, to the malice of Sathan to be further hardened: and so God is the author of the hardening of mans heart, not as it is a sinne, but as it is a punishment of sinne: and thus, and no otherwise doe Protestants maintaine, God to be an agent and worker in these actions: and therefore that is a meere slaunder of *Stapleton*, that *Caluin* should hold, *Deum esse actiuam causam peccati*, that God is the actiue cause of sinne, *Antid.p.* 715. and the like slaunder is vttered by *Becanus*, *p.*6. that the God of the *Caluinists* is, *author peccati*, the author of sinne. See more hereof, *c.*6. *quæst.* 18.

11. Quest. *Of the meaning of these words, Let their table be made a snare, &c. v.*9.

1. Concerning the place here cited out of Psal.69. v.22. *Origen* obserueth, that the Apostle doth not tie himselfe to so many words: for some he addeth, as εἰς θήραν, for a net or trappe, which neither the Hebrew, nor the Septuagint haue: and some he omitteth, as *coram ipsis, before them:* so also *Erasmus:* but *Beza* obserueth, that this latter is not omitted, for *vnto them*, is equiualent, to *before them:* further, both *Martyr*, *Beza*, *Pareus*, *Caluin*, thinke, that the Hebrew word *lishlomim*, signifieth *pacifica*, their prosperous things, which the *Septuagint* read, τὰς ἀνταποδόσεις, for a retribution: as though the word were *leshillomim*, retributions: but *Iunius* and *Pagnine* doe there interpret the word *lishlomim*, retributions; because of the preposition *lamed*, beeing set before, which signifieth for a recompence, or retribution.

2. Now for the meaning of the words. 1. *Origen* by their table, vnderstandeth the Scriptures, which were a scandale vnto them, in that they peruerted them to their owne hurt: as where the Scriptures describe the Messiah to be a glorious deliuerer, which must be vnderstood spiritually, they were offended, because they looked for a temporall deliuerance. 2. *Haymo* doth vnderstand by the table, *collatio verborum in mensa*, their conferences together at the table, how to take Christ: but in this sense their table was a snare to others, rather then to themselues. 3. *Lyranus* doth thus distinguish these three, their table became a snare in peruerting the Scriptures, and a trappe, when they were taken by *Titus* and *Vespasian*, and a *scandale*, when to the infamie and opprobrie of that nation, their nobles were put to torment, and shamefull death, by the Romanes. 4. But the better interpretation is this: by the table, as *Chrysostome* expoundeth, we vnderstand, *omnes illarum delicias*, all things, wherein they delighted; as their prosperitie, their publike state, their Temple, *Caluin:* the hauing of the Scriptures, sacrifices, and such other spirituall or temporall blessings, the Prophet prayeth that all may be turned to their hurt: & he vseth three similitudes; let them be a *snare*, as birds are taken, when they thinke to find foode, a *trappe*, as the beasts are caught and entrapped in the net, and a *scandale*, as that whereas men doe stumble in their going and rooting, and fall.

3. For

3. *For a recompence vnto them.* 1. The *interlin. glosse* vnderstandeth the retribution of eternall death. 2. *Haymo* and *Lyranus* haue speciall reference to Christ: that as they would haue blotted out his name, so their name is perished; as they killed him, so they were killed of the Romanes. 3. But it generally rather sheweth a retalion and recompense in their iust punishment, for all the wrongs and iniuries which they had offered to the seruants of God, and especially to Christ himselfe. *Paraus.*

4. *Let their eyes be darkened, and bowe downe their backe.* 1. *Lyranus* by the darkening of the eyes, interpreteth the error of their vnderstanding, and by the bowing of their backs, the errour of their will. 2. *Gerrhan* vnderstandeth, errour in faith and manners. 3. *Deprime auribus conscientiæ*, hold them downe with the burthen of their conscience, *Pellic. æterna seruitute opprime*, oppresse them and keepe them vnder with everlasting seruitude: *Melanthon* following *Chrysostome* and *Theophylact.* 4. But the generall sense is better: that they are deprived of all strength both inward and outward, for the backe or loines, (as it is in the Hebrewe) signifieth the strength: so their eyes are blinded, they are voide of all vnderstanding in spirituall things, and they are likewise deprived of all grace and strength, both spirituall, they haue no endeauour or will, to that which is good, *Genenens. Paraus*; & also temporall, their authority and gouernement is taken from them, they liue in perpetuall seruitude. *Grynæus.*

Quest. 12. *Whether it be lawfull to vse any imprecation, as Dauid doth here.*

1. *Origen* seemeth to be of opinion, that it is not lawfull: and therefore he hath here a strange interpretation: he thinketh the Prophet prayeth not against the Israelites, but for them, that their eyes might be darkened, *ne videant peruersa*, that they see not peruerse things: as it had beene happy for *Marcion*, *Basilides*, and *Valentinus*, and other heretikes, that they had not seene those peruerse errors, which they held: But seeing both that which goeth before, *let their table be made a snare, &c.* and that which followeth, *bowe downe their backe*, are imprecations made against them, how can this comming between be taken to be a praier for them?

1. *Augustine* agreeing in the same opinion, that no imprecation is lawfull, yet followeth another interpretation: he thinketh that the Prophet spake this, *non optantis voto, sed spiritu prædictis*, not as with a desire of one that wisheth, but with the spirit of one foreseeing and foretelling what should happen: *lib. 1. de serm. Dom. in monte*: so *Haymo*, *hæc verba non optantis voto, sed prædicentis officio dicuntur*, these words are not vttered with a wishing desire, but by way of prediction, &c. so also the *ordinar. gloss.* And these reasons may bee alleadged against imprecations. vide pag. 527.

1. Our Blessed Sauiour bidden vs to pray for our enemies, Matth. 5. 46. S. Paul also saith, Rom. 12. 14. *Bless them which persecute you, bless I say and curse not, &c.*

2. The example of our Sauiour, is against imprecations, who prayed for his enemies: he cursed them not.

3. Yet we haue some forren examples of such as refused to make imprecations, as *Balaam* would not curse the people of Israel: and a certaine woman Priest of Athens could not be hired to curse *Alcibiades*, making this answer, that it was her office to pray for other, not to curse them: much more should Christians abstaine from cursing.

3. Wherefore for the solution of this question, these distinctions must be premised. 1. The cause must be considered: whether it be priuate, which concerneth ones person onely, in which cause it is vnlawful to curse: or whether it be publik concerning the glory of God: wherein imprecations are vsed: as S. Peter sentenced Ananias to death, Act. 5. & laid a curse vpon S. Magus, Act. 8. S. Paul cursed Elimas the sorcerer, Act. 13. or it may be a priuate cause, yet ioyned with the glory of God: as Elisha cursed the children which called him bald head, 4. King. 2. 2. The condition & calling of them, which vse imprecations must be considered, whether they do it of a priuate affection, which is vnlawfull: or of a prophetical spirit, as the Prophets & Apostles did; as it is said of Paul, that when he cursed *Elymas, he was full of the holy Ghost*, Act. 13. 9. herein they as Prophets do by their imprecation inflict that punishment which is appointed of God. 3. The things must be considered, which are wished vnto any by these imprecations: they are either temporall, which may tend vnto their amendment: as Psal. 89. 16. *Fill their faces with shame, that they may seeke thy name*: these imprecations are more tollerable, which a man sometime wisheth against himselfe, that he may bee afflicted with

some crosse, or other, rather then so fall into sinne: or they are eternall: but euerlasting destruction cannot be denounced against any without Gods speciall warrant.

4. The persons are to be distinguished, which are cursed: they are such of whome there is hope of amendment: or such as are in a desperate state, and professed enemies to God and godlines, against whom such imprecations doe lie: as S. Iohn will not haue vs to pray for those whom we see to sinne vnto death, 1. *epist.* c. 5.

5. The manner and kind of imprecations must also be looked into, some are extraordinarie, whereunto men were directed by a prophetical and extraordinarie spirit: of the lawfulnesse of such imprecations, there is no question: of ordinarie, wherein these circumstances must be considered. 1. The persons that curse, they must thereunto be called as the publike Magistrate or minister, and parents in their families. 2. The persons that are cursed must be intractable and incorrigible, and refuse all wholesome admonition. 3. The manner must be this, they must not curse absolutely, but with a condition, that such may be conuerted, or confounded. 4. With what affection, not hating their persons, but detesting their vices, against the which they open their mouthes to curse.

Now in Dauids imprecation all the things before required concurred, it was Gods cause, he had a prophetical spirit, they were professed enemies to God: the reasons before alledged doe conclude only against priuate curses; in our owne cause, against persons not desperately euill, and without any speciall direction.

Quest. 13. *Of the ende of the stumbling of the Iewes, v.* 11.

v. 11. *Haue they stumbled that they should fall, &c.* 1. *Chrysostome* here obserueth well the Apostles wisedome, that when he speaketh of the *execation* and reiection of the Iewes, he alledgeth Scripture, least he might be thought to speake of euill will: *consolationem à seipso petit*, but the consolation he bringeth in his owne name, that his loue toward them might appeare; so here he sheweth a double end of their stumbling; one, that thereby saluation might come vnto the Gentiles, the other, that by the calling of the Gentiles, the Iewes again might be prouoked and stirred vp to beleeue in Christ: the first end serueth to beat downe the pride and insolencie of the Gentiles, the other, to comfort the Iewes, that they should not thinke their fall to be irrecouerable.

2. *Haue they stumbled, &c.* 1. The Latine translator addeth, *haue they so stumbled*, that they should fall; which *Tolet* iustifieth and would haue the meaning to be this, not that the ende of the falling of the Iewes should be the calling of the Gentiles, but that their fall was not without recouery: and *Origen* hath the like obseruation, shewing here the diuerse kinds of falling: some fall and neuer rise againe, as Lucifer, who shall neuer, no not in the end of the world be restored: the fall of others is recouerable, as here the Iewes did not so stumble, *vt ab omni legis obseruantia declinarent*, to decline from the whole obseruation of the law. 2. But *Erasmus* well obserueth, that here the Apostle speaketh not *de magnitudine lapsus, sed de euentu*, of the greatnes of their fall, but of the euent; for the Apostle throughout this whole epistle doth exaggerate the sinne of their incredulitie; neither is this particle (so) in the originall, neither doe the Greeke expositors, *Chrysost. Theoph. Oecumen.* insert it. 3. Yet this must be added further to *Erasmus* obseruation, that the calling of the Gentiles, was not onely the euent, which followed the incredulitie of the Iewes, but it was the ende and scope, for the which God suffered the Iewes to fall: for this euent must not be seuered from the prouidence of God. *Beza annot.* 4. Nor yet is this question so propounded, as though the Iewes did stumble and fall with any such intention to profit the Gentiles, as *Grynæus* seemeth to note, no man that is in his right minde will hurt himselfe; which the Iewes should haue done, if they of purpose had stumbled to fall: But *Photius* obserueth that the Iewes, as much as in them lay, did so stumble, *vt corruerent*, to fall altogether: *nec se affixit sunt, &c.* neither were they so affected, that any good should come thereby to themselues, or others: *sed Deus illorum casu, &c.* but God vsed their fall both for the saluation of the Gentiles, and their owne emendation. 5. *Theophylact* must here also be warily and aduisedly read: the Iewes are not so fallen, *vt se nequeant, quando velint, attollere*, that they can not raise vp themselues againe, when they will, &c. for this were, as though the Iewes of purpose had fallen, that the Gentiles might come in, and then they would returne againe: neither is it in any mans power to returne when he will: for ones conuersion, is as life from the dead, v. 15. as one can not raise himselfe from the dead, so neither can he conuert and

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turne vnto God. 6. *Haymo*, and *Augustine* before him, put in the word *solum*, onely: that is, they haue not stumbled onely to fall, as though no good should come thereby but God did not suffer them to stumble at all to fall; God propounded not to himselfe their fall, as an ende of their stumbling, for God delighteth not in the destruction of any, but God respected two singular good ends in the fall of the Iewes, the vocation of the Gentiles, and their owne conuersion. *Parens.*

Quest. 14. *How the stumbling and falling of the Iewes, brought saluation to the Gentiles.*

v. 11. *Through their fall saluation commeth to the Gentiles.* 1. The word παράπτωμα, is not well here translated *delictum*, as the Latine interpreter, which *Anselme* interpreteth *peccatum*, sinne, and vnderstandeth it of that speciall sinne of the Iewes, in putting Christ to death: so also *Gorrhan*: but it here signifieth rather *lapsum*, their fall, as *Erasmus* well noteth, to answer vnto the former question, *Haue they stumbled that they should fall?* so also *Tolet annot.* 9.

2. But we must not thinke, that the fall of the Iewes was properly the cause of the calling of the Gentiles: but it was the occasion rather: for euil is not of it selfe the cause of that which is good: but God by his power draweth good out of euill: for otherwise, as *Lyranus* alledgeth out of *Augustine* in his *Enchyridion*, *Deus non permitteret mala fieri, nisi inde eliceret meliora bona*, God would neuer suffer euill to be, vnlesse he did thereout draw greater good. This is like, as *Pet. Martyr* resembleth it, as there is a saying in Philosophie, that *the corruption of one thing, is the generation of an other*, not that it is the cause thereof: but the efficient hauing expelled one forme, doth bring in another: and as in a syllogisme out of false and vntrue propositions, a true conclusion may be inferred, not by the force of the premises, but of the *syllogisme*, and forme of reasoning: so Gods prouidence as the cheife efficient cause, doth by occasion of that which is euill, bring forth that which is good.

3. *Anselme* thinketh, that the reiection of the Iewes was the occasion of the calling of the Gentiles, because thereupon followed their dispersion through the world, and by that meanes, they brought the Scriptures to the Gentiles: But this was an occasion rather, that after that the Iewes had reiected the preaching of the Apostles, they turned to the Gentiles: neither was there any such necessitie, that the one should be reiected, before the other could be called: if it had so pleased God, they might haue been called together: But this *consequence*, that vpon the reiecting of the Iewes the Gentiles were called, depended both vpon the will and pleasure of God, who had appointed it should so be, *Martyr*: and vpon the conuenience of the thing, the Iewes were high minded, and could not endure, that the Gentiles together with them should be the people of God; but they were like the dogge in the manger, that would neither eate himselfe, nor suffer the oxe to eat; therefore it was requisite, that their pride should be first abated, and they humbled, by seeing them to be called to be a people, that were no people: so the question here is not, what God could doe, but what the Iewes had done, and would do: by their good will, neither they themselues would come, nor suffer the Gentiles to enter: *Parens.*

4. And though the Iewes had not beene reiected at all, yet the Gentiles also should haue been called, but in the second place: as *Chrysostome* sheweth out of that place, Act. 13. 46, *Vobis oportuit primum annuntiari verbum*, the word of God ought first to haue been preached vnto you; but now through their incredulitie it came to passe, *vt inuerteretur hic ordo*, that this order was inuerted: so in the parable, Luk. 14, after that they, which were inuited to the feast, refused, then the good man of the house saith vnto his seruant, *exi cito*, go forth quickly into the streetes, &c. the Gentiles then should haue been called, though the Iewes had not been incredulous, but not so quickly.

The Gentiles should haue been called though the Iewes had not been reiected.

Quest. 15. *How the Iewes were prouoked to follow the Gentiles.*

1. Whereas the word is, εἰς τὸ παραζηλῶσαι, which signifieth properly to prouoke to emulation, the vulgar Latine doth not well translate, *vt emulentur illos*, to imitate or emulate them, referring it to the Iewes that they should emulate the Gentiles, either *imitando*, in imitating them, as *Lyranus* expoundeth, and before him *Photius*, that saith the Gentiles were *exemplaria*, examples herein to the Iewes, or *inuidendo*, in enuying the faith and knowledge of the Gentiles: *Gorrhan.*

2. Some referre it to the Gentiles: as *Origen* vnderstandeth it of the faith of the Gentiles, which should prouoke the Iewes to emulation: *Anselme* vnderstandeth it thus, that the

Gentiles should imitate the Iewes, that is, such as beleeued among them: but this is impertinent to the Apostles purpose: some, as *Chrysostome*, *Theodoret*, *Ambrose*, doe apply it to the Gentiles, that they should prouoke the Iewes by their example to beleeue.

3. But it is better referred vnto God, that he should prouoke the Iewes to emulation by the example of the Gentiles, when they saw themselues the auncient people of God to be neglected, and the Gentiles which were forlorne to be receiued in, *Martyr*. But *Tolet* reiecteth this, and would haue it referred either to the Gentiles, or their faith, because no mention is made of God before, but of the Gentiles, *annot*. 9. yet I preferre *Pet. Martyrs* reason, *totum ad Deum refertur*, all is referred to God: and *Pareus* prooueth it by that place, Deut. 32. 21. *I will prouoke you to emulation by a nation, that is no nation.* But *Tolet* obserueth well, that the word there vsed by Moses is in *hiphil*, of the word *kanah*, which signifieth to emulate or enuie, and in *hiphil*, to cause to emulate: and so the Apostle is to be translated here, as likewise, v. 14. *If I might by any meanes prouoke them of my selfe*: where the Latine interpreter so readeth also: and therefore he faileth here, in translating, *that they might emulate them*, whereas he should haue said, *to prouoke them to emulation*.

4. But it will be obiected, that this is no commendable thing, by enuie or emulation to be brought to beleeue: the answer is, that God simply approoueth not such emulation or enuie, but as he can vse that which is euill to good purposes, so by this emulation it pleaseth him to incite and stirre vp the Iewes to returne vnto him: like as the husband putteth away his adulterous wife, that she thereby may be prouoked by a kind of emulation (least an other should be receiued in her place) to seeke to be reconciled, *Pareus*.

5. But here we must vnderstand, that the better sort of the Iewes shall be prouoked, not all, for the obstinate thereby are made worse, *Martyr*: and further the Apostle must not be taken to speake of the Iewes in particular: for they which stumble and fell away, were not restored, but of the nation in generall: that though some were vnbeleeuers, yet the whole nation was not cast off: *Caluin*, *Beza*.

Quest. 16. *What is meant by the diminishing of the Iewes, and their abundance, v. 12.*

1. Whereas the Apostle had shewed, that the falling away of the Iewes was an occasion of the calling of the Gentiles: it might be obiected, that the conuersion of the Iewes might likewise be an occasion of the falling away of the Gentiles: hereunto the Apostle answereth negatiuely, and he confirmeth his answer by an argument from the lesse to the greater: that if their empayring and diminishing, and pouertie as it were, were the riches of the Gentiles, much more their plentifull calling: for God can turne that which is euill to the good of the Gentiles, much more that which is good.

2. By the riches of the world, we vnderstand both the multitude of the Gentiles, called to the knowledge of Christ, *Pareus*: and that wherewith they were enriched, namely the knowledge of the Gospel, *Geneuens*.

3. By the *diminution*, 1. *Haymo*, whom *Lyranus* and *Gorrhan* follow, vnderstand the Apostles, which were but few, and as the abiects of the people, yet they enriched the Gentiles by their preaching: if the conuersion of a few was so profitable to the Gentiles, much more the conuersion of the whole nation in the end of the world: but the Apostle expoundeth the word παράπτωμα, the *ruine* of the Iewes, which he vsed before, by this word ἥττημα, *diminution*: he meaneth not then, the conuersion of a few, but the falling away of the Iewes to a few. 2. Wherefore these three words the Apostle vseth, as of equipollent, and of one signification, παράπτωμα, their fall, ἥττημα, their *diminution*, v. 12. and ἀποβολὴ, their reiection and casting off, *Par*. 3. And in that he saith they are diminished, hee sheweth that they are not vtterly perished: the imminution of a thing, is not *rei excisio*, *sed decisio*, is not the cleane cutting off, but an impairing onely, *Par*.

4. *How much more their abundance*, πλήρωμα, fulnes. 1. By this fulnesse is not onely vnderstood πολυανθρωπία, the multitude of the Iewes, which shall be called, but also excellencie of the spirituall graces, wherewith the Iewes, in their generall conuersion toward the end of the world, shall be encreased, *Gryneus*. 2. Neither are we so to vnderstand the fulnes of the Iewes, as though euery one in particular should be called, but as then most of them were averse from Christ, so in the end most shall be conuerted, *Martyr*: as by the fulnesse of the Gentiles, v. 12. is vnderstood the generall and vniuersall calling of them, not of euery one in particular. 3. And this *fulnes* is not to be vnderstood so much with a relation

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to the Gentiles, as though their number ſhould bee more full, by the conuerſion of the Iewes, for their fulneſſe muſt be firſt come in, before the Iewes be conuerted, v. 25. as with reference to the whole number of Chriſts Church: that although there is a fulneſſe of the Gentiles without them, yet as *Origen* ſaith, *plenitudo portionis Domini nondum dicitur completa*, the fulneſſe of the Lords portion cannot be ſaid to be compleat, vntill the Iewes alſo be conuerted. 4. But it will be obiected, how much more the fulneſſe of the Iewes ſhall bee profitable to the Gentiles, if more Gentiles ſhall not be called, by the conuerſion of the Iewes; which the Apoſtle ſeemeth to denie, v. 25. for the fulneſſe of the Gentiles muſt firſt enter: *Pet. Martyr* doth vnderſtand it of the confirmation of the faith of the Gentiles, who ſeeing the zeale of the Iewes, ſhall thereby be confirmed: ſo the ordinarie *gloſſe*, their fulnes being conuerted, *ditabit gentes doctrina & exemplo*, ſhall enrich the Gentiles by their doctrine and example: *Oſiander* addeth, the Church of God ſhall be encreaſed, *gloriosa populi Iudaici acceſſione*, by the glorious acceſſion of the Iewiſh people: *Paræus* goeth further, the Gentiles alſo, by the fulneſſe of the Iewes ſhall be prouoked to emulation: ſome further acceſſion ſhall be made euen to the number of the beleeuing Gentiles: though in reſpect of their vniuerſall calling, the fulnes of the Gentiles ſhall be entred before. 5. So theſe benefits ſhall accrue vnto the Church of God by the conuerſion of the Iewes. 1. The conſociation and ioyning together both of the Iewes and Gentiles, the wall of partition being taken away: Epheſ. 2. 14. 2. The Church of God ſhall be encreaſed, *When the children of Iudah, and the children of Iſrael ſhall bee gathered together to the Church*, Hoſh. 1. 11. 3. The faith of the Gentiles ſhall be greatly confirmed. 4. God ſhall receiue greater glorie, when his goodnes, and the veritie of his promiſes ſhall be made manifeſt in the ſaluation both of Iewes and Gentiles. *Grynæus*.

Queſt. 17. *How it ſtandeth with Gods iuſtice to caſt off the Iewes, that the Gentiles might enter in.*

Obiect. Seeing the Apoſtle ſaith, that through the fall of the Iewes ſaluation came to the Gentiles; & their ruine is the riches of the world: God may ſeeme to deale hardly, in caſting off his owne people, to receiue ſtrangers: and beſide it ſeemeth contrarie to that rule, euill muſt not be done, that good may come thereof.

Anſw. 1. It were indeede an hard thing to caſt off ſome to receiue others, if they were caſt off without their owne fault, or if the Lord were tied by any bond not to caſt them off, or if their caſting off did not tend to their further good: but it is otherwiſe here: for the Lord did not caſt off the Iewes, but for their vnbeleefe: and he is not bound to beſtow or continue his grace; he may conferre it, and withdraw it, vpon whome, and from whom he pleaſe: and beſide the reiection of the Iewes, was for their more plentifull calling afterward. 2. Neither was their reiecting ſimply the cauſe of the calling of the Gentiles, but *ex accidente*, accidentally, as we ſay: it was properly the puniſhment of their infidelitie, and a demonſtration of the iuſtice of God: but God, that can turne euill vnto good, did vſe this vnto occaſion to induce the Gentiles to beleeue.

Queſt. 18. *Why the Apoſtle maketh mention of his Apoſtleſhip, and how he is ſaid to magnifie his office. verſe. 13.*

1. For the occaſion of theſe words. 1. *Tolet* thinketh, that the Apoſtle giueth here a reaſon of his former ſpeach, that the diminiſhing of the Iewes, was the riches of the Gentiles: which was by reaſon of his miniſterie, who was appointed the Apoſtle of the Gentiles. 2. *Chryſoſtome* ſaith, the Apoſtle ſheweth two reaſons of his commendation of the Gentiles, both becauſe he was their Apoſtle, and to the end that by their praiſe the Iewes might bee prouoked. 3. *Hyperius* maketh this a third reaſon of the calling of the Iewes, from the ende of his office and miniſterie. 4. *Lyranus* will haue the third part of the chapter here to begin, that as he had ſhewed before, that the falling of the Iewes was neither generall, vnto v. 11. nor vnprofitable, v. 11. 12. ſo now he ſheweth that it is not irrecouerable. 5. But the beſt coherence and connexion is this: that whereas he touched two ends of the reiection of the Iewes, before the ſaluation of the Gentiles, and the conuerſion in the end of the Iewes: this latter he confirmeth by the vſe and end of his miniſterie; and he ſheweth that he in the execution of his office, *id meditetur*, to meditate or propound to himſelfe the ſame thing that God doth, that is, in preaching to the Gentiles, he intendeth the ſaluation of the Iewes.

2. But whereas in the originall the words are ἐφ' ὅσον, which ſignifie, *in as much as*, the vul-

vulgar Latine readeth, *quamdiu, as long as:* and so *Origen*, who giueth a double sense: that it may either signifie the time of this life, as long as he is an Apostle here, insinuating that he should afterward in the next life haue the same dignitie to be an Apostle: wherein *Origen* falleth into his fantasticall speculations of the next world, as though there should need any ministerie of the word or Apostleship therefor this *quamdiu*, so long, is all one, as if he had said, *sine fine*, without end, as long as I liue: but the word is not taken here for *quamdiu*, how long, but for *quatenus*, *in as much as*: as Matth.25.45. *In as much as ye did it to one of the least of these, ye did it vnto me:* where the vulgar Latine also misseth, reading, *quamdiu, as long.* And most commonly, when these words, ἐφ' ὅσον, are referred to the time, the word χρόνον, *time*, is added, as 1.Cor.7.39. and Gal.4.1. *Mart.*

3. *I magnifie mine office.* 1. *Origen* vnderstandeth it of Saint Pauls faithfulnesse in his ministerie: he honoureth his ministerie, which ministreth well, he dishonoureth it, *qui negligenter & indigne ministrat*, who ministreth negligently and vnworthily: to which purpose the Apostle saith, 1.Tim.3.13. that the Deacons which haue ministred well, *get themselues a good degree*, doe honour their ministerie by their diligence, and shall be rewarded of God: but he that ministreth not well, *malam sibi pœnam conquirit*, doth get and procure his owne punishment: *Origen* seemeth to vnderstand honouring both in life and doctrine. 2. *Vatablus* expoundeth it of diligence in preaching. 3. *Haymo* of adorning the Ministerie with a good life. 4. *Tolet* referreth it to the successe of S. Pauls preaching among the Gentiles, whom he had enriched. 5. But Saint Paul herein placeth the honour of his Ministerie, that hee did so preach vnto the Gentiles, as he might also gaine the Iewes; so *Ambrose*, *Anselme*, *Haymo* in his second exposition: because *honos magistrorum est numerus auditorum*, the number of the schollars and auditors, is the honour of the master and teacher: so also *Pareus*, *Martyr*, *Osiander*. 6. *Lyranus* and *Gorrhan* following the ordinarie *glosse*, thus interpret, *addendo vltra debitum, &c.* in adding beyond his debt, in labouring for the conuersion of the Iewes. But Saint Paul in saying, *to prouoke them of my flesh*, confesseth hee stood indebted to them also beeing his kinred after the flesh: though his speciall commission was to preach to the Gentiles. This then was the honour of the Apostles Ministerie, that by his preaching hee might winne both Gentiles and Iewes, as he saith, 1. Cor. 9. 19. *I haue made my selfe a seruant to all men, that I might winne the moe, to the Iewes I became as a Iewe, &c. that I might winne the Iewes, &c. I am made all things to all men, that by all meanes I might saue some.*

4. *That I may saue some.* 1. God is the efficient cause and author of saluation, but because the Ministers are the instruments, they are also said to saue; as 1. Tim. 4. 16. *In so doing thou shalt saue both thy selfe, and them that heare thee.* 2. The Apostle speaketh of the saiuing of some, not of all, because he knewe the time of their vniuersall calling was not yet come. 3. But it will be obiected, that seeing S. Paul was called to be an Apostle of the vncircumcision, and S. Peter of the circumcision, he might seeme to be an intruder into an other mans lot in seeking the conuersion of the Iewes; the answer is, that the Iewes inhabiting the land of promise, their owne countrey belonged vnto Peter; but the Iewes conuersing among the Gentiles, *per accidens*, accidentally belonged to S. Paul, whose office was to preach vnto the Gentiles, among whom the Iewes were dispersed. *Gorrhan.*

Quest. 19. What the Apostle meaneth by these words, v. 15. *What shall the receiuing be, but life from the dead?*

1. *Origen* vnderstandeth it of the finall resurrection; *tunc erit assumptio Israel, &c.* then shall Israel be receiued, when the dead shall rise; so also *Chrysostome*, *Theodoret*, *Oecumenius*, *Tolet*, with others: the great benefit which the conuersion of the Iewes shall bring vnto the world, shall be the finall resurrection. 2. *Ambrose* interpreteth it of the spirituall resurrection by beeing iustified from sinne. 3. *Hyperius* of the great ioy, which shall be conceiued in the world for the conuersion of the Iewes, as though one did rise from the dead. 4. *Lyranus* applyeth it to the zeale of those which were conuerted to the faith of the Iewes, who were more excellent then others, as beeing furnished with the knowledge of the Scriptures; such were *Paul*, *Apollos*, with others. 5. *Faius* vnderstandeth it of the Gentiles, which by the conuersion of the Iewes should bee reuiued beeing dead in their sinnes; but it is euident by the next verse, that Saint Paul speaketh of the conuersion of the Iewes. 6. *Beza* in his *annotat.* referreth it to the whole state of the Church: for while the Iewes remaine yet in death, *mundus nondum reuixit*, the world is not yet wholly reuiued. 7. But this speach

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properly concerning the Iewes, and it is a metaphoricall speach, to shew that the Lord shall receiue them againe, euen as those which are raised from the dead: *Parens.* 8. Here I cannot omit two other strange expositions, the one of *Haymo*, the other of *Osiander*: *Haymo* by life from the dead, vnderstandeth the Apostles who were receiued and quickned from among the Iewes, that were as dead: but it is euident, that the Apostle speaketh of the receiuing of the whole nation of the Iewes, as in the beginning of the verse, he maketh mention of their casting off. *Osiander* thinketh that the Apostle here vseth an argument *ab absurdo*, from an inconuenience; to this effect: if God should onely haue cast off the Iewes, to receiue the Gentiles, this were all one, as to giue life vnto one by the death of another, which were absurd, and therefore the Iewes were not cast off onely to make roome for the Gentiles, but that they might be graffed in againe: but this interpretation doth quite turne and change the Apostles sense: for the Apostle prooueth here that the Iewes shall againe be receiued, by an argument from the lesse to the greater: that if the reiection of the Iewes brought such profit to the Gentiles, their assumption and receiuing againe much more: we insist then vpon the former sense.

Quest. 20. *What the Apostle meaneth by the first fruits, and the whole lumpe, the roote, and the branches.*

1. *By the first fruites, Theophylact* vnderstandeth the leauen, but that is vnproper: *Hyperius, primitias frugum*, the first fruits of the corne, but the *lumpe* or *masse* then should not bee answerable to it: *Erasmus* by the first fruits vnderstandeth the corne, by the lumpe the cakes which were made thereof, tempered with oyle, which were offred, not the masse and lump of dow, which was tempered with water: rather the first fruits were the cakes which were offered vp, and the masse is the whole lump of dow, which was sanctified by the oblation of the first fruits according to the Law, Leu. 23. 14. 17. and Numb. 15, 20. *Haymo* thinketh that the first fruits was the first tast, which was taken of the whole lump, beeing all of the same rellish and sauour: but the Apostle speaketh not simply of the first tast, but of the offering of the first fruites according to the law: he vseth two similitudes, one taken from the obseruation of the law, concerning first fruites, the other from naturall experience of the roote and the branches: *Parens.*

2. Concerning the meaning of these words; some doe make a difference betweene the first fruits and the root, the masse and the branches: as *Theodoret*, the first fruits interpreteth to be Christ, the root the Patriarkes; *Tolet* by the first vnderstandeth the Apostles, which were as the first fruits, by the other the Patriarkes: Some take them for the same: as *Ambrose, Anselme, Lyranus, Gorran, glosse ordinarie*, doe take the first fruits and the roote for the Apostles and Disciples, that first beleeued of the Iewes: But I agree rather vnto *Chrysostomes* exposition, who vnderstandeth Abraham, Izaac, and Iacob, with the rest of the Patriarkes to be both the first fruits and the roote: so *Martyr, Calvin, Parens, Hyperius*, with others.

3. Now this roote, whereof the branches were the Israelites, is neither Adam, for so the Iewes had no more priuiledge then any other; and in Adam all are sinners: nor yet conueniently is it interpreted to be Christ, as *Origen: Ego aliam radicem qua sancta sit nescio, nisi Dominum nostrum*, I know no other roote that is holy, beside our Lord Iesus Christ: for vers. 21. the Apostle calleth the Iewes the naturall branches of this roote: but so cannot any be called the naturall branches of Christ: wherefore the Patriarkes are this roote, as Abraham, Izaac, Iacob, not in respect of their persons, but of the promise which was made to them and their seed, *Caluin*: and so the Lord doth vse to send the Israelites vnto their faithfull Progenitors, and to looke to their example, as Isa. 51. 1. *Looke vnto the rocke, whereout yowere hewne*, meaning Abraham, as in the verse following direct mention is made of him.

4. Thus then standeth the Apostles argument: the holy nation cannot be cast off for euer: but the Iewes are an holy nation, which he prooueth because they are descended of holy parents, which he doth illustrate by two similitudes; of the first fruits, and roote, which being holy, make the lumpe and the branches holy.

Quest. 21. *How the roote can make the branches holy, seeing many branches did degenerate, and by nature all are vnholy branches.*

Here many doubts are propounded together, which shall be answered in their order.

1. *Obiect.*

Obiect. The Apostle before out of Isai, c.10 21. shewed how Israel is called a rebellious and disobedient people, and yet now the Apostle saith they are holy.

Answ. The same Israel cannot be said wholly in all the parts, and in respect of the same time to be both holy and vnholy; but diuers parts and times considered, both may agree vnto Israel: for the faithfull and elect considered in Israel, they were holy; but the rest were rebellious and vnholy: like as if one should reason thus; Englishmen are Papists, & Englishmen are Protestants, therefore Papists nor Protestants, it followeth not: for the proposition must be vnderstood, not of the whole nation, but of diuerse parts.

2. *Obiect.* But holinesse is not propagated by nature; how then can the holy roote make the branches holy.

Answ. We must distinguish betweene the internall, inherent and personal qualities, such are the habites of the minde, as wisedome, learning, pietie, faith, and such like, which are not conueyed by generation, and the externall priuiledges, which are giuen vnto a stocke and kinred, which do descend by generation: as free men beget free men, slaues beget slaues, Iewes beget Iewes, and so Christians are borne of Christians: because the promise is made to the faithfull and their seede: the branches then are holy, because of the holy roote, not by an actuall and inherent holines, but by an outward prerogatiue of grace grounded vpon the promise of God, made vnto beleeuing Fathers and their seed.

3. *Obiect.* Againe it may be obiected, that all men are impure by birth, as *Dauid* confesseth, *In sinne hath my mother conceiued me*, Psal.51. and who can bring a cleane thing out of that which is vncleane, Iob 14.4. how then can the branches by naturall propagation be holy of an vnholy roote?

Anſ. We must likewise make a difference betweene a generall condition of nature, as it is now corrupt in Adam, which is common to all, which are descended of Adam, and the prerogatiue of grace, which is not common to all, but to those which are within the couenant: this prerogatiue of the couenant, and the corruption of nature may stand together; the grace of regeneration qualifieth the corruption of nature, but the grace of the couenant, neither qualifieth nor taketh it away, vntill the grace of regeneration beside be added thereunto: like as one that is leprous may beget a leprous sonne, and yet beeing free borne himselfe, his yssue also shall be partaker of his freedome; so the father beeing a Christian, may beget his sonne in sinne, and yet beeing within the couenant, he shall haue this priuiledge, to be made a member of the visible Church; though a liuely member he cannot be, vntill he haue attained to the gift of regeneration.

4. *Obiect.* If the branches be holy, because they came of an holy roote, then consequently the branches which came not of that roote, cannot be holy, and so the Gentiles should not be partakers of the fatnes of the oliue, not springing out of Abrahams holy roote.

Anſ. Though the Gentiles are not naturally descended by carnall generation of that holy roote, yet they are graft in by faith, and so also become branches: and the Apostle in this place hath this distinction, of naturall branches, and branches that are graft in; the Gentiles then, though not the naturall sonnes of Abraham, yet are his sonnes by faith, and so within the couenant, and are made partakers thereby of all the priuiledges, which the natural branches had, before they were cast off.

Quest. 21. *How Abraham is said to be the roote, to bee graffed into, whereas wee are said to bee graffed into Christ: chap. 5.6.*

1. Christ is as the Head, the Church and parts thereof are his bodie, and they which are planted into the bodie, are grafted also into the head; and so there is no contradiction at all to be grafted into Christ the Head, or into the Church as the bodie, or into Abraham a principall member of the bodie: for he is the root, but only by way of relation vnto Christ. *Pareus.*

2. Abraham then is the holy roote, but by the holines of Christ; and he is the root only κατ' ἐξοχήν, by way of example; ἐνεργητικῶς, effectually Christ is onely the roote, and the vine, we the branches, Ioh.15.1. Christ is the root simply of all, Abraham only by way of relation to his offspring, which is descended of him.

Quest. 22. *What S. Paul meanet h by the wild oliue, and by the graffing of it in, v.17.*

1. For the coherence, hitherto the Apostle repressed the insulting of the Gentiles against the

the Iewes by two arguments taken from the two ends of their reiection, the one the calling of the Gentiles, the other the planting in againe of the Iewes, ſo now he vrgeth a third reaſon taken from the former condition of the Gentiles, which were as a wild oliue, vntill they were planted in.

2. Concerning the reading of the words, thou was graft in ἐν αὐτοῖς, *for them*, that is, *in their place*, as the Syrian interpreter tranſlateth; but *Eraſmus* refuſeth this reading as ridiculous, and will haue the prepoſition ἐν, *in*, to be here redundant and ſuperfluous: as the like phraſes are vſed often in the Hebrew, as *percuſſus in gladio*, *ſmitten in the ſword*: and ſo hee would haue it referred vnto the oliue, into the which they were planted: likewiſe ſome of our owne interpreters, reade, *inſitus illis*, graft into them, *Bucer*, *Martyr*: But the other reading is the better, *graft in for them*, for it hath relation to the braunches broken off, and as yet no mention is made of the right oliue tree: *Lyranus*, by *in them*, vnderſtandeth the branches yet ſtanding, as the Apoſtles, into whom the Gentiles were planted: but plants are not properly graffed into the branches, but into the ſtock: therefore the better ſenſe is, *graft in for them: in loco fractorum*, in the ſtead of the broken braunches: ſo *gloſſe interlin. Gorrhan*, *Tolet*: and of our writers, *Beza*, *Faius*, *Pareus*, *Geneuenſ.* or *among them*: *B.*

3. *Was graft in*: the Apoſtle ſheweth a threefold benefit beſtowed vpon the Gentiles, firſt they were planted in ſtead of the incredulous Iewes, which were as braunches broken off, then they are made partakers of the roote, that is of the faith of Abraham and the Patriarks, *Lyran.* and made one Church with them; and thereby they are partakers of the ſatnes of the oliue: which the *ordinarie gloſſe* vnderſtandeth of the Apoſtles, who receiued of the ſatnes of the ſpirit to conuay it to the Gentiles: *Gorrhan* of the ſatnes of charity: but rather generally thereby is meant the doctrine and grace of Chriſt, *Lyran.* and all the ſpirituall graces, which the Lord conferreth vpon his Church; as the Prophet Dauid ſaith, Pſal. 63. 3. *My ſoule ſhall be ſatisfied, as with marrow and fatnes, &c. Pareus.*

4. But it will bee obiected, that the Iewes by nature, were a wild oliue, as well as the Gentiles: as Saint Paul ſaith, Epheſ. 2. 3. *We were by nature the children of wrath as well as others.* *Reſ.* True it is, that in reſpect of originall corruption there is no difference; but the Iewes were the right oliue, becauſe they were deſcended of beleeuing parents, to whom the promiſe was made.

5. *Ambroſe* here noteth a difference betweene ſpirituall, and externall planting: as *Origen* alſo obſerueth the ſame: husbandmen vſe to graffe good plants into a ſowre ſtocke, not ſowre and wild plants into a good ſtocke; but here it is otherwiſe: the wild oliue is planted into the true oliue; And the reaſon is this, the Apoſtle, *res magis cauſis, quam cauſas rebus aptauit*, did apply the things vnto his cauſe, not the cauſe to the things, from whence he taketh his ſimilitude. *Origen.*

Queſt. 23. Of the meaning of theſe words, *Thou beareſt not the roote, but the roote thee.*

v. 18, *Boaſt not thy ſelfe againſt the branches, &c.* 1. This is the conſequent or concluſion inferred out of the former reaſon, that the Gentiles conſidering their former ſtate & condition, that they were the branches of a wild oliue, ſhould not inſult againſt other: which words beſide this concluſion, doe include two ſecret reaſons againſt this reioycing. 1. Becauſe none ought to reioyce in themſelues, but onely in the Lord, 1. Cor. 1. 31. *Grynæus*. 2. *Ambroſe* noteth how it is a thing diſpleaſing vnto God, to reioyce in the calamity and ouerthrowe of others, and therefore the Gentiles ſhould offend God if they inſulted ouer the Iewes, becauſe of their incredulity. *Thou beareſt not the roote, but the roote thee.* 1. For the connexion of theſe words, becauſe the Apoſtle paſſeth from the branches to the roote, againſt the which the Gentiles reioyced not: *Chryſoſtome* thinketh, that the Apoſtle doth it becauſe he would afford vnto the Iewes *vmbram ſolatij*, a certaine ſhadow of comfort, and nothing elſe: and he thinketh that in words onely he ſeemeth to allay their griefe, not in deede: but farre be it from vs to thinke that the Apoſtle ſhould as it were double with his owne nation, in ſo ſerious a matter, hauing made ſo ſolemne a proteſtation before, c. 9. 1. *I ſpeake the truth in Chriſt, I lie not.*

2. *Grynæus* maketh this to be the coherence: the branches, which are graft in ſhould imitate the roote: it lamenteth for the branches which are broken off, and ſo ſhould they which are planted in: but this rather is the reaſon of the coherence: if they ſhould inſult againſt the branches, they ſhould in a manner alſo lift vp themſelues againſt the roote which bore thoſe branches, euen againſt Abraham the Parent of the Iewes. *Pareus.*

3. This then is a newe argument, that they ought not to insult against the Iewes the branches, for so consequently they should insult against the roote it selfe: which were either an absurd thing, that the braunch should vaunt it selfe against the roote that beareth it: or an vncomely thing to insult against him, from whom thou hast receiued so great benefits, as they beeing graffed into the roote, are made partakers of the fatnes thereof.

4. This roote is said to beare the Gentiles, and not they the root: because they had their conuersion from the Iewes, and not the Iewes from them, *Lyranus*: as our Bl. Sauiour saith, Ioh. 4. 22. saluation is of the Iewes: the Iewes might receiue the ground of Philosophie, and of other arts from the Gentiles, but that is not the fatnes of the Oliue, nor the sappe of the roote, which is faith in Christ: which was the faith of Abraham rooted and grounded in Christ.

Quest. 24. Of those words, v. 22. *If thou continue in his bountifulnes.*

1. *Chrysostome* giueth this sense, *si ea feceris*, if thou dost those things which are answerable to the diuine goodnes, *non enim fide sola opus est*, for we haue not need onely of faith here, &c. But the Apostle speaketh euidently of the goodnes of God, not of man: and so *Ostiander* thereby vnderstandeth *clementiam Dei*, the clemencie of God, if thou continue in the grace and fauour of God: the *interlin. glosse* thus expoundeth, *si totum Deo tribuas*, if thou ascribe all vnto God: But here rather the cause is taken for the effect, as the goodnes of God, for faith which is wrought in vs by the goodnes and grace of God: as afterward, v. 31. by *mercie* is vnderstood faith giuen in Gods mercie: and this to be the sense appeareth by the contrarie, v. 23. *If they abide not still in vnbeleefe.*

2. *If thou continue:* This neither sheweth, that it is in mans power to continue, for all is ascribed to the goodnesse and mercie of God: neither yet can it be hence gathered, that the elect may fall away, and not continue: but these conditional speaches are vttered, to work in the faithfull a greater care, and to stir them vp, and take away from them all carnall security.

3. *Or els thou also shalt be cut off.* 1. *Origen* here obserueth a difference betweene the *cutting off* the Gentiles, and the *breaking off* the Iewes, which is lesse then to be cut off: whereby he doth gather that the iudgement of the Gentiles, should be greater then of the Iewes, if they did fall from the faith: But *Pet. Martyr* reiecteth this collection vpon this reason, because the sinne of the Iewes rather inleauing of the faith seemeth to be greater, then of the Gentiles, because they had receiued greater promises and blessings of God, then the Gentiles: and so their sinne beeing greater, they deserued also greater punishment. 2. Neither can it be inferred vpon, because the Apostle saith, *thou also shalt be cut off*, that they which are graft once into Christ, can fall away: but we must consider 1. That the Apostle speaketh not of the standing or falling of any in particular, but he treateth of the calling of the Gentiles in generall, as many famous Churches of the Gentiles vnder the Turke are now quite fallen away and cut off, *Pareus*. 2. There is a difference betweene the outward insition and grafting into the Church, and the decree of *election*, *Caluin*, *Beza*: one may be cut off from the society of the visible Church, that was neuer a true member thereof.

Qu. 25. Of the meaning of those words: v. 24. *was graffed contrarie to nature.*

1. Concerning the coherence of these words: whereas the Apostle had said immediately before, *God is able to graffe them in*, least this might seeme no firme argument, to reason from the power of God: he could graffe in the Iewes againe, therefore he would: now the Apostle sheweth that God is as willing and ready to doe it, as he is able, because the naturall branches are more easily graffed in againe, then they which were graft in against nature.

2. *Praeter naturam magis ἀόριστον*, beside or contrary to nature. 1. Some, as the ordinarie glosse out of *Ambrose*, and *Haymo* doe vnderstand it of the difference betweene spirituall & natural planting: for in this the science which is graft into the stock, yet followeth it owne kind, and beareth not after the kind of the stocke; but they which are spiritually implanted into Christ, doe beare fruit in him according to the spirit: but this is not the Apostles meaning. 2. Nor yet *beside nature*, is vnderstood of the corruption of mans nature, contrary to which is the work of grace & spirituall ingraffing: for so both Iewes as well as Gentiles, are graffed in against their corrupt nature. 3. Nor yet is it the meaning, that *beside nature*, that is, contrary to their idolatry and other superstitions, which were by vse as naturall vnto them, the Gentiles were graffed in, *gloss. inter.* for as they were graffed in beside nature, so were the Iewes according to nature, which could not be their idolatry, which did breake the off, and not graffe them in. 4. Nor yet can this be referred to freewill, as *Origen*, *arbitrij libe-*

libertas naturam fecerit vnicuiq́, &c. the libertie or freedome of will doth giue euery one his nature, whether he be a right, or wild olliue: for then one ſhould be no more graft in beſide or according to nature, then an other, becauſe they haue the ſame libertie of will by nature. 5. Neither with *Chryſoſtome*, doe we referre it vnto the nature and offspring of Abraham; as he ſaith, the Gentile, *præter naturam Abrahæ inſitus*, was graft in beſide the nature of Abraham: for grace is not naturally graft into any ſtocke. 6. And yet more is vnderſtood, then *verisimili vel par, &c.* it was more likely and reaſonable, that the children of holy Abraham ſhould be holy, then of the prophane Gentiles, as the *Greeke ſcholiaſt.* 7. Here then the naturall offspring of Abraham muſt be conſidered, with a relation to the promiſes of God, which were made to Abraham and to his ſeede: the Iewes then were the naturall branches, becauſe naturally deſcended of Abraham and the holy fathers: the Gentiles were graft beſide nature, becauſe they were not deſcended of the fathers, to whome the promiſe was made, but were receiued in by grace. *Faius.*

26. Queſt. *What myſterie the Apoſtle here meaneth, I would not haue you ignorant of this myſterie, v. 25.*

1. A *myſterie* is taken two waies eſpecially, either it ſignifieth an externall thing, which betokeneth ſome internall and ſpirituall matter beſide that which is propoſed to the ſenſe: in which reſpect the Sacraments are called myſteries, becauſe they repreſent vnto the inward man a ſpirituall matter inſinuated by the externall and viſible obiect: thus euery Sacrament is a myſterie, though euery myſterie be not a Sacrament: as the coniunction betweene Chriſt and his Church is called a myſterie, Eph. 5. 32. It alſo ſignifieth ſome ſecret and hid thing, which neither is apparent to the ſenſe, neither can be comprehended by reaſon: ſuch a myſterie is the incarnation of Chriſt: it is a thing incomprehenſible how the diuine nature, which is infinite, ſhould be ioyned in the vnitie of one perſon with the finite and created nature of man: likewiſe the ſpirituall coniunction betweene Chriſt and his Church is a myſterie: the calling of the Gentiles was a great ſecret and myſterie, Epheſ. 3. 3. and here the vocation and reſtauration of the Iewes is alſo called a myſterie.

2. And herein lyeth the myſterie, which the Apoſtle here ſpeaketh of: 1. *That obſtinacie is come vpon Iſrael in part:* for they were blinded and hardened, but not all, onely part of them, and that not for euer, but onely for a time: for ſo *Ambroſe* applieth thoſe words, *ex parte*, partly, to the time, which ſhall determine the blindnes of the Iewes. 2. And then the fulnes of the Gentiles ſhall come in, while the Iewes are hardened: this is another myſterie. 3. But the cheefe part of this myſterie is, that in the end the whole nation of Iſrael ſhall be ſaued.

3. And this is called a myſterie, 1. That they ſhould vnderſtand, *nihil hic temere aut caſu fieri*, that nothing is here done raſhly or by chaunce, but by the prouidence of God. 2. And to ſtay their curioſitie, that they ſhould not ſtriue to find out a reaſon of Gods doings. 3. And beſide to expreſſe their arrogancie, leaſt they ſhould inſult ouer the Iewes for a time reiected: *leaſt you ſhould be arrogant in your ſelues: inſultando lapſis*, by inſulting ouer thoſe which were fallen: *Origen*: though ſome giue this ſenſe, *ne putetis vos myſterium hoc ingenio veſtro poſſe diſcutere*, leaſt you might thinke to diſcuſſe this myſterie by your owne wit: *Caſt. Sterlin.* But as *Pet. Martyr* well noteth, the word φρόνιμοι, *wiſe*, is referred here rather to the affection, then vnderſtanding in the firſt ſenſe; that they ſhould not *immoderate gloriari*, reioyce immoderatly in their election and the reiection of the Iewes: *Hyperius.*

4. But *Origen* is farre wide, who maketh this to be the myſterie: that whereas the Lord in the beginning diuided the nations of the world among the Angels, he tooke Iſrael to be his owne portion, which the other angels enuying, enticed the Iſraelites to idolatrie: and ſo the Gentiles came to be the Lords portion, Iſrael being forſaken.

This ſtrange ſpeculation of *Origen* diuerſely fayleth. 1. That conceit of his that the nations were diſtributed among the angels, is grounded vpon the erroneous tranſlation of the Septuagint, Deut. 32. 8. *He appointed the borders of the people according to the number of the Angels of God:* whereas it is in the Hebrew, *according to the number of the children of Iſrael.* 2. Not all Angels but the good are appointed ouer nations to be miniſtring ſpirits for their good. 3. Iſrael was ſo the Lords portion, as that yet his Angels alſo watched ouer them, and pitched their tents round about them, as the ſacred hiſtorie doe giue plentifull teſtimonies.

Queſt. 27. *Whether toward the end of the world the whole nation of the Iewes ſhall be converted.*

1. One opinion is, that by *all Iſrael*, where the Apoſtle inferreth, *v. 26. and ſo all Iſrael ſhall be ſaued*, we are to vnderſtand, *totum populum Dei*, all the people of God, conſiſting as well of the converted Gentiles as Iewes: and that the Apoſtles meaning onely is, that euen vnto the end of the world, *ſubinde aliqui ex Iudais convertuntur*, continually ſome of the Iewes ſhould be converted: thus *Melanchthon, Caluin, Hyperius, Oſiander:* and that all Iſrael is to be taken in that ſenſe, both for the company of beleeuing Gentiles, and Iewes, as the Apoſtle vnderſtandeth it, Galat. 6. 16. *Peace be vpon you, and mercie, and vpon the Iſrael of God*: *Theodoret* is of opinion, and ſo alſo *Auguſtine epiſt. 59.*

But in this ſenſe, 1. The Apoſtle had vttered no great myſterie, ſeeing in all ages ſome of the Iewiſh nation haue beene and are ſtill converted. 2. And againe the Apoſtle intendeth to miniſter ſome ſpeciall conſolation here to the Iewes, in the hope of their future conuerſion, which ſhould be more generall, then in converting of ſome, as it was then, the whole nation ſhould haue beene depriued of a ſpeciall comfort, *Mart. Parens.* 3. And ſeeing in the former verſe, in theſe words, *obſtinacie is come partly vpon Iſrael*, this word is taken in the literall ſenſe, for the nation and people of Iſrael, it were hard to vnderſtand it in an other ſenſe here. 4. And further the Apoſtle giueth this as a reaſon, why he bringeth in this myſterie: that the Gentiles ſhould not inſult ouer the Iewes: therefore it had not beene to his purpoſe, if he had not opened ſome ſecret concerning the ſpecial calling of the Iewes. *Tolet annot. 18.*

2. *Pererius* produceth *Chryſoſtome* and *Thomas* to be of opinion, that generally all the Iewes ſhould be called in the ende of the world: as *Chryſoſtome*, vpon the 12. verſe of this chapter, ſhewing what the fulnes and plenitude of the Iewes ſaith, *vniuerſi ad fidem accedent*, all vniuerſally ſhall come vnto the faith: and *Thomas* alſo conſenteth, *non particulariter aliqui tantum ſaluabuntur, &c. ſed vniuerſaliter omnes*, not onely ſome particular men ſhall be called as now, but vniuerſally all: to this opinion *Scotus* and *Caietan* ſeeme to encline in their commentaries here: But *Pererius* ſeemeth to miſtake *Chryſoſtomes* opinion, which was not that the vniuerſall nation of the Iewes ſhould be called: for he ſaith here no otherwiſe, but thus, *& nunc multi crediderunt, multiq; rurſus crediturí ſunt*, both many haue beleeued alreadie, and many againe ſhall beleeue, &c. there ſhall bee a more frequent calling of the Iewes, and greater number, then before: but that none of the Iewes ſhould remaine vncalled, it cannot be thought: like as when the fulnes of the Gentiles came in, yet many among them continued ſtill in their vnbeleefe.

3. Some doe thinke that in the end of the world many of the Iewes ſhall be conuerted by the preaching of Henoch and Elias: *Gregor. hom. 12. in Ezech. Theodoret, Lyranus* vpon this place: *Hyppolitus* addeth further, in that oration of the ende and conſummation of the world, which goeth vnder his name, that the Iewes at the firſt ſhall be moſt addicted to Antichriſt, *Gens Hebræorum potiſſimum charaerit Antichriſto*, the nation of the Hebrewes ſhall be moſt deare vnto Antichriſt: but theſe are but humane fanſies, that Henoch and Elias ſhould come in their owne perſons to preach in the ende of the world to the Iewes; that prophecie of the comming of Elias before the Meſſiah, was fulfilled in the preaching of S. Iohn Baptiſt; as our Bleſſed Sauiour expoundeth, Matth. 11. and if the Iewes ſhould be ſo made addicted to Antichriſt, expecting him for their Meſſiah, their conuerſion ſhould be thereby ſo much the more hindered: it is alſo vnlike that the Iewes, which are no idolaters to this day ſhould cleaue vnto Antichriſt, that ſhall bee, and now is a manifeſt idolater.

4. Wherefore leauing theſe vncertaine conceits, the truth is this, that toward the ende of the world, before the comming of Chriſt, the nation of the Iewes ſhall be called, though not euerie one of that nation in particular; the reaſons of which opinion are theſe.

1. The teſtimonies here by S. Paul produced out of the Prophets muſt not be vnderſtood onely of ſome particular Iewes, but of the whole multitude, *that vngodlines ſhall be turned away from Iacob, &c.* and *Origen* fitly alleadgeth that propheſie, Hoſh. 2. 7. *I will return to my firſt husband, for at that time was I better then now.*

2. This is the meaning of that propheticall viſion, Rev. 7. how that there were ſealed of the tribes of Iſrael an 144. thouſand, which propheeie is litterally vnderſtood, and ſo *Chryſ.* expoundeth it of the general conuerſiō of the Iewes: for they are diſtinguiſhed frō the other

number

number of the nations, that was ſealed, v. 9. as *Parens* well obſerueth.

3. *Beza* and *Grynæus* doe much vrge the frequent numbers of the Iewes in Aſia and Africa, who being diſperſed among the Gentiles, yet remaine a people diſtinct by themſelues, and are not mingled with the nations, where they ſoiourne: which is an euident argument, that they are thus preſerued of God for ſome ſpeciall purpoſe.

4. Of this opinion alſo, that in the ende of the world there ſhall be a generall calling of the Iewes, are diuers of the fathers: as *Chryſoſtome* in the place before alleadged, and *homil. 12. de verb. Dom.* likewiſe *Hilarius lib. 11. de Trinit.* and *Origen* here hath this ſaying, *If to this ende, blindnes came vpon Iſrael, that the fulnes of the Gentiles might come in, ſine dubio cum ingreſſa fuerit plenitudo gentium, cæcitas ceſſabit, without doubt, when the fulnes of the Gentiles is come in, then the blindnes of the Iewes ſhall ceaſe, &c.*

But it will be thus obiected againſt the vniuerſall calling of the Iewes.

1. *Obiect.* It is not to be conceiued, that all Iſrael ſhould be ſo ſaued, as that none of them ſhould periſh: therefore theſe words muſt not be taken in the literall ſenſe, *All Iſrael ſhall be ſaued.*

Anſ. It is not neceſſary in theſe generall ſpeaches to vnderſtand euery one in particular: like as where the Scripture ſaith, *All fleſh ſhall ſee the ſalnation of God:* and, *all ſhall be taught of God:* and, *God will haue all men to be ſaued:* theſe ſayings muſt be reſtrained, *ad vniuerſitatem definitam*, to the vniuerſalitie defined and determined of God, and not ſo enlarged, as to comprehend all in generall: *Martyr:* like as where the Apoſtle ſpeaketh of the entring and comming in of the fulnes of the Gentiles, yet many remained vncalled: ſo notwithſtanding this generall calling of the Iewes, ſome may continue in their vnbeleefe ſtill: thus *Haymo* well expoundeth, *plenitudo hæc non ad numerum cunctorum pertinet, ſed ad numerum à Deo præfinitum*, this fulnes doth not belong vnto the number of all, but vnto the number determined of God.

2. *Obiect.* Our bleſſed Sauiour ſaith, Luk. 18. 8. *The Sonne of man, when he commeth, ſhall he find faith on the earth?* if there ſhall be at Chriſts comming ſuch ſcarcenes of faith, it is not like, that there ſhall be ſuch a multitude of beleeuing Iewes.

Anſ. 1. *Lyranus* anſwereth, that *detecta falſitate Antichriſti*, when the falſhood of Antichriſt ſhall be detected, then the Iewes ſhall be called: ſo faith in his opinion ſhall faile vnder Antichriſt, but it ſhall flouriſh afterward, the Iewes being called: but the ſaying of faith, which Chriſt our bleſſed Sauiour ſpeaketh of, ſhall be at his comming, and as it were immediately before it: therefore the calling of the Iewes can not be after this ſaying.

2. *Pet. Martyr* thinketh it may be thus, that after the calling of the Iewes, there may grow ſome carnall ſecuritie againe among them: but that is not like, that the Iewes beeing newly conuerted, ſhould ſo ſoone decline and fall away from their integritie: it is more like, they ſhall be moſt zealous: *Lyranus* thinketh, that they ſhall be ſo conſtant in the faith of Chriſt, that they ſhall not refuſe to die for the ſame.

3. *Parens* giueth this ſolution; that although there ſhall be in the ende of the world a multitude of beleeuing Iewes, yet their number ſhall be but ſmall, *in reſpect of the* vnbeleeuing Gentiles. To this laſt ſolution, this further may be added; that the ſayling of faith, which Chriſt propheſieth of, muſt be ſpecially vnderſtood of the Gentiles, where Chriſt had beene preached, and beleeued vpon: that euen there, where it was more likely, that faith ſhould haue beene, none ſhall be found: for when the Iewes ſhall be called, faith ſhall waxe very faint and cold among the Gentiles.

Thus haue I ſhewed, what is the moſt probable opinion concerning the calling of the Iewes: wherein, as we expect a more frequent and generall vocation of that nation, then hitherto hath beene ſeene, ſo yet we acknowledge a myſterie ſtill, which can not fully be reuealed, how, when, and in what number the Iewes ſhall be called, vntill we ſhal ſee the ſame performed: and ſo *Origen* reſolueth well, *quis autem ſit iſte omnis Iſrael, &c.* but who this all Iſrael is, and what ſhall be the fulnes of the Gentiles, God onely knoweth, and his onely Sonne, and they which are his friends, &c. Of this queſtion, briefly handled here, I remember, that ſome twentie yeares ſince I writ a ſpeciall Treatiſe, intituled, *De vniuerſali Iudæorum vocatione*, wherein, though in ſome other points, as concerning Elias and Henochs corporall preſence in heauen, I haue altered my former iudgement, yet in this queſtion of the Vniverſall calling of the Iewes, I reſolue ſtill, as there I maintained, that the Apoſtles propheticall prediction here can not otherwiſe be vnderſtood, then of their generall calling.

Quest. 28. *Of the testimonies here cited by the Apostle, how they are alleadged, and whence.*

1. Concerning the manner, the Apostle followeth the Septuagint, which was then the receiued translation, which he refuseth not, while it retaineth the sense, though the words precisely are not rendred. 1. In the originall, Isay. 59. 20. the word is *letsion*, which the Septuagint translate, ἕνεκα Σιὼν, because of Sion, or for Sions sake: but the preposition *lamed*, seruing to a datiue case, and so it must be translated, *a redeemer shall come to Sion*; as *Matablus*, *Pagnine*, and *Iunius* reade: and S. Paul readeth ἐκ Σιὼν, *out of Sion*, which *Beza* thinketh may be altered, ἐκ for ἕνεκα, by the fault of the writer or copier out: but *Tolet* is bold to affirme, against the receiued opinion of the best Hebricians, that the preposition *lamed*, may their signifie *de*, *from*, *annot.* 19. but that cannot be, for it followeth in the same place, *vleshabbe*, *and to them*, not (*from them*) *that returne from iniquitie*, where the same preposition is vsed: *Iunius* solution is best, that the Prophet respecting the time and instant of the comming of the Messiah, saith, *to Sion*: but S. Paul looking further vnto such things as followed the comming of Christ, and to the progresse of the Gospell, by way of interpretation saith, *the redeemer shall come out of Zion*, that is, out of his Church. 2. An other difference is, that the originall hath, *and to them that returne from iniquitie in Iacob*: but the Apostle following the Septuagint saith, *he shall turne iniquitie from Iacob*: *Martyr* thinketh that the Septuagint might read, *lashub*, *to turne*, for *leshabe*, *to them that turne*: but such an ouersight is not like to haue beene in those excellent interpreters: *Iunius lib.* 2. *parall.* 23. saith, that the Apostle in stead of Christs comming, nameth a benefit which followed his comming, which is the remission of sinnes: but I thinke rather with *Beza* and *Grynæus*, that where the Prophet speaketh of the effect, which is turning away from sinne, the Apostle riseth higher to the very cause, which is the taking away of sinne: for none can turne away from sinne, vnlesse they haue first grace and remission of their sinnes: as the Prophet saith, Ierem. 31. 18. *Conuert thou me, and I shall be conuerted.* 3. Whereas in the next sentence, the Hebrew word is *berith*, for a couenant, the Septuagint render it by the word διαθήκην, a Testament: and so the vulgar Latine interpreteth here, *this shall be my Testament vnto them*: which reading *Tolet* iustifieth, because the Apostle Heb. 9. so taketh the Hebrew word *berith*, for a Testament: *Beza* in his annotations here thinketh, that where the Greeke word διαθήκη, signifieth any kind of disposition, whether by Testament or other couenant, the Apostle alludeth to the signification of the Greeke rather then of the Hebrew word. But I preferre rather *Iunius* iudgement *in c. 9. ad Hebr.* who thinketh that the Hebrew word *berith*, signifieth generally any disposition of the will, as well by couenant, as by testaments: and so it is taken for both according to the circumstance of the place: so *berith* may be deriued of *bara*, which signifieth to decide or declare ones sentence: and so generally may signifie the disposition of the mind: which also is the proper signification of the Greeke word διαθήκη, as *Erasmus* here obserueth: S. Paul in the 9. to the Hebrewes calleth it a Testament, where is required the death of the *Testator*, which was shadowed forth by the type of shedding and sprinkling of blood: but here in the Prophet there beeing no such circumstance expressed, which belongeth to a Testament, it is better interpreted *fœdus*, a couenant.

2. For the other point, whence these testimonies are alleadged, there are diuerse opinions. 1. All agree that the former place is taken out of the 59. of Isay, v. 20. and for the next, *this shall be my couenant with them, when I take away their sinne*: *Caluin* thinketh it is taken from Ieremie, 31. 33. *This shall be the couenant, that I will make with the house of Israel, &c. I will forgiue their iniquities.* 2. *Iunius* saith, these words, *when I take away their sinne*, are repeated out of the former verse, to confirme the Gentiles in the assured expectation of the conuersion of the Iewes. 3. *Tolet* following *Origen*, thinketh that these words are added by the Apostle by way of declaration. 4. But the more probable opinion is, that the Apostle ioyneth two prophesies of Isay together, as he did before, v. 8. and that the last words, *when I take away their sinne*, are cited out of the 27. c. of Isay. v. 9. where the Septuagint haue these verie words cited by the Prophet, ὅταν ἀφέλωμαι, *when I shall take away their sinnes*: the other words are found with some small alteration, in the 59. c. of Isay, v. 20. and in the beginning of the 21. v. *Pareus*.

Quest. 29. Of these words, v. 18. *As touching the Gospel, they are enemies for your sakes, &c.*

1. *Chrysostome* noteth, that the Apostle doth but *verbis consolari*, comfort the Iewes in

in word onely, in ſaying, *they are beloued for the fathers*, becauſe the vertue of their Progenitors doth not profit them, vnleſſe they beleeue themſelues: but the Apoſtle doth both in word and deed miniſter conſolation vnto them: & though they cannot be ſaued but by faith, yet this benefit they haue by the fathers, that they are within the couenant of grace, which was made with their fathers and their ſeed: *Tolet* obſerueth well, how Saint Paul ſpeaking of the enmitie and caſting off of the Iewes, doth mollifie his ſpeach, ſaying, *They are enemies for your ſakes*, that you might be called, not otherwiſe: and againe he qualifieth it with reference vnto their election, and Progenitors, in which reſpect they are beloued.

2. *As touching the Goſpel they are enemies, &c.* 1. Some doe vnderſtand this enmitie to be againſt Paul and the Church, as if he ſhould haue ſaid, They are mine and your enemies, conſidering their hatred to the Goſpel, but they are beloued of mee, their election conſidered; thus *Theodoret*, *Chryſoſtome*, *Luther*, *Oſiander*. 2. *Origen*, referreth this enmitie vnto God: Iſrael in reſpect of the Goſpel, *factus eſt inimicus Deo*, is become an enemie vnto God: ſo *Origen*, whom *Beza* and *Pareus* follow. 3. *Pet. Martyr* doth well ioyne both together; though principally they are vnderſtood to be enemies to God, and in an other reſpect beloued of him: yet conſequently they muſt bee enemies to vs: for Gods enemies are our enemies, and as they are beloued of God, ſo alſo, we ſhould wiſh well vnto them.

3. *They are enemies, &c. they are beloued, &c.* 1. *Chryſoſtome*, *Theodoret*, ſeeme to expound this of the ſame Iewes, who while they continue in vnbeleefe, are enemies, but when they ſhall be conuerted to the faith, they ſhall be beloued: but they which according to election are beloued of God, are neuer enemies. 2. *Origen* much better, interpreteth the Apoſtle thus to ſpeake of diuerſe ſorts of Iewes: they are enemies among them, which did ſpurne againſt the Goſpel: they beloued, which were that remnant, which belonged to election: ſo alſo *Calvin*, *Martyr*, with others. 3. But *Beza* better vnderſtandeth the Apoſtle to ſpeake not of particular men, but of the whole nation, which at that time ſeemed to be reiected becauſe of their vnbeleefe: but yet was not vtterly caſt off in regard of their election, and promiſe made to their fathers: like as it is called the ſame riuer that runneth along, though it be not of the ſame water, becauſe of the perpetuall ſucceſſion: ſo it is the ſame nation of the Iewes, becauſe of their lineall diſcent, though conſiſting of diuerſe generations of vnlike condition, *Faius*: So then theſe are not contraries, the Iſraelites are enemies and ſo hated, and they are beloued; for contraries muſt be taken κατὰ τὸ αὐτὸ, *ſecundum idem*, according to the ſame ſubiect: but here are diuerſe ſubiects: they are enemies in reſpect of thoſe which beleeue not, and beloued, that is, ſuch as in time to come ſhall be conuerted to the faith: again, *contraries* muſt be conſidered πρὸς τὸ αὐτὸ, *ad idem*, in one and the ſame reſpect: and ἐν τῷ αὐτῷ χρόνῳ, in the ſame time: but the Iewes are ſaid to be enemies, and yet beloued, both in diuerſe reſpects: for they are enemies for the Goſpel ſake, which they ſpurn and kick againſt; they are beloued, in regard of their election: and this muſt be vnderſtood alſo at diuerſe times: for at that time preſent they were enemies, but in time to come, when they ſhould be called, they ſhall be beloued. *Grynæus*.

4. *Beloued for the fathers ſake*: 1. Not *propter merita patrum*, for the merit of the Fathers, as *Lyranus*, it is Chriſts merit onely, for the which the Lord receiueth them to the faith. 2. Neither, becauſe when they are conuerted, the Lord ſhall be put in remembrance of their Fathers, as *Ambroſe*, for God is not obliuious, that he had need of a remembrancer. 3. Nor yet onely is it ſaid, *for the Fathers ſakes*, becauſe *ſequuntur patrum fidem*, they doe imitate and followe the faith of their fathers: *Origen*, *Haymo*: for ſo the beleeuing Gentiles alſo did imitate the faith of Abraham. 4. But the Apoſtles meaning is, they are beloued, *propter promiſſiones patribus factas*, becauſe of the promiſes made to the Fathers: *gloſſ. ordinar. Tolet*: becauſe they are deſcended of thoſe fathers, to whom the Lord promiſed to be their God, and to their ſeed after them: *Bucer*: which promiſe of God, the infidelitie of ſome, cannot fruſtrate.

5. There are two reaſons giuen, why they are enemies, one from the occaſion not giuen, but taken, namely the Goſpel which they refuſed, the other from the ende, *for your ſakes*, that the Gentiles by their vnbeleefe might enter in: there are likewiſe two cauſes ſhewed of their receiuing to grace, their election with God, which is immutable, and the couenant made with their Fathers.

Quest. 30. Of the meaning of these words, *The gifts and calling of God are without repentance*, v. 24.

1. *Erasmus* interpreteth the word ἀμεταμέλητα, *impanitibilia*, or as *Augustine* sometime readeth the word, *impanitenda*, things whereof he cannot repent him of that giueth them: But this were to make the gifts rather such, as cannot be changed, then to make God vnchangeable.

2. *Ambrose* hath a strange interpretation, vnderstanding this to be meant onely of those which are receiued by baptisme, of whom such exact repentance is not required: and *Thomas* also propoundeth this interpretation for one. But two things make againe this sense, both because here is relation vnto God, that repenteth not, not vnto man: and they are gifts which are not here repented of, not sinnes, for which repentance is required of men: beside it is also vntrue, that men (if they be of yeares) are admitted to Baptisme without repentance; the contrarie is euident, Matth. 3. 8. where Iohn Baptist exhorteth to repentance, and amendment of life, those which came to be baptized, and so doth S. Peter, Act. 2. 38. *Repent, and be baptized.*

3. *Stapleton* and *Perrins* haue found out here a new exposition, that God is said not to repent him, not that the gifts once bestowed, cannot be taken away, but because God hath no cause to repent him, for that though his gifts be taken from one, they with greater profit, are giuen to another: as the reiection of the Iewes, was the occasion of calling the Gentiles; but this strange interpretation is very impertinent to the Apostles purpose, who intendeth by this assertion, to proue the certaintie of the calling of the Iewes. See the confutation hereof, Controv. 17. following.

4. For the better and more full explication of these words: this word *panitere*, to repent, is taken two waies: either properly, and so it signifieth a change of the minde and purpose; which wisheth a thing vndone, and not to be, which is: and in this sense, God cannot repent him of any thing which he hath done; nor of any gifts bestowed, no not vpon the wicked: for howsoeuer they abuse them vngraciously, yet the Lord had reason to doe as he did: he that repenteth, either faileth in his counsell, not foreseeing all things, or in his power, not beeing able to effect what he intended: but God hath no defect or want, either in counsell or power: therefore properly he cannot repent: there is an other vse of this word, *to repent*, when it signifieth a change, not in him that willeth and purposeth, but in the thing willed, and so God is said to repent, not that he changeth, but they change and alter, vpon whom the gifts are conferred, & shew themselues vnworthie of them: so here is a figure called a *metonymie*, when the effect is taken for the cause, *repentance* here signifieth mutation and change, whereof repentance is the cause; and thus *Haymo* well expoundeth, *panitentia pro mutatione accipitur*, repentance is taken for a change.

5. Neither are all the gifts of God without repentance, but such gifts as depend vpon election: neither is euery vocation vnchangeable, but onely the internall and spirituall: God had chosen Saul to be King of Israel, and furnished him with excellent gifts: but they were onely temporall: though he had a temporall election to the Kingdome, yet it followeth not that he was eternally elected; for God had foreseene and so decreed, that Saul should not continue in the kingdome, which was appointed vnto David: *Haymo* then here well expoundeth, *sine mutatione sunt dona & vocatio Dei, &c.* the gifts and calling of God are without repentance, as he said before, *whom he predestinated he called, &c.* not in such gifts and calling, as it is said, *Many are called, but few are chosen, &c.* so the *ordinar.* and *interl.* glos well interpret, *vocatio, id est, electio quæ ab æterno*, the vocation, that is, election which was from euerlasting, is without repentance, that is, without change.

Quest. 31. Of the meaning of these words, v. 31. *So now haue they not beleeued by your mercie.*

1. For the explication of the words: some reade, *so now haue they not obeyed*, or, are become *contumaces*, stubborne, and contumacious: *Beza*, *Syrian interpreter*, *Grynæus*, with others: but it is rather interpreted, *haue not beleeued*, as *Martyr*, the vulgar Latine, and our English translation vpon these reasons. 1. The word ἀπείθεια, signifieth both incredulitie, and contumacie or disobedience, beeing deriued of the word πείθω, to perswade: now as well the vnbeleeuer, as the disobedient and stubborne is perswaded.

2. The Apostle through this chapter maketh vnbeleefe the cause of the reiecting of the Iewes, v. 20. where though an other word ἀπιστία, be vsed, yet in the same sense. 3. The next

next verſe is better read, *God hath ſhut vp all vnder vnbeleefe, then vnder diſobedience:* as may appeare by the like place, Gal. 3. 22. *The Scripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt, ſhould be giuen to them that beleeue:* where by ſinne muſt bee vnderſtood vnbeleefe, as oppoſite vnto faith and beleefe, afterward mentioned. 4. *Origen* and *Chryſoſtome* doe ſo interpret this place of the incredulitie both of the Gentiles and Iewes: the Apoſtle ſaith, *your mercie*, not *actiuely*, whereby they ſhewed mercie, but *paſſiuely*, whereby they receiued mercie, the cauſe is put for the effect, as before v. 22. the Apoſtle ſaid, *If thou continue in his goodneſſe*, that is, in faith, receiued by his goodneſſe: the Apoſtle ſaith (*yours*) *propter efficientiam*, becauſe it was effectuall toward them, but afterwards he ſaith, *that he might ſhew mercie on all, propter ſufficientiam*, becauſe it is ſufficient for all.

3. Now concerning the ſenſe and meaning of the words, there are diuerſe interpretations. 1. The vulgar latine readeth, *in veſtrum miſericordiam*, for your mercie, whereupon ſome giue this ſenſe: they haue not beleeued, *vt vos miſericordiam conſequamini*, that you may obtaine mercie, *Haymo*, *Oſiander*: but *Beza* and *Eraſmus* both refuſe this, becauſe as much in effect is ſaid before in the ende of the former verſe, *You haue obtained mercie through their vnbeleefe:* but theſe particles, *euen as, euen ſo*, doe ſhewe an oppoſition of the parts, not a repetition. 2. *Ambroſe* readeth, *in veſtra miſericordia*, in your mercie, that is, at this time, wherein you haue receiued mercie: ſo alſo *Haymo*: but beſide that there is no prepoſition in the originall, but the word is put in the datiue caſe, which is with the Greekes vſed for the ablatiue: the Iewes were vnbeleeuers, and reiected the Goſpel, before it was preached vnto the Gentiles, and therefore it was not at the ſame time. 3. *Eraſmus* readeth, they haue not beleeued, *per veſtram miſericordiam*, by your mercie; that is, the mercie ſhewed to the Gentiles was an occaſion of the vnbeleefe of the Iewes: but *Beza* reiecteth this alſo, vpon two reaſons: both becauſe the Iewes were firſt vnbeleeuers, before mercie was ſhewed to the Gentiles; therefore thereby they were not hardened: and againe, the mercie ſhewed to the Gentiles, ſhall prouoke the Iewes to follow them, v. 11. they ſhall not then thereby bee made further off. 4. Wherefore *Theophylact* doth come nearer to the Apoſtles ſenſe then the reſt, who thinketh there is here a *traiection* of the particle *ἵνα*, *that*: ſo whereas the words ſtand in this order in the originall, *By your mercie, that they may obtaine mercie*, they muſt bee placed thus, *that by your mercie, they may obtaine mercie*: the verie like traiection of this verie word, ſee 2. Cor. 2. 4. *ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε, but my loue that yee may knowe*, for, *but that yee may knowe my loue*: thus alſo *Beza* here; and *Tolet annotat.* 23. addeth this reaſon, why theſe words, *for your mercie*, ſhould not be ioyned with the former clauſe, *ſo nowe haue they not beleeued*, but with the latter, *that they may alſo obtaine mercie*: that one part of this compariſon may anſwer another: as he ſaid before, *you haue receiued mercie through their vnbeleefe*: ſo now it followeth, that they alſo *ſhould receiue mercie through your mercie*. And *Chryſoſtome* ſheweth the reaſon, why it is ſaid, *that you ſhould receiue mercie, through their mercie, not through their vnbeleefe*: becauſe yee the Gentiles ſhall not be ſo ſaued, *vt quemadmodum fuiſtis cecire debuiſtis*, that as the Iewes, you ſhould goe out (or fall away) againe, *ſed vt illos omnes per amulationem attrahatis*, but that yee may drawe them on by continuing in the faith.

4. This then is the force of the Apoſtles argument. 1. There are three things compared with three: the vnbeleefe of the Gentiles with the vnbeleefe of the Iewes, the mercie which the Gentiles receiued in time paſt, with the mercie which the Iewes ſhall receiue: and then the occaſions of both are ſet one againſt the other, the occaſion of mercie ſhewed to the Gentiles, was the vnbeleefe of the Iewes: and occaſion of mercie ſhewed to the Iewes, was mercie extended to the Gentiles, by the which the Iewes were prouoked to emulation. *Par.* 2. The argument is from the leſſe to the greater: if the infidelitie of the Iewes was the occaſion of mercie to the Gentiles, much more the mercie ſhewed to the Gentiles, ſhall bee an occaſion of ſhewing mercie to the Iewes: for there is a greater force in that which is good, then in that which is euill, *Gryneus*: and if the Gentiles which neuer beleeued were called to the faith, much more like is it, that the Iewes which had bin ſometime beleeuers, ſhould returne to their former faith: *Tolet.*

Queſt. 31. *How God hath concluded, and ſhut vp all in vnbeleefe, ver.* 32.

1. Not that God, *iniecerit ijs incredulitatem*, did caſt vpon them incredulitie: *hoc explo-*

den-

dendum est, this conceite must be exploded of all: *Origen*: God is no way the author of ill: *Photius*.

2. Nor yet is the Lord said to shut them vp onely *permittendo*, in suffering them to bee incredulous, *Origen, gloss. ordinar. Tolet, Gerrhan*: for God is to be considered here not as patient onely and sufferer, but as an agent in some sort, and a iust iudge.

3. *Chrysostome* thus interpretech, he shut vp all, that is, *demonstranit incredulos*, he hath shewed them to be incredulous; in which sense the Apostle saith, Galat. 3. 22. *The Scripture hath concluded all vnder sinne, &c.* that is, the law serueth to reueale sinne; as Saint Paul saith, Rom. 3. 20. *By the law commeth the knowledge of sinne*: But this is not all; for the iudge doth not onely declare and giue sentence against the malefactor, and bring his sentence to light, but he also condemneth him, and seeth his sentence bee executed vpon him.

3. *Hierome* in the Commentarie vnder his name saith, *God hath shut vp all, non vi, sed ratione*, not by force, but by good reason: which reason is thus expressed by *Oecumenius, vult, ut per aliorum seruaret contentionem*, that he might saue some, by the prouocation of others: the *ordinarie glosse* giueth this reason, *vt gratia numeris esset gratissima*, that the gift of grace might be most acceptable, &c. when they are brought as it were out of prison vnto liberty. But although Gods iudgements proceed with great reason and equitie; yet God doth not euill, that good may come thereof: the reason and way then yet appeareth not, how God is said to conclude all vnder sinne.

4. Wherefore it remaineth, that God is said to shut vp men in vnbeleefe as in a prison, in punishing them as a iust iudge, with the fetters as it were and giues of their owne blindnes and hardnes of heart: as it is said, c. 1. 26. *God gaue them to vile affections*: and c. 11. 8. *God hath giuen them the spirit of slumber*: like as a iudge doth inflict imprisonment vpon offenders and restraint of libertie: so men are kept in the prison of infidelitie by the iustice of God, their sinnes so deseruing. But here is the difference; ciuill imprisonment is for sinne, yet it is not sinne: but spirituall imprisonment in blindnesse and vnbeleefe, is sinne: and God after a secret and wonderfull manner, yet most iustly, doth punish sinne with sinne; as *Augustine* saith, *Quis dicat Achabum non peccasse credendo spiritui mendaci, &c.* who can say that Achab sinned not in beleeuing the false spirit, and who will say that sinne was not the punishment of sinne, *venientem de iudicio Dei*, proceeding from the iudgement of God? *lib. 5. c. 3. contra Iulian.* And further here is great difference between these two, for God to bee the author of *shutting vp vnder vnbeleefe*, and of the *shutting vp of vnbeleefe*: the first God in his iustice worketh, the other man is the cause of himselfe.

Quest. 32. Of the Apostles exclamation, v. 33. *The deepnesse of the riches, &c.*

1. Touching the occasion of these words. 1. *Origen* thinketh this to be it, *quia alterius malitia opus alterum vertat in salutem*, because he turned the malice of one to the saluation of an other: as the ruine of the Iewes was the occasion of calling the Gentiles: so also *Chrysostome*, the Apostle wondreth *quod contrarijs contrarijs curauerit*, because the Lord healed one contrarie by an other, the Gentiles became to be beleeuers, by occasion of the vnbeleeuing Iewes: but the generalitie of the Apostles words, speaking of the *wayes of God*, would not be restrained vnto one particular. 2. *Faius* vnderstandeth the whole mysterie of the Gospel, the which as S. Peter saith, the Angels yet desire to behold, but this is too general. 3. *Augustine* and *Haymo*, restraine it to this particular, of the mysterie in the vocation of the Gentiles, and the reiection of the Iewes. 4. But beside this, it may be applyed to the whole mysterie of predestination, how God reiecteth some, and electeth others; wherein humane reason must be silent: *Grynæus, Caluin, Hyperius, Mart.*

2. For the reading of the words. 1. Some doe thus reade, *O the deepnesse of the riches of the wisedome, and knowledge of God*: as the vulgar Latine, making wisedome and knowledge to depend of riches: but in this reading the Greeke coniunction *καὶ, and*, which is set betweene *riches* and *wisedome*, is omitted: *Chrysostome* inserting that word, thinketh that these two words, *depth*, and *riches*, are two names added to expresse the excellencie of Gods wisedome and knowledge: so also *Beza, Grynæus, Faius*, taking riches here for abundance: likewise *Pererius: Gerrhan* would proone it by the like place, Coloss. 2. 3. *In whom are hidden the treasures of wisedome and knowledge*: and so the Apostle saith here, *the riches of the wisedome and knowledge*. 2. But *Origen* referreth this deepnes to all three, O the deepenesse of the

the riches, and of the wiſedome, and of the knowledge of God: ſo alſo *Theophylact*, whome *Eraſmus* and *Tolet* follow: the reaſons are theſe. 1. Becauſe as *Eraſmus* obſerueth, there is a *comma* or diſtinction in all the copies that he ſaw, betweene *riches*, and *wiſedome*, which ſheweth, that one hangeth not on an other. 2. *Tolet* addeth that the coniunction, (*and*) betweene *riches*, and *wiſedome*, doth ſhew them to be two diſtinct things. 3. Likewiſe the three clauſes following, *Who hath knowne his minde, who was his counſellor, who hath giuen to him firſt*, are anſwerable vnto theſe three, knowledge, wiſedome, riches. 4. And elſwhere theſe three are diſtinguiſhed; Epheſ.2.17. *The riches of his grace, &c. in all wiſedome and vnderſtanding*. 5. This is moſt agreeable to the ſcope of the Apoſtle, who immediately before made mention of the mercie of God, which here he vnderſtandeth, *By the depth of his riches*: as Epheſ. 2. 7. *That hee might ſhew in the ages to come, the exceeding riches of his grace*.

Though either of theſe readings may indifferently be followed, and *Haymo* and *Pet. Martyr* doe propound both; yet the former ſeemeth to be the fitter, becauſe of that place, Col. 2.3. where they are called the *treaſures of wiſedom and knowledge*, as here the *riches*: the Greek coniunction *καὶ*, ſignifieth as well *both*, as *and*: and where the Apoſtle ſaith, v.35. *Who hath giuen vnto him firſt*: it is an other reaſon to ſtay mens murmuring againſt God: as here hee perſwadeth thereunto, by the vnſearchable depth of Gods iudgements: ſo there from Gods all-ſufficiencie, that he giueth freely to all, and none to him.

Queſt. 33. *How the iudgements of God are ſaid to be vnſearchable*, v.33.

1. Some thinke that the Apoſtle expreſſeth the ſame thing, by this ingemination of words, vnderſtanding one and the ſame thing by the iudgements and waies of God: *Caluin*: but they are better diſtinguiſhed: *Haymo* by the iudgements would haue vnderſtood, Gods iuſt proceedings both againſt Angels and men, Iewes and Gentiles, in electing ſome, and reiecting others: and by his wayes, his paſſage from the Gentiles to the Iewes, and from the Iewes to the Gentiles; but they are better referred, the *iudgements* to the decree and purpoſe of God, which belonged to his knowledge, and the waies to the meanes, whereby God executeth and bringeth his purpoſe and counſell to paſſe; wherein his wiſdome is ſeene: as Gods counſell and iudgement was to preferre Ioſeph, and exalt him aboue his brethren: the way was, in bringing this to effect, by the ſelling of him into captiuitie by his brethren: *Tolet*, ſo alſo *Martyr*.

2. Where the word in the originall is *ἀνεξιχνίαστα*, which ſignifieth, *not to bee traced out*, the vulgar Latine readeth, *inueſtigabiles*, in a quite contrarie ſenſe, *to be paced, or traced out*: which as *Tolet* coniectureth might be the error of the writer, leauing out (in) for he ſhould haue ſaid, *ininueſtigabiles*, as *Eraſmus* noteth out of *Hilarie lib. 8. de Trinit.* who hath that word. But *Chryſoſtome* here well obſerueth, whom *Bucer* followeth, that hereby, in that the iudgements of God are ſaid to be vnſearchable, is ſignified, *quòd non ſolùm cognoſci nequeant, ſed nec quari*, they can not onely be knowne, but they are not to be ſearched: ſo alſo *Bucer* well noteth, that the firſt word ſignifieth, that *inueniri non poſſunt*, they can not bee found out of vs, and the other, *quod perueſtigari curioſius non debeant*, they muſt not bee curiouſly ſought out.

3. *Origen* alſo putteth in this exception, that this muſt be vnderſtood of the creature; that in them the iudgements of God are vnſearchable; the bleſſed Trinitie is excepted: for both the Sonne knoweth the Father, and the holy Spirit ſearcheth the hid things of God; but the creature of it ſelfe is not able to find them out.

4. *P. Martyr* hath an other exception, that this muſt be vnderſtood of the ſecrets of God not reuealed; but the will of God reuealed in Scripture, it is lawful for vs to ſearch, and we are commanded ſo to doe, Ioh.5.39.

5. *Perer.* alſo addeth an other caution; that the iudgements of God are vnſearchable of the creature it ſelfe, but by the ſpirit of Chriſt they may attaine to the knowledge of them in part: as here the Apoſtle ſaith, *Who hath knowne the minde of the Lord*: as he likewiſe ſaith, 1 Cor. 2. 16. *Who hath knowne the mind of the Lord, that hee might inſtruct him*: and then it followeth, *but we haue the minde of Chriſt*. In Chriſt then the will of God is reuealed to vs; as it is ſaid, Ioh. 1. 18. *No man hath ſeene God at any time, but the onely begotten Sonne hath declared him, &c.*

34. Queſt.

Quest. 34. *How those words must be vnderstood, Of him, through him, and for him are all things, &c.*

1. The *Arrians*, as *Theodoret* here testifieth, doe vnderstand all this to bee spoken onely of God the Father, to confirme their heresie, in making the Sonne inferiour to the Father, and onely as the instrument, not the efficient cause of creation; but the Apostle elsewhere directly saith of Christ, *By whom are all things, and we by him*, 1. Cor. 8. 9. as here he saith, *of him, and through him are all things.*

2. Some doe interpret all this of God the Sonne onely, as *Basil. lib. de spirit.* and *Ambrose lib. 4. de fide. c. 6.* and whereas it may be obiected, that the Father knoweth the minde of the Sonne, whereas the Apostle saith, *Who hath knowne his minde: Basil* answereth, that the Apostle onely thereby signifieth *not* all to be excluded, because the Father knoweth the mind of the Sonne, but onely that few can attaine to it: and whereas *againe it might be obiected*, if this be vnderstood onely of the Sonne, that it cannot be said of him, *Who hath giuen vnto him first?* because he receiued his essence of his Father: *Ambrose* answeareth, that the Father gaue vnto the Sonne, but not *first*, for one is not before the other. But, as was before obserued out of *Origen*, the Trinitie is excepted here; the Apostle speaketh *only* of the creatures, that none of them know the mind of God, or first gaue vnto him: neither is this to be restrained to the person of the Sonne, but must be vnderstood of the Godhead in generall, whose waies are vnsearchable.

3. Some doe distinguish these three, and appropriate them to the three persons of the Trinity, as *of the Father, through the Sonne, and in the holy Ghost*, all things are said to bee: so *Origen* vpon this place, *Gregor. homil. 16. in Ezek. Hillar. lib. 8. de Trin.* so also *Haymo, gloss. interlin. Tolet, Gorrhan, Lyran.* but this seemeth to be too curious: for this phrase *by whom*, is as well giuen vnto the Father, 1. Cor. 1. 9. as vnto the Sonne.

4. Wherefore this clause, *of whome, for whom, and through whome, &c.* is better referred to the whole Trinitie, as *Chrysost.* interpreteth, *ipse fecit, ipse conseruat*, he made, & he preserueth all things: so also *Augustine*, as the *ordinar. glosse* citeth him, sheweth how euery one of these prepositions, *of, through, for*, may be applyed vnto euery one of the glorious persons of the Trinity: and so all things are *of God*, as the first cause, *by him*, as the preseruer of all things, and *in him*, as the end and perfection, *Thomas*: so all things are *à seipso nullo alio mouente*, from himselfe, none other mouing him, *per seipsum nullo alio adiuuante*, by himselfe, none other helping, and *propter seipsum*, onely for himselfe, and for none other cause: for he made all things for his owne glorie, *Calvin.*

5. Whereas the vulgar Latine readeth in the third place, *in ipso, in him*, in the original the word is εἰς αὐτὸν, *in ipsum*, for him: which sheweth that God is the ende and perfection of all, that all things were ordained for him, that is, to set forth his glorie: and so readeth *Chrysostome.*

4. *Places of Doctrine.*

Doct. 1. *Of Gods prescience, v. 2. God hath not cast away his people, which he knew before.*

Concerning Gods prescience and foreknowledge. 1. It is a certaine truth, that there is in God from the beginning a prescience of all things in the world, before they were, Act. 15. 18. *From the beginning of the world God knoweth all his workes.* 2. There is in God a double kind of prescience, one is *cognitionis*, of knowledge onely, and speculatiue, whereby hee foreseeth onely things that shall be: or it is also *approbationis*, a prescience ioyned with approbation and liking, which is also called *practica*, his practicall prescience. 3. This latter kind of prescience in God, which is ioyned with his will and approbation is the cause of things, the other is not. 4. The prescience of God is certaine and infallible: for God is not as man, that hee can lie or bee deceiued: whatsoeuer he foreseeth shall be, shall certainely come to passe. 5. Gods prescience doth not impose a necessitie vpon such things, as fall out in the world, but onely in respect of the first cause, which is the infallible knowledge of God: and so all things euen those which seeme to happen by chance, are necessarie *necessitate infallibilitatis*, by an infallible necessitie, in respect of Gods prescience, which cannot be deceiued: but in respect of the second causes euery thing remaineth in it owne nature: such things, as haue necessarie causes, are foreseene of God, as necessarie, certaine, and definite: such was the betraying of Christ by Iudas, before so decreed and determined of God, Act. 2. 23.

83, but such things, as are contingent and casuall, doe so remaine still in themselues, though in respect of Gods foresight are necessarie: as 1. Sam. 23. 11. the Lord answereth Dauid, that if he stayed still in *Keilah*, Saul would come downe, and the Lord of the towne would deliuer him into Sauls hands: this was a thing contingent, coniecturall onely and probable: but in respect of Gods foreknowledge it was certain, that Dauid should not stay there, and so neither Saul would come downe. 6. Gods prescience and foreknowledge is thus distinguished from election and predestination: either it signifieth the generall prescience and foreknowledge of God of all things, both the good, which the Lord himselfe decreed to doe, or the will which he decreed to permit, and so prescience differeth from election, as the whole from the part: for election is but a part of Gods generall prescience and prouidence: or Gods prescience and foreknowledge is taken for election it selfe, and so it is all one with election: as here the Apostle saith, *God hath not cast away his people, whom he knew before*: and thirdly, Gods foreknowledge signifieth his loue and approbation of those whom he electeth, as S. Peter saith, 1. epist. 1. 2. *Elect according to the foreknowledge of God*: and thus Gods foreknowledge differeth from election, as the cause from effect: for the loue, acceptance, and approbation of God, is the cause of election.

Doct. 2. *Gods generall promises or threatnings must haue a particular application.*

v. 1. *I demaund then, hath God cast away his people? God forbid, &c.* The Apostle had in the ende of the former chapter, alleadged out of the Prophet a generall complaint against Israel, *All the day long haue I stretched out my hand to a disobedient people*: which menacing speech, though generally propounded, yet the Apostle would not haue generally vnderstood of all the people, for they were not all cast off, but onely the peruerse and obstinate: So likewise the promises of God made vnto Abraham and his seede, did not concerne all, but onely those which were the true Israel, and children of the promise, as the Apostle shewed before, c. 9. 7. 8.

Doct. 3. *Against the old Pagane names of dayes and moneths.*

v. 4. *Which haue not bowed the knee to Baal, &c.* In the place, 1. King. 19. whence this is cited, it is added further. *nor kissed him with their mouth*: whereupon *Pet. Martyr* obserueth, that they did neither honour Baal, with the kisses of their mouth, nor yet in naming him with their lippes; whereupon the Lord saith, he would not be called of the people, *Baali*, that is, *my husband or Lord*, but *ishi, mi vir*, my man or husband: and the reason is added, *For I will take the name of Balaam out of their mouth*, Hosh. 2. 27. though the Lord were indeede Baal, that is, the Lord and husband of his people, yet because they gaue that name to their idoles, the Lord would none of it: and so *Pet. Martyr* inferreth further, that he wondreth how those Pagan tearmes of the moneths, as March so called of *Mars*, and of the dayes of the weeke, as moonday of the moone, and twesday of Mars, which planets the heathen made their gods, were at the first taken vp of the Christians, which might better haue beene layed downe: though nowe there is no such danger, as in the beginning, when Christians were newly conuerted from Pagan idolatrie.

Doct. 4. *Of the grace of God, with the diuerse kinds, properties, and effects thereof.*

v. 6. *If it bee of grace, &c.* 1. The grace of God either signifieth his free loue and mercie, which is called χάρις, or the gifts of grace, which are called χαρίσματα. 2. The grace, loue, and fauour of God in the first sense is either eternall in his election, before the world was, or temporall in the actuall vocation of the elect: and this grace, is either *praeueniens*, a preuenting grace, whereby he calleth and conuerteth, as Psal. 59. 10. *My mercifull God will preuent me*: or it is *subsequens gratia*, subsequent or following grace, whereby the Lord assisteth those which are called: as *Augustine* saith, *gratia praeuenit vt velimus, subsequitur ne frustrà velimus*, grace preuenteth vs, that we may be willing, and it followeth vs, that our will be not in vaine. 3. The cause of the grace of God, is his owne mercie, the Apostle saith here, v. 35. *who hath giuen vnto him first*: the *internall motiue*, is the free loue of God: the *externall* impulsiue and mouing cause is the merit of Christ. 4. The effects of the grace and fauour of God, are either eternall, as election, predestination, or such as are brought forth in time, as vocation, iustificatiõ, sanctificatiõ. 5. The graces in the second sense

which are the gifts of the spirit, are either *salutis*, the graces belonging to saluation, as knowledge faith, hope, or they are *vocationis*, such as appertaine vnto our vocation and calling: which are either *extraordinarie*, as were the miraculous and propheticall gifts which the Prophets and Apostles had, or ordinarie, as are the knowledge of arts, the gift of vtterance and such like, which now are attained vnto by diligent labour and industry.

Doct. 5. *Concerning good workes, the qualitie and kinds thereof, the causes and effects.*

v.6. *But if of workes, &c.* 1. The workes of men are either *naturall*, as to sleepe, or *ciuill*, as to buy, to sell, which are indifferent, or they are *morall*, which are either good or euill. 2. The efficient cause of good works is first God mouing by his spirit: then the will of man conuerted and prepared by grace: the helping causes are instruction, exhortation, faithfull endeauour, prayer. 3. The matter of good works, is the internall and externall act of the will and mind, heart, and body: the forme is the consent and agreement with the law of God. 4. The effects of good works, are *toward God*, our obedience which in Christ is pleasing and acceptable to him: in our selues, the fruits and testimony of our faith: toward our brethren their edification, they are stirred vp by our good conuersation to glorifie God.

Doct. 6. *We must compare the present state of the Church with the times past.*

v.5. *Euen so now at this present time:* As S. Paul compared the estate of the Church then present, with the times of Elias: so we are taught to comfort our selues in the afflictions of the Church of God in these dayes, with looking backe into the times past: for God doth after the same manner gouerne his Church: So *Origen* well obserueth, *sicut factum est sub Helia, &c.* as it was vnder Helias, so it was in the comming of Christ, and in S. Pauls time, &c. like as the small number of true professors was then no preiudice to the truth, no more ought it to be now.

Doct. 7. *Of the priuiledge of the seede of the faithfull.*

v. 16. *If the first fruits be holy, so is the whole lumpe:* like as the Iewes, which were descended of Abraham, were within the couenant, and so vnto them belonged circumcision the signe of the couenant, the paschal lambe, the Temple and sacrifices, vnto the which the seed of the Gentiles, which were not of Abraham had no right: so now the seede and offspring of Christians, are counted holy: vnto them belongeth baptisme, and other Sacraments and rites of Christian profession: for they are an holy seede, as the Apostle saith, 1. Cor. 7. 14. *Else were your children vncleane, but now are they holy.*

Doct. 8. *How the Church or a righteous man is resembled to a tree.*

v. 16. *If the roote be holy so are the branches, &c.* 1. A iust man is resembled to a tree, 1. *Propter pedis, i. fidei immobilitatem*, for the stedfastnes of his foot, that is, his faith: v. 20. *thou standest by faith.* 2. *Propter stipitis, i. spei erectionem, &c.* for the erecting of the stalke or truncke, which signifieth hope: and therefore Iob saith, 19. 10. *he hath remooued my hope like a tree.* 3. The roote is charitie, Eph. 4. *beeing rooted and grounded in loue.* 4. The branches are his vertues, Hosh. 14. 7. *His branches shall spread, and his beautie shall be as the olive tree.* 5. The bloomes and blossomes are his sweet manners. 6. The leaues his gracious words. 7. The fruit good workes. 8. The shadow of the tree is his mercy, Hosh. 14. 7. *They that dwell vnder his shadowe shall returne. Gorrhan.*

Doct. 9. *The old Testament and the newe one and the same in substance.*

v. 18. *Thou beares not the roote but the roote thee, &c.* There was then the same roote both of the Iewes and beleeuing Gentiles: the same faith, the same Mediator, the same substance, efficacie, and force of the Sacraments, though the externall rites and symboles were diuerse, *Martyr.* so also S. Paul, Ephes. 4. *There is one bodie, one spirit, &c. one Lord, one faith, &c.*

Doct. 10. *Of Gods omnipotencie.*

v. 23. *God is able to graffe them in againe:* The Apostle prooueth the returne and grafting in of the Iewes, by the power of God: though simply and generally this is no good argument: God can doe it, therefore it shall be; yet here is a sufficient reason, becuse there was no doubt of Gods will, seeing the Iewes were his people of old: otherwise Gods power is

is not limited to his will: for he can doe more then he will: it is contrariwiſe with man: who willeth many things that he cannot effect, and ſo his will is larger then his power. *Martyr.*

Doct. 11. *Chriſt prooued to be God, by the remiſſion of ſinnes.*

v. 27. *This is my couenant, when I ſhall take away their ſinnes, &c.* This ſheweth Chriſt to be God, who onely is able to forgiue ſinnes: men may remit the puniſhment, that it be not inflicted, but the guilt of ſinne is onely purged by God: the keyes are indeed committed to the Church in the preaching of the word, but they are the inſtruments onely whereby God forgiueth ſinnes: the Miniſters are onely the proclaimers of Gods will herein: they cannot remit ſinnes, but onely miniſterially as the inſtruments.

Doct. 12. *Of the excellencie of the knowledge of God.*

v. 33. *O the depth of the riches, of the wiſedome, and knowledge of God, &c.* Gods knowledge is excellent, 1. For the largenes of it, in knowing all things. 2. The perfection of it, he knoweth all things perfitly. 3. The manner, he needeth no meanes of his knowledge but himſelfe. 4. The celerity of it, he knoweth all things in a moment. 5. The certainty of it, it cannot be deceiued. 6. The eternity, it was from the beginning. 7. The efficacie, it is the cauſe of all things. 8. The fecundity of it, all things are lightened by his knowledge.

5. *Places of controuerſie.*

Controv. 1. *That none which are elected can finally fall away.*

v. 2. Whereas the Apoſtle ſaith, *God hath not caſt away his people which he knew before, &c.* Hence it may be obiected thus: God knew his people before, that is, elected them vnto ſalvation; but ſome of his people are caſt off, as the Apoſtle ſheweth, v. 7. *the reſt haue been hardened, &c.* therefore ſome he knew before may be caſt away.

Anſw. 1. Whereas it is ſaid, *he knew his people before*, it muſt be vnderſtood, *in ſenſu diuiſo non compoſito*, in a deuided ſenſe, and diſtributiuely, not in a compounded ſenſe: for not the whole people of God were ſo foreknowne, but onely that ſelected part of the people, which belonged to Gods election. 2. Yet the vniuerſall nation was called externally to the couenant, but then the Argument concludeth not: for ſuch as belong onely to the externall and viſible couenant, may fall away. 3. But that none of the elect can fall away, it is euident by the Apoſtle here, v. 2. God hath not caſt away his people whom he knew before, and v. 7. *election hath obtained it, and the reſt haue beene hardened:* and v. 29. *the gifts and calling of God are without repentance, &c.*

Controv. 2. *Whether the complaint of Elias of the paucitie of true worſhippers be well applyed by Proteſtants to the decay of religion vnder the Pope, at the time of the firſt reformation.*

1. *Stapleton antidot. p.* 783. taketh theſe exceptions to this application. 1. The nation of Iſrael was then no part of the Church, where Elias complaineth of that paucitie, and ſmalnes of number. 2. And thoſe 7000. reſerued, were in Iudah, not in Iſrael. 3. Neither can there be the like decay of religion in the whole world, as to be brought to a few profeſſors, as *Wickliffe, Huſſe, Luther Calvin*, as then, when the viſible Church was tied vnto our nation. 4. Neither were there 7000. of their mind, ſcarce 7. could be found.

Contra. 1. Iſrael as well as Iudea, was a part of the Synagogue, though at that time very corrupt, for otherwiſe the Prophets Elias, Eliſha would not haue there preached. 2. theſe 7000. are vnderſtood to haue beene in Iſrael: for otherwiſe the Prophet knew, that there were many in Iudea, that profeſſed the true worſhip of God. 3. Yea vnder the Goſpel, religion may be driuen into corners, and be found onely in few that are knowne: elſe, why ſhould our Saviour ſay, Luk. 18. *Thinke yee, that the Sonne of man ſhall finde faith in the earth.* Not onely ſeuen, but many thouſands more conſented vnto them, who in the middes of Poperie miſliked their groſſe ſuperſtitions, though they were not publikely knowne, as it may appeare by thoſe which entertained and receiued the doctrine of Wickliffe in England, of Huſſe in Bohemia, Luther in Germanie: And beſide many thouſands there were in Grecia, Armenia, and other countryes, which never acknow-

ledged the Pope of Rome. 5. So then this example notwithstanding any thing, that can be obiected, is fitly applyed to shew the generall decay of religion, and the paucity of zealous professors, in those last times of reformation, as it was in the dayes of Elias and Paul.

2. Our English Papists, the Rhemists also in their annotations here, doe obiect in like manner, that this place is impertinently alleadged by Protestants to shew, that the Church of Christ, may sometime be secret and vnknowne to the world: for 1. At this time there were many knowne worshippers of God in Iuda, in so much that the souldiers alone were numbred to tenne hundred thousand, 2. Chron. 17. 2. And yet the Church of Christ now resteth vpon better promises, then it then did. 3. And it were an hard matter to proove, that Luther had 7. thousand of his opinion, or seuen, that were in all points, of the same beleefe.

Contra. 1. They may as well say, that this place was impertinently alleadged by the Apostle to proove a remnant of grace vnknowne to the world: and though in Iuda, there was at this time a visible Church, yet because the Israelites also belonged vnto the couenant, and yet the Church was driuen into corners among them, by the same reason also in other places, the visible Church might decay: and therefore this place is both pertinently alleadged by the Apostle then, and by Protestants now. 2. Other times may be assigned, when the visible Church both in Israel and Iuda, was banished and driuen into corners, as in the daies of idolatrous Ahaz, and of Ammon, Manasseh, when all Israel fell to idolatrie: what was become of the visible Church then? 3. Neither is there any such promise in the newe Testament, that the Church of Christ should alway be visible to the world: but the contrarie, as Reuel. 12. the woman, which signifieth the Church, is constrained to flee from the dragon into the wildernes: and yet the Iewes had as ample promises, for the continuance of the Church among them, till the Messiah came, as the Church of God hath now till the second comming of Christ. 4. It is well knowne, that there were many thousands of Luthers opinion, both then and before time, which were called by the names of *Waldenses*, *pauperes Lugdunenses*, *Leonistæ*, *Lollardes*, and opprobrious names as the *Augrogians* in their supplication to the Duke of Savoy doe affirme: that they professed the religion of their auncestours for certaine hundred yeares, *Foxe Martyrolog. p. 98. 1. 5.* And that is but a simple euasion, that in all points they were not of the same beleefe: it was sufficient that they agreed in the chiefe points of their profession: and though they differed in some small matters, yet that letteth not, but that they may be counted of the same profession: as there were difference betwen *Anicetus* and *Polycarpus*, *Irenæus* and *Victor*, *Chrysostome* and *Epiphanius*, *Hieroms* and *Augustine*, *Theodoret* and *Cyril*, yet were they counted of the same Church; and in the Popish Church, much difference there is in opinion, betweene the *Scotists* and *Thomists*, *Dominicans* and *Franciscans*, *Iesuites* and *Priests*, and yet I thinke they hold them all very sound members of their Church.

Controv. 3. *That workes are excluded both from election and iustification.*

Whereas the Apostle saith, v. 6. *If it be of grace it is no more of workes, &c.* Stapleton Antid. p. 706. thinketh thus to auoide this place by a distinction of the first and second grace: he saith that the merit of workes is excluded from election to the first grace, in our vocation and calling, but not from the second, in our sanctification and glorification, which may be merited. The Rhemists also in their annotations here exclude the workes of nature, but not Christian workes from the merit of saluation.

Contra. 1. The Apostles reason is generall: taken from the opposition betweene grace and works and merits: *if of grace, then not of workes, for then grace were no more grace*: whereupon this argument may be framed: the election of grace excludeth works: but the election vnto the first and second grace, and consequently vnto glorie is of grace, Ergo: and so *Haymo* well expoundeth these words: *els grace were no more grace: si aliter salui facti sunt*, if they are saued any other way, which cannot be but by grace, &c. so the propertie of opposition between grace and works, remaineth as well in the election to the second grace, as to the first; if grace be admitted, works are excluded, for they cannot stand together.

2. And all kind of workes are excluded from election: for good works are not the cause, but the effect and fruits of election: as *Haymo* here sheweth out of Saint Paul, Eph. 1. 6. *he hath chosen vs in him, that we should be holy, &c.*

Controv. 4. *Against freewill.*

Chrysostome vpon these words, v. 4. *I haue reserued to my selfe, &c.* graunteth that God assist

attulit potiorem partem, brought the better part: but they which were called, brought their will, *volentes ſalvat*: hee ſaueth thoſe which are willing: *Tolet annot.4.* ſubſcribeth vnto *Chryſoſtome* herein, and refuſeth *Auguſtine*, who aſcribeth all vnto grace; and further he affirmeth that the nature of grace is not taken away, though ſomewhat be preſuppoſed in man, *dum modo non ſit illum meritorium*, ſo it be not held to be meritorious, or the cauſe of grace: As when a Prince doth propound ample rewards to all commers, though they that come onely haue the rewards, yet their comming is no meritorious cauſe of receiuing the reward, but the grace and fauour of the Prince: ſo God elected ſome to be iuſtified by faith, *quos præuidit libero arbitrio concurſuros*, whom he foreſaw would concurre with their freewill: to this purpoſe *Tolet.*

Contra. 1. *Chryſoſtomes* ſpeach, that God ſaueth onely thoſe which are willing, if it be vnderſtood with theſe two cautions, that this willingnes is wrought by grace, and yet beeing ſo wrought, if it is no cauſe of iuſtification, may ſafely be receiued: for true it is, that none are ſaued againſt their will: But yet God *ex nolentibus volentes facit*, of vnwilling maketh them willing; if *Chryſoſtome* be otherwiſe vnderſtood, as aſcribing here ſtrength to mans freewill, it is a great error.

2. And herein I preferre *Auguſtines* iudgement, who well obſerueth, *de bon. perſeuran. c.* 18. that the Lord here ſaith not, *reliqui ſunt mihi*, they were reſerued for me, or they reſerued themſelues for me; but *I haue reſerued*, to ſhew that it was Gods grace, whereby ſome were reſerued, and not the act of their owne will: *Haymo* alſo hath the ſame note, he ſaith not, *reliqui ſunt*, are left, but I haue left or reſerued, that is, *per gratiam reſeruani*, I haue reſerued by grace, *gloſſ. interlin.*

3. If any thing be preſuppoſed in man as helping vnto his calling, it hindreth and obſcureth the worke of grace: if it be but a preparation onely, though not meritorious: and it is directly againſt the Scripture, that a man hath any will to come to God of himſelfe; as Ioh. 6.44. *No man can come vnto me, except the father draw him:* Rom. 9.16. *It is not in him that willeth or runneth, but in God that ſheweth mercie:* Philip.2.13. *It is God that worketh in you both the will and the deede:* how then can mans will of it ſelfe, concurre with the grace of God: that example alleadged is not like: for to come to receiue the Princes reward, is a ciuill thing, wherein mans will hath ſome freedome, but in ſpirituall actions it hath no libertie at all, vnleſſe it be freed by grace: as our Bleſſed Sauiour ſaith, Ioh.8.36. *If the Sonne ſhall make you free, then are you free indeede.*

Controv. 5. *That vniuerſalitie and multitude is not alwaies a note of the true Church.*

v.4. *I haue reſerued to my ſelfe ſeuen thouſand:* Like as the paucity and fewenes of profeſſors in Elias time was no preiudice to the truth, nor yet the multitude of idolaters a proofe that they were the Church: ſo neither is the great number of nations, people, powers, Cardinals, Biſhops, Prieſts, Monkes, an argument for the Papall Church: for in Noahs time, the viſible Church was contained in his family, and his Arke did beare the little bark of the Church of God: and in Sodome onely in Lots houſe was there an exerciſe of true piety: yea our Sauiour, calleth his a little flocke; though therefore the Church of Chriſt conſiſted of ſmaller numbers, then it doth, which ſtill encreaſeth, and ſhall we truſt more and more toward the comming of Chriſt, yet the ſmalnes of the number, ſhould be no matter of exception, as it was not either in the time of Elias, or of our Bleſſed Sauiour, and his Apoſtles, when as a thouſand to one, were enemies to true godlineſſe: See before *Synopſ. Centur.* 1. *n.*19.

Controv. 6. *Of the ſufficiencie of Scripture, and of the right way to interpret the ſame.*

v.8. *According as it is written:* By this often allegation of Scriptures, and by collation of one with an other, as here the Apoſtle compareth Iſaias and Dauid together: we gather a double vſe of Scriptures; the one, that all doctrine of faith muſt be derived from thence; as throughout this epiſtle, the Apoſtle for the proofe of his doctrine onely alleadgeth the Scriptures: and therefore our Bleſſed Sauiour ſaith, Ioh.5.39. *Search the Scriptures, &c. for they are they which teſtifie of me:* Chriſt admitteth no other witneſſe of him, and his doctrine, but the Scriptures.

And in that the Apoſtle doth illuſtrate and interpret one place of Scripture by an other, we ſee that the Scripture is the beſt interpreter of it ſelfe; & that which in one place is obſcurely

insinuated, other where it may be found more plainly and perspicuously expressed. See more hereof, *Synops. Centur. 1. err. 10. 13.*

Controv. 7. *Against the Iewes.*

Chrysostome vpon these words, *bowe downe their backes alwaies*, v. 10. sheweth how this prophesie is now verified in the perpetuall desolation of the Iewes: for whereas the Israelites were 200. yeares in Egypt, God yet in his mercie deliuered them, though they there committed fornication, and were guiltie of diuerse other sinnes: afterward beeing deliuered, after the Lord had a long time suffered and endured them with patience, at the length he punished them with 70. yeares captiuitie: beeing deliuered from thence, they were vexed vnder Antiochus three yeares; but now more then three hundred yeares are past, and yet they haue not so much, as *alicuius spei vmbram*, the shadow of any hope, when as they neither commit idolatry, or some other sins, for the which they were before punished: Whereupon it must needes follow, that the Iewes to this day are afflicted, for not beleeuing in Christ. To this purpose *Chrysostome* wrote more then a thousand yeares since: and so he then prophetically expounded, that the Iewes backes should for euer be bowed downe and kept vnder, vntill such time as they should vniuersally be called: God open their eyes at the length, that they seeing the cause why the wrath of God is thus kindled against them, may at the last with faith and repentance turne vnto him.

Controv. 8. *Whether any of the true branches may be broken off.*

v. 17. *Though some of the branches be broken off &c.* It may seeme then, that some branches may be broken off, and so some of the elect perish. *Answ.* It followeth not, the branches may perish, therefore the elect. 1. That the elect cannot possibly fall away is shewed before, contr. 1. the Scripture saith, *they that trust in Iehouah shall be as mount Sion, which is not moued, but standeth fast for euer*, Psal. 125. 1. not that the elect are so stable of themselues, that they cannot be moued: for there is no creature but of it selfe is mutable and subiect to change: but the Lord vpholdeth such by his grace, as it is said, Psal. 37. 24. *Though the righteous fall he shall not be cast off, for the Lord putteth vnder his hand.*

2. We must distinguish of the branches, some are true and right branches, and they are the faithfull and elect, which cannot be broken off; some are counterfeit branches, which were neuer elected, and they may fall off: so Christ sheweth, Ioh. 15. that the vine may haue some vnfruitfull branches, which are cast off, but the fruitfull branches he neuer casteth away: so the Apostle, c. 9. 7. doth make a difference among the children of Abraham, all were not his right children, that were of his seede.

Controv. 9. *Against the heresie of Valentinus and Basilides, that held some things to be euill, some good by nature.*

Whereas S. Paul maketh mention of the wild oliue, and of the true oliue, v. 17. *Origen* taketh occasion to confute the heresie of the foresaid heretikes and their followers whose assertion was this, that there were two natures of soules, some were made good, and they should bee saued, and neuer fall away, some were euill, and they could not but perish.

1. *Origen* refelleth this hereticall paradox, out of this place: for here some branches of the oliue tree were broken off, because of their vnbeleefe, and so of good became bad, and the branches of the wild oliue were planted in, and so of bad became good: this difference was not in the diuersitie of their nature: and further he vrgeth these words of our Blessed Sauiour, Matth. 12. 33. *Either make the tree euill, and the fruit euill, or make the tree good, and the fruit good:* whereupon he inferreth, *vt ostenderet arborem bonam vel malam, non nasci, sed fieri*, to shewe that a tree is not borne good or euill, but is so made.

Origen confuteth one error by an other.

2. Thus farre *Origen* proceedeth well: but after going about to shew the cause, whence it commeth, that some trees are good, some bad, he falleth into other errors himselfe. 1. ascribing this difference onely to the power of free will: for these are his words, *vnumquisq; ex arbitrij potestate aut bona oliua, aut oleaster efficitur*, euery one by the power of free will is made either a true oliue, or a wild oliue: which he prooueth by the example of the creatures, which are all of one nature, but by certaine accidentall qualities bring forth diuerse kinds, as of trees, hearbs, and such like: so there is one and the same nature of reasonable creatures, the difference is out of the diuers motions of their free will: and to this ende he presseth that saying of our blessed Sauiour, *make the tree good, and his fruit good*; as though is

it were in mans power to make himſelfe a good tree. 2. He addeth, that whereas God ſo in his prouidence diſpoſeth, that there are outward exhortations miniſtred, ſometime to good ſometime to euil, it is in mans power *obedire ſi velit*, to obey if he wil, him that prouoketh him vnto goodneſſe, and if he will to deſpiſe him. 3. And to mend the matter withall, hee ſaith further, that by this liberty of will, he that is *ramus oliuæ*, a branch of the right oliue, may fall away to misbeleefe, and an other that is but a wild oliue, may conuert vnto the faith, and become a branch of the true oliue. Thus *Origen* playeth the Philoſopher, rather then the Diuine.

Contra. 1. The Appſtle is contrarie to *Origen*: for he ſaith, v. 20. *Thou ſtandeſt by faith*: therefore not by free will: for faith is not of our ſelues, *it is the gift of God*, Eph. 2. 8. neither is the example of the creatures like, for the diuerſitie of their kinds proceedeth of the ſeuerall properties of their different natures: whereas the difference betweene men is not from their nature, but by the grace of God, which ſeparateth them: 1. Cor. 4. 7. *Who ſeparateth thee, and what haſt thou, that thou haſt not receiued?* and whereas Chriſt ſaith, *facite, make yee*: this word, as *Pet. Martyr* well ſheweth, *non efficientiam, ſed hypotheſin ſignificat*, doth ſignifie not an *efficiencie*, but a *ſuppoſition*: as if he ſhould haue ſaid, you muſt thus thinke, and imagine with your ſelues, that the tree muſt firſt bee good, before it can bring forth good fruit: and this to be the meaning, appeareth by the words following; *How can yee ſpeak good things, when yee are euill?*

2. Neither is it in mans power, to giue eare vnto wholeſome doctrine, and obey it if hee will: for then why is it ſaid of *Lydia*, Act. 16. 14. *Whoſe heart God opened, that ſhee attended to the things that Paul ſpake*.

3. Neither is it poſſible for them that were true branches of the right oliue to be broken off: they were neuer truely graffed in, that are broken off, though they ſo ſeemed: as they which are ſaid to be blotted out of the booke of life, were neuer indeed there written at all, Reu. 17, 8. and thus witneſſeth S. Iohn, 1. epiſt. 2. 19. *They went out from vs, but they were not of vs: for if they had been of vs, they would haue continued with vs*.

10. Controv. *That there was the ſame ſpirit of faith, and the ſame ſpirituall ſubſtance of the Sacraments, vnder the old Teſtament, and in the newe.*

v. 17. *And made partaker of the roote.* *P. Martyr* doth well obſerue out of theſe words, ſo alſo *Pareus*, with others; that there was *eadem ſubſtantia rei ſpiritus*, &c. the ſame ſubſtance, matter, ſpirit, in both Teſtaments, though their Sacraments in reſpect of the outward ſignes and ceremonies, were diuers: for there was but *one roote* of faith both of the Iewes and Gentiles: we are not planted into an other oliue, but are made partakers of the fatnes of the ſame oliue tree: this is contrarie to the doctrine of the Romaniſts, which denie that the Sacraments of the old Teſtament had the ſame ſpirituall ſubſtance, with the Sacraments of the new. See further, *Synopſ. Centur. 2. err. 97.*

11. Controv. *That the Scriptures are the Iudge of euery one in particular.*

Whereas *Gretſerus* in the colloquie at Ratisbone, *ſeſſ. 9. p. 111.* denied impudently that the Scripture iudged him, becauſe it no where ſaid, *Thou Gretſer, erreſt*: and cryed out with a blaſphemous mouth, *Let the Scripture iudge me, iudicet me ſpiritus, ſi poteſt: let the holy ſpirit iudge me if he can*: *Pareus* out of this place taxeth his ignorance and impudencie: for the Apoſtle ſpeaketh in particular, v. 20. *Thou ſtandeſt by faith*, 21. *take heed he ſpare not thee*: and in like manner the commandements were propounded in particular, as ſpeaking vnto euery one, *Thou ſhalt not*, &c. and therefore the Scriptures is not onely a general iudge, but in particular doth confound all ſuch impudent gainſayers.

12. Controv. *Againſt the Popiſh vncertentie and doubtfulnes of ſaluation.*

v. 20. *Thou ſtandeſt by faith, be not high minded, but feare*, &c. *Staplet. Antidot. p. 725.* and *Bellarmine* likewiſe *lib. 3. de iuſtific. c. 12.* doe inferre vpon this place, that faith bringeth no firme perſwaſion or certentie of ſaluation, becauſe where feare is, there is no certaintie, but doubtfulnes: but faith is ioyned with feare, as here the Apoſtle ſheweth, and where he ſaith, Philip. 2. 12. *Worke out your ſaluation with feare and trembling*.

Anſ. To remooue this ſophiſticall cauill, certaine diſtinctions muſt here be admitted. 1. firſt of faith. 2. then of thoſe which haue faith. 3. and of feare. 4. of ſuch as ſtand by

faith. 5. of the diuers respects to be had in the faithfull. 1. Faith is taken diuersly, as it some-time signifieth the externall profession of faith, which the hypocrites may haue, as *Simon Magus*, Act.8. sometime it is taken for the bare knowledge and apprehension of faith, as it is comprehended in the articles of the faith: there is also faith of miracles; and there is a true liuely faith, which is a sure perswasion, and firme apprehension of the promises of grace in Christ. *Augustine* distinguisheth betweene *fides, qua creditur*, the faith, which is beleeued, which is onely a knowledge of the things beleeued, and *fides qua creditur*, faith whereby we beleeue: the first faith bringeth no certentie, but the second doth. 2. There are some which onely in externall profession are counted among the beleeuers, and haue a temporary faith, as many hypocrites: and of such the Apostle speaketh here, *Be not high minded, but feare*: for the true beleeuers are are so guided by Gods grace, that they shall not be caried away with pride, that they need finally to fall away.

Ib. vide Trin. 2.

But *Stapleton* here obiecteth, that the Apostle speaketh onely of true beleeuers, such as stand by faith, but hypocrites do not stand by faith: and againe, the Apostle would not haue said, *well*, but rather that he had *euill* spoken, if he meant such as had onely a shewe of faith. *Ans.* Yes, such as did communicate onely in the externall profession, might be said to stand by such faith, as they had, not by a true faith and beleefe of the heart, but by an outward confession of the faith with the mouth. And the Apostle might and did say, *well*, that such were indeed graft in into the outward societie of the Church, in stead of the Iewes, though they were not truely by faith graft into Christ.

3. There are also two kinds of feare: there is a seruile and slauish feare, which indeede is full of doubtfulnes and perplexitie; and there is a *filiall* feare, which is nothing els but a carefulnesse to please God, and to take heed not to offend; and this feare may be in the faithfull: but the other can not stand with faith.

4. And the Apostle speaketh not here of the faithfull in particular, for they are without feare of falling finally: but generally of the whole bodie of the beleeuing Gentiles, concerning the which these three things might be feared. 1. That all among them were not true beleeuers, but many hypocrites might be mingled among the rest. 2. Though there is no feare of the vniuersall Church, that it can euer decay, yet particular Churches may faile; as where the seuen famous Churches of Asia sometime were, there is no visible Church nowe to be seene. 3. We may be afraid of our posteritie, least they should fal away from the faith of their fathers: wherefore of the generall bodie of a particular Church it may bee vnderstood, *thou also shalt be cut off*, v.22. not of the faithfull in particular, who can not finally fall away.

5. A faithfull man must be considered, as consisting both of a spirituall and regenerate part, and of a carnall: then, as in respect of the goodnes of God, apprehended by faith, in our inward man we haue assurance not to fall, yet the flesh continually suggesteth doubtfull thoughts, and our carnall infirmitie putteth vs in feare, which notwithstanding is subdued by the strength of faith: like as when one is set in the toppe of an high tower, and looketh downeward, he can not but feare, but yet considering the place where he standeth, which keepeth him from falling, he recouereth himselfe, and ouercommeth his feare: so faith doth preuaile against carnall infirmitie, and maketh vs in the end to be out of doubt of our saluation, *Martyr*. And thus those sophisticall cauills are sufficiently answered.

Now on the contrarie side, that the faithfull are sure of their perseuerance and continuance to the ende, and so are without doubt and feare of saluation, it is thus made manifest out of Scripture.

1. The gifts of God are without repentance, v.31, but faith is the gift of God, therefore God repenteth him not, to whomsoeuer he giueth faith: faith then remaineth to the ende: if it be said, that God repenteth him not, in taking away faith, but man, in casting away faith: I answer, that none cast away faith, but those that are forsaken of the grace of God; but the elect are neuer forsaken totally or finally: Heb.13.5. *I will not faile thee, nor forsake thee.*

2. Gods loue is immutable and vnchangeable, Ier.31.3. *With an euerlasting loue haue I loued thee:* Ioh.13.1. *Whom he loueth, he loueth to the ende:* but they which are thus beloued of God can not fall, they are sure to perseuere.

3. That which God vpholdeth, is sure to stand; but God vpholdeth the faithfull, 1. Pet. 1.5. *They are kept by the power of God through faith vnto saluation:* Psalm. 37. 24. *Though he fall,*

fall, he ſhall not be caſt off, for the Lord puttith vnder his hand.

4. The praier of Chriſt is effectuall, he is alwaies heard of his father: but he praieth that his ſeruants may be kept from euill, Ioh. 17. 15. therefore they are ſure to be kept from euil, and to perſeuere to the ende. as S. Paul ſaith confidently, 2. Tim. 4. 18. *The Lord will deliuer me from euery euill worke, and will preſerue me to his heauenly kingdome.*

5. Epheſ. 1. 14. the Apoſtle ſaith, *Ye are ſealed with the ſpirit of promiſe, which is the earneſt of our inheritance, vntill the redemption of the poſſeſſion purchaſed, &c.* if the ſpirit be an earneſt, vntill we haue poſſeſſion of our inheritance; then are the faithfull ſure to continue to the ende.

6. He that falleth from faith, ſinneth vnto death: but the faithfull are borne of God, and can not ſinne vnto death, becauſe their ſeed remaineth in them, 1. Ioh. 3. 9. they therefore can not fall finally from the faith.

7. The Lord hath promiſed, that the faithfull ſhall not be tempted aboue that they are able, but he will giue an iſſue together with the temptation, 1. Cor. 10. 13. therefore the faithfull are ſure, that their faith ſhall not be ouercome of temptation.

This doctrine of the perſeuerance of the faithfull, as it is conſonant to the Scriptures, ſo it hath the conſent of authoritie.

Auguſt. de bon. perſeu. c. 12. thus writeth, *Ipſe eos facit perſeuerare in bono, qui facit bonos, qui autem cadunt & pereunt, &c.* hee maketh them to perſeuere in goodneſſe, that firſt made them good: but they which fall away and periſh, were neuer in the number of the predeſtinate.

Ambroſe ſaith, in *Rom. 8. 36. Charitas Chriſti facit eos, quos amat, inſeparabiles, &c.* the loue of Chriſt maketh thoſe, whom he loueth, inſeparable; that is, to perſeuere to the ende.

Chryſoſtome ſaith, in 1. Timoth. 1. *fidei proprium eſt, &c. nunquam penitus decidit, neque omnino turbatur:* this is proper vnto faith, &c. it neuer altogether faileth, nor is wholly diſturbed.

13. Controv. *Againſt the Manichees and Marcionites.*

v. 22. *Behold the bountifulnes* (or goodnes) *and ſeuerite of God:* hence may be refuted the wicked opinion and hereſie of theſe forenamed heretikes; who held that there were two Gods, one good full of gentlenes and mercie, the other ſeuere and cruell; this they made the author of the old Teſtament, and the other of the new.

Contra. 1. But the Apoſtle here maketh one and the ſame God, both bountifull and full of goodnes, and the ſame alſo ſeuere. 2. And though ſeueritie and mercie ſeeme to be contrarie, yet that is not in reſpect of the ſubiect, for the diuine nature is not capable of contrarie and repugnant qualities, but in regard of the contrarie effects, which are produced in contrarie ſubiects: like as the Magiſtrate is not contrarie to himſelfe, if he ſhew mercie vnto thoſe that are willing to be reformed, and be ſeuere in puniſhing obſtinate offenders: as the Sunne by the ſame heate worketh contrarie effects in ſubiects of a diuerſe and contrarie diſpoſition and qualitie; as it hardeneth the clay, and mollifieth the waxe.

14. Controv. *Againſt the works of preparation.*

v. 24. *We are graffed in contrarie to nature.* Nature cannot helpe any thing at all to that, which is beſide or againſt nature: like as the wild oliue doth not prepare it ſelfe the better to be planted or graffed into the right oliue: this then is an euident place to conuince the Pelagians of theſe daies the Papiſts, whereby a man euen before grace, may make himſelfe more fit and capable of grace: but this is contrarie to that ſaying of our bleſſed Sauiour, Ioh. 15. 5. where he vſeth the like compariſon, which the Apoſtle doth here, making himſelfe the vine, and vs the branches; *Without me yee can doe nothing.*

15. Controv. *Againſt the erroneous opinion of Origen concerning the purgatorie of hell.*

Origen treating here of theſe words, v. 26. *Hee ſhall turne away vngodlineſſe from Iacob;* ſheweth how two wayes men are purged from their ſinnes: in this life they are purged by the preaching of the word, Ioh. 15. 3. *You are cleane through the word, that I haue ſpoken vnto you:* in the next world, *ignis Gehennæ incruciatibus purgabit, &c.* the fire of hell ſhall purge thoſe, whome the Apoſtolicall doctrine could not purge: *verum hæc ipſa purgatio, quæ per panam ignis adhibetur, &c.* but this purgation, which ſhall bee made by fire, how long it ſhall laſt, it he onely knoweth, to whome the Father hath committed all iudgement, &c.

In

In this sentence of *Origen* diuers errors may be obserued. 1. Hee appointeth a meanes beside the word of God and faith in Christ, for those which die in vnbeleefe, to be purged by: whereas the Scripture teacheth, that Christ by himselfe hath purged our sinnes, Heb. 1. 3. there is no other way. 2. He giueth a purging force vnto hell fire, which is appointed for the punishment of the wicked, not for their purgation and amendement: they are not as gold and siluer, which are purged by the fire, but as stubble, that is burnt and consumed. 3. He thinketh that the flames of hell, shall not alwaies burne, but onely for a time: whereas the Scripture maketh hell fire euerlasting, Matth. 25. 46. *Those shall goe into euerlasting paine.* If now the Papists will make *Origen* one of their patrons of Purgatory, as he is one of the most auncient that maketh mention thereof, they must also subscribe vnto these errors, which I thinke they will be ashamed of: for to embrace his inuention, and yet to refuse his sense, is not reasonable.

16. Controv. *Against the Papists, concerning the right vse of the keyes of the Church.*

v. 7. *When I shall take away their sinnes*] It is then peculiar and proper to God onely to forgiue sinnes: the keyes are indeed committed to the Church, not as giuing an absolute power of binding and loosing, as the Rhemists hold, that the *Priests of the Church of right do remit sinnes, Ioh. 20. sect. 2.* but the office of the Pastors and Ministers of the Church is to declare the will and pleasure of God out of his word concerning the remission of sinnes, and so accordingly to pronounce binding or loosing, as they see men to be penitent or impenitent: for there are two keyes in the Church, the one is the word of God, whereby remission of sinnes is preached; as Matth. 28. 19. our Blessed Sauiour giueth his Apostles commission to goe preach and baptize, which was for remission of sinnes: the other key is faith, which is in the hearer: Mark. 16. 16. *He that beleeueth and is baptized, shall be saued:* there must bee a conturrence of these two keyes together, or else there can be no remission of sinnes, *Mar.* See further hereof, *Synops. Centur. 1. err. 71.*

17. Controv. *That the certentie and assurance of saluation is proued by this saying of the Apostle, v. 29. The gifts and calling of God are without repentance.*

Staplet. Antidot. p. 750. and *Pererius* concurring with him, *disput. 2. numer. 10.* vpon this chapter doe thus obiect.

1. The Apostle speaketh not here of the particular election of any, but of the generall vocation and adoption of a whole nation of the Iewes: and this *Pererius* vrgeth as confessed by *M. Calvin* in his Commentarie: but this generall adopting of a nation, is mutable and changeable: for we see that where many famous Churches were in time past, there is now no face of a Church to be seene.

2. The Lord is said not to repent him of his gifts and calling; not because the gifts once bestowed vpon the righteous, *non queunt amitti*, can not bee lost: but because it repenteth not the Lord so to haue bestowed them, *Perer.* for though one doe loose the crowne, another receiueth it: as here the ruine of the Iewes was the saluation of the Gentiles.

Contra. 1. The argument followeth not, because the Apostle speaketh of a generall calling and adoption, therefore this sentence can not be applyed vnto particular election: nay it followeth more stongly; if the common adoption be immutable, much more the particular vocation of the elect. 2. It is true, that many visible Churches are now extinguished: but we must distinguish betweene the externall and internall calling: they which haue the first without the second, may fall away, but where the externall and internall are ioyned together, as they shall concurre in the conuersion of the Iewes, there they are vnchangeable.

3. If that were the Apostles meaning, that God repenteth not of his gifts bestowed vpon any, because if they refuse them, they may redound to the benefit of others: this had bin very impertinent to the Apostles purpose, who hereby intendeth to proone the vocation of the Iewes: because the Lord had so promised, and purposed, whereof he vseth not to repent.

4. Wherefore I preferre herein the indgement of *Tolet* a more worthie man, both for his iudgement and dignitie in the Papall Church, who thus interpreteth, *these gifts not to be repented of, quia quos Deus his semel prosequi decreuit, non deserit*; because whome God once decreed to bestow them vpon, he forsaketh not: so likewise *Lyranus* expoundeth this place, *The gifts and calling of God, are without repentance*, that is, *sine mutabilitate, &c.* without change

change or mutabilitie, for with God there is no changing, &c. ſo alſo *Haymo*, *pœnitentia pro mutatione accipitur, &c.* repentance is taken in the Scripture for change, as the Lord ſaid to Samuel, *It repenteth me, that I haue made Saul King, &c. igitur ſine mutatione, &c.* therefore without change are the gifts and calling of God in thoſe things, whereof we read before, whome hee hath predeſtinate, he hath called, *&c.* not in them of whome it is ſaid, many bee called, few be choſen, *&c.*

18. Controv. *Againſt election vpon the foreſight of workes, and againſt merits.*

Whereas the Apoſtle ſaith, v.35. *Who hath giuen vnto him firſt, Caluin* vrgeth this place againſt merits: for if God ſhould giue ſaluation vnto man for his good works, *homo prior dat bona opera Deo, &c.* it would follow, that man ſhould firſt giue good works vnto God: likewiſe *Beza* prooueth by this place, that election is not vpon the foreſight of faith or workes, for then we ſhould giue vnto God firſt: *Pet. Martyr* alſo doth apply this place both againſt merits, and election by works.

But *Pererius diſput. 4. numer. 15.* vpon this chapter, chargeth *Caluin* and *Beza* either with ignorance or malice, for this collection: and to make his matter good, hee bringeth in this diſtinction; that there is *duplex ſalus hominis*, a twofold ſaluation of man; one is begunne in this life, the other is perfected in the next: the firſt is conferred onely by the franke mercie and goodnes of God; the other is giuen vpon reſpect of merits: and yet though life euerlaſting be merited, man can not be ſaid to giue vnto man firſt, *quia prior Deus gratiam dedit, &c.* becauſe God gaue vnto him grace firſt, whereby he might merit: likewiſe he diſtinguiſheth of election; there is one election *ad primam gratiam*, to the firſt grace, and that is without reſpect vnto works; there is an other election vnto eternall life, and thereof *cauſa eſt præviſio bonorum operum*, the cauſe is the foreſight of good works.

Contra. 1. If good works are the gift of God, and God muſt firſt giue grace to do good works: then can they not merit: for he that meriteth, muſt doe it *ex proprio*, of his owne: if it be not his owne, then he cannot challenge any merits as the Apoſtle ſaith, 1. Cor. 4. 7. *What haſt thou, which thou haſt not receiued: if thou haſt receiued it, why reioyceſt thou, as though thou hadſt not receiued it? &c.* 2. Though God giue grace at the firſt, yet if man after do bring merits, and then eternall life followeth; he doth giue vnto God firſt in reſpect of the finall reward, though not in reſpect of the precedent grace. 3. The Apoſtle acknowledgeth but one kind of predeſtination, whereupon vocation followeth, and then iuſtification, and laſt of all glorification, Rom. 8. 30. whence this argument may be framed; that predeſtination which is vnto ſaluation, is alſo vnto glorification, but predeſtination vnto vocation, which is vnto the firſt grace, is by our aduerſaries owne confeſſion without reſpect of works, therefore ſo is the predeſtination vnto glorification.

19. Controv. *Againſt vniuerſall grace.*

Whereas the Apoſtle ſaith, v.32. *God hath ſhut vp all in vnbeleefe, that he might haue mercie on all, &c.* the Patrons of vniuerſall grace doe thus reaſon againſt particular election only of ſome: they, whom God hath mercie on, are elected, not damned; but God hath mercy vpon all, therefore all are elected, and none decreed to be damned.

Anſ. 1. That all are not elected but onely a certaine number, and the reſt are reiected, it is euident out of the Scriptures, Rom. 9. 18. *He hath mercie on whom hee will, and whom he will he hardeneth:* therefore he hath not mercie on all: and Rom. 11. 7. *Election hath obtained it, and the reſt haue been hardened:* and againe, *Many are called, few choſen:* all then are not choſen: for if God had elected all to ſaluation, and yet all not ſaued, it would argue either a change in Gods will, or a want of power in God, that he cannot bring his purpoſe to effect, and that the goodnes of his will ſhould be ouercome by the malice of mans will: but none can reſiſt the will of God, Rom. 9. 19.

2. Concerning the argument, firſt the propoſition is not true: for there are certaine common mercies, which God may ſhew euen towards thoſe that are excluded from ſaluation: it is true onely of thoſe ſpeciall mercies which belong vnto ſaluation, but thoſe are not extended vnto all.

3. Neither is the aſſumption true in their ſenſe: God doth not ſhew mercie indifferently vpon all, in calling them to ſaluation, but this particle (*all*) muſt be vnderſtood here *diſtributiue*, by way of diſtribution: by *all*, the Apoſtle meaneth both Iewes and Gentiles, all kinds and ſorts of men.

6. *Morall*

A sixfold Commentarie

6. Morall obseruations.

1. Observ. *Ministers must not leaue their calling.*

v.4. *What saith the answer of God.* P. *Martyr* here noteth, how the great Prophet Elias herein shewed his infirmitie, that being wearied with the incredulitie and obstinacie of the people, he desired to die, and so would shake off his calling: which infirmitie the Lord here correcteth in the Prophet: whereby Ministers are taught, that they should not be dismaied and discouraged to leaue their places, notwithstanding the obstinacie of the people, as long as there be any which will heare them. *Theodoret lib.2.c.31.* maketh mention of one *Melitius*, who did leaue a certaine Church in Armenia, being offended with the frowardnes and disobedience of the people; who afterward was chosen Bishop of Antioch, and for defending the orthodox all faith against the Arrians was banished; which might be thought to haue happened vnto him as a chastisement from God, because hee forsooke his former charge: *Martyr.*

2. Observ. *That we must wholly be addicted to the seruice of God.*

v.4. *I haue reserued vnto my selfe seuen thousand, &c.* The faithfull then are separated from the world, and reserued vnto God: wherein appeareth both the loue of God toward the elect, in sequestring them from the rest of the world, and in his speciall protection of them; as also what our dutie is againe toward God, to deuote our selues wholly to his seruice, seeing we are his, and not our owne: as the Apostle saith, Rom.14.7. *None of vs liueth to himselfe, neither doth any die to himselfe, &c.*

3. Observ. *Of our thankefulnes to be rendred to God for his election of grace, both in our life and death, especially in the charitable disposing of our last will and testament.*

v.5. *There is a remnant thorough the election of grace.* *Chrysostome* by occasion of these words, and the next which follow, *If it be of grace, it is no more of works*, falleth into a vehement exhortation vnto thankfulnes to God againe, because when we could not be saued by works, *donō Dei gratis saluati sumus*, we were saued by the franke gift of God: and this our thankfulnes must first be shewed in our life: *temporis commoditate, vt oportet, vtere*, vse the opportunitie of thy life and time, before death commeth, when all opportunitie of working is taken away: *nondum solutum est theatrum, sed adhuc in ipsa introitus stas cauea, &c.* the stage or theatre is not yet dissolued, but thou standest yet in the lists, thou must play thy prize at the last. But if a man haue beene forgetfull of his duty, while he liued, yet there is a way to make some part of amends at his death: and how is that? *si Christum in testamento cum hæredibus tuis conscripseris*, if thou in thy will appoint Christ among thine heires: for what excuse canst thou haue, if thou make not Christ coheire with thy sonnes, seeing he maketh thee his coheire in heauen: *contribue illi pecunias tibi iam deincepe inutiles, &c.* commit thy money to him, which is now like to be vnprofitable to thee, neither canst thou any longer be master of it. And if Christ be left coheire with thy sonnes, *orphanam illorum alleuiabit, &c.* he will releeue their orphancie, and keepe them from violence and wrong: how miserable then are they, which hauing no children, *Parasitis potius & adulatoribus sua distribuenda relinquunt, &c.* do rather diuide their goods to parasites and flatterers, then to Christ. Consider how it is the mercie of God, that giueth thee time to dispose of thine estate, whereas *many subitaneo raptu decesserint*, are taken away by sodaine death. Nay if thou wilt not make Christ coheire with thy children, *numera Dominum cum seruis*, yet count thy Lord among thy seruants: thou at thy death settest thy seruants free: free then Christ in his members from famine, hunger, necessitie: thus excellently *Chrysostome* handleth this matter of wills and testaments.

4. Observ. *Against rash iudgement.*

v.4. *I haue reserued seuen thousand.* *Calvin* here obserueth well, that like as there were many true worshippers in Elias time, though he knewe them not: so, *Ne temerè omnes adnumeremus diabolo*, we should not rashly send all to the deuill, that are not knowne vnto vs, neither yet appeare to be the seruants of God: so the Apostle, c.14.4. *Who art thou, which condemnest an other mans seruant, he standeth or falleth to his owne master.*

5. Observ.

5. Observ. *All things fall out for the best vnto the faithfull, and to the wicked all things are accursed.*

v. 9. *Let their table be made a snare, &c.* As vnto the wicked, their prosperitie, here vnderstood by the table, becommeth a snare; so to the godly, things which are in themselues heauie and hard, are turned to be easie and pleasant: the treacherie of Iosephs brethren turned to his aduancement: the afflictions of the Israelites in Egypt, hastened their deliuerance: euen in the wildernes the Lord spread a table for them: and so it falleth out, as the Apostle saith, c. 8. 28. *All things worke together for the best to those which loue God, &c.*

6. Observ. *Not to enuie at the prosperitie of the wicked.*

v. 9. *Let their table be made a snare:* this teacheth vs, not to be greiued when we see the wicked to flourish: for their prosperitie will turne to their ruine; as Pharaohs pride brought him to his destruction, while he followed the Israelites in the red sea: see to this purpose the 73. Psalme, where the Prophet Dauid confesseth his infirmitie, how he fretted at the prosperitie of the wicked.

7. Observ. *To take heed that the word of God be not a snare.*

Origen further obserueth vpon this text, how euen the table of Gods word, which men sit to heare, as at a table, is turned to a snare to those, which doe not heare it with vnderding, and gather spirituall meate out of it: to such, it is, as S. Paul saith, the sauour of death vnto death, 2. Cor. 2.

8. Observ. *How we may profit by the fall of others.*

v. 11. *To prouoke them to follow them, &c.* Like as by the fall of the Iewes saluation came vnto the Gentiles; so by the sinnes of others we are admonished to take heede vnto our selues; to giue warning vnto others, and to take occasion to reforme and amend such as haue offended: see Galat. 6. 1.

9. Observ. *How the Ministrie is truely honoured and magnified.*

v. 13. *I magnifie mine office:* The honour of the ministerie consisteth not in riches or pompe, which are but accidentall things, but in the conuerting of many vnto Christ; as the Apostle saith in the next verse, *that I might saue some.* It is peculiar vnto God to saue, but the Lord communicateth this excellencie to the Ministers which are the instruments, to shew the necessitie of preaching, and the reuerence thereunto belonging.

10. Observ. *How the faithfull comfort themselues in the power of God.*

v. 23. *God is able to graffe them in againe.* Thus the children of God in all their afflictions are taught to comfort themselues, that God is able to deliuer them: as our blessed Sauiour saith, *my Father is greater then all, and none are able to take you out of my fathers hand,* Ioh. 10. 29.

11. Observ. *How we should be affected toward the Iewes.*

v. 28. *Beloued for the fathers sake.* *Beza* well obserueth, that Christians should not neglect or dispise the Iewes, but pray for their conuersion, and prouoke them by their godly conuersation: not by our superstitious vsages, and corrupt manners to hinder their calling, for the which the Papists, and carnall professors haue much to answer to God.

12. Observ. *The comfort of the faithfull in the vnchangeable gifts of grace.*

v. 29. *The gifts and calling of God are without repentance.* This is much for our comfort, that our faith can not faile: for God repenteth him not of his gifts: neither can the faithfull loose their faith, which God by his spirit preserueth: as S. Peter saith, 1. epist. 1. c. 5. *which are kept by the power of faith vnto saluation.*

The ende of the first Booke.

THE

SECOND

BOOKE OF THIS COMMENtarie vpon the ſecond generall part of the Epiſtle *contained in the fiue laſt Chapters, which* concerneth exhortation to diuerſe Chriſtian duties generall and particular.

Wherein among other queſtions and controuerſies of great waight and moment, theſe are ſpecially handled:

Of the diuerſe offices in the Church, c.12.
Of the obedience wherein, and how farre to bee yeelded to the Ciuill Magiſtrate, c.13.
Of the vſe of things indifferent, c.14
Whether S. Paul were euer in Spaine, as he purpoſed, c.15.
Whether S. Peter were euer at Rome, and ſate as Biſhop there, c.16.

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THE

SECOND

BOOKE OF THIS COMMEN-

tarie vpon the second generall part of the Epistle

contained in the first fiue Chapters, which

concerneth exhortation to diuerse Chri-

REVERENDISSIMIS
IN CHRISTO PATRIBVS
ac Dominis, D. GEORGIO Archiepiſcopo *Cantuarienſi, & D.* LANCELETO *Epiſcopo Elienſi,*

Dominis ſuis colendiſſimis, ſalutem & pacem in *Chriſto ſempiternam.*



E Dino Paulo einſq; ſcriptis diuinissimis, veſtra dignitati paucis mihi præfari cogitanti, occurrit Ambroſianum illud, quo vtrumq; veſtrum, ſi veſtrâ pace liceat, affari & compellare lubet: Beati Petrus & Paulus inter vniuerſos Apoſtolos, & peculiari quadam prærogatiuâ præcellunt, verùm inter ipſos quis cui præponatur, incertum eſt: *Ita & vos cæteris veſtri ordinis præluceti omnibus, alter ſummæ dignitatis eccleſiaſticæ apud nos acceſſione, alter eruditiſſimæ fidei defenſionis apud exteros laude: Vtriq; Paulo & Petro Ambroſius inter Apoſtolos primatum concedit:* Paulus *(inquit)* gratiam primatus ſibi ſoli vendicat conceſſam à Deo, ſicut & ſoli Petro conceſſa eſt inter Apoſtolos: *& vtriq; veſtrum omnes merito palmam deferunt.* Serm. 66. Comment. ad Gal. 2. loquitur Ambroſ. de primatu ordinis non poteſtat. Ad Salvinum

Sed Hieronymus *hic mihi animum vellit: vereor ne officium putetur ambitio, & videamur ſub occaſione ſermonis amicitias potentium quærere: redeo ego ad Paulum, illud σκεῦος ἐκλογῆς, electionis vas, vt Chriſtus ipſe vocat,* Act. 9. 15. *lampadem Eccleſiæ, vt* Chryſoſt. *doctorem & magiſtrum gentium, vt* Hieronymus, *ſapientem illum architectum, vt* Ambroſius, *nutritorem eccleſiæ, vt* Auguſtin. Paulum cum Petro geminum lumen oculorum *appellat* Bernardus. *Sed* Chryſoſtomus *totus in tanti Apoſtoli laudes reſoluitur:* pulcherem oris illius videre vellem, per quod Chriſtus *locutus eſt, &c. immo non oris ſolum illius, ſed & cordis pulcherem videre vellem, quod ſi quis totius orbis cor dixerit, &c. non peccauerit: adeo enim iſtud cor latum fuit vt vt in ſe ſuſceperit integras gentes: videre rurſus vellem pulcherem manuum, quas cum terigit vipera, in rogum decidit, &c.* vellem & oculorum pulcherem videre, excæcatorum pricuò, deinde ad orbis ſalutem reſpicientium: vellem & pedum illorum videre pulcherem, qui per orbem currentes *non laborarunt, &c. & quid opus eſt ſingula recenſere?* vellem videre ſepulchrum illud, quo recondita ſunt arma illa iuſtitiæ, arma lucis: *Iſto modo aureum illud Chryſoſtomi os, diuiniſſimi Apoſtoli dignissimas laudes decantat.* In 16. c. ad Rom. In catalog. lib. 2. de ſpir. c. 10. De ſanct. ſer. 28 In 16. cap. ad Rom. moral. vltim.

Verùm licet Paulus totus ſit veluti ſacratiſſimus omnium rerum pretioſarum theſaurus, & virtutum promptuarium quatuor tamen præcipue de eo prædicantur admiratione digna, conuerſio miraculoſa, *ædificatio eccleſiæ* fructuoſa, *diligentia* laborioſa, *paſſio* glorioſa. *De conuerſione Pauli ſic meditatur* Auguſtinus, Ananias baptizauit lupum, & fecit agnum: Saulus vixit, Paulus victus eſt; dum Saulus quærit minuere numerum Chriſtianorum, ipſe etiam ad numerum acceſſit confeſſorum. *Zelum Apoſtoli, & docendi peritiam, ſic deſcribit Chryſoſtomus:* ad ſplendorem Apoſtolicorum verborum oculos aperiamus: lingua ſiquidem illius ſupra ſolem emicuit, doctrinaq; ſermone ſupra reliquos omnes exuberauit: *ſic Apoſtolus de ſe teſtatur,* gratia eius, quæ in me collata eſt, non fuit inanis, ſed amplius, quàm illi omnes, laboraui: *Quam vero præſtiterit diligentiam, & quanto labore in Euangelio promulgando deſudauerit,* ipſe etiam teſtis eſt, ita vt à Ieruſalem per circuitum vſq; ad Illyricum repleuerim Euangelium Chriſti: *vnde* Chryſoſtomus, virtute dilectionis volantis inſtar factus, omnes circumvolitabat: *de paſſione vero ſua & Martyrio ſic vaticinatur:* ſi immoler ſuper ſacrificium fidei, &c. *ſic enim Paulus ſacrificij inſtar gladio decollatus creditur: vt præclarè Auguſtinus:* Petrus patitur crucem, Paulus ſentit pugionem: piſcatorem ſuſpendit hamus crucis, perſecutorem mucro munuit perſecutoris: *& vt* Bernardus, alter amiſſo, alter ſubmiſſo in cruce capite, triumphum extulerunt. De diuerſ. ſerm. 41. 1. Cor. 15. 10. Philipp. 2. 17. De ſanct. ſer. 28. Epiſt. 243.

Ex istis quatuor Pauli encomijs, duo vires nostras longè superant, nec conuersionis modo illi adequari, nec martyrij fortitudine illi pares esse possimus: in duobus reliquis omnibus fidelibus pastoribus D. Pauli exemplum præponitur, vt eius in docendo fidelitatem, & in labore tolerantiam imitemur: ad reliquas Apostoli imitationes, (*vt bene Cyprianus*) infirmi sumus: *Atq; vtrinq; hoc verè Episcopalis muneris specimen, à vestrâ grauitate tam docendi, quam scribendi exhibitum, libenter omnes agnoscimus, & alijs omnibus Episcopis & Pastoribus vestro exemplo fœliciter præitis: quid non audebunt milites cum tales habeant duces? & nauta alacriter proculdubio incumbent remis, cum ipsos nauarchos & naucleros, non solum cohortatores, sed cooperatores, & συνέργους habeant.*

Cyprian de singularit. Cleric.

Sed vnum est præ cæteris, in quo Paulus animum verè Apostolicum ostendit: Romanos de rebus adiaphoris altercantes summo artificio ad pacem reuocare studet: & vos pro vestra pietate, Ecclesiæ nostræ non dissimili dissidio laboranti, succurrite, & veluti nutantibus & suo loco motis columnis, humeros supponite: Duo sunt quæ nostram Ecclesiam beare possunt, pax externa, & domestica: illam nobis attulit Serenissimus noster Rex, de quo verius illud prædicari potest, quàm quod olim de Pericle sui iactabant Athenienses. Quod nemo Athenensium illius causa vestem atram vnquam induerit: *alteram vestra humanitas conciliabit: Melanthius inter Athenienses dicere solebat,* ciuitatem seruari oratorum dissidijs: *Sed Pastorum concordia res nostras crescere facile intelligit vestra prudentia: quam vos promouere, & pro authoritate vestra potestis, & propietate vultis: Isto modo, si* non solum Paulum admiremur, sed imitemur, (*vt suauiter suo more Chrysostomus*) possumus hinc migrantes, & illum videre, & ineffabilis ipsius gloriæ participes esse, id quod nos omnes assequi contingat gratiâ & benignitate Christi, cui gloria in secula.

cap. 14.

μικρὸν ἐδάκρυσαν μᾶλλον ἢ μετρίως δὴ οὖν καὶ ὁ Παῦλος διὰ τοῦτο τὸν μετριώτατον ἔλεγε τῶν Ἀθηναίων ὄχλον εἶναι. Comment. in 16. ad Rom.

Vestræ reuerentiæ obseruantissimus,

ANDREAS WILLET.

CHAP. XII.

1. *The text with the diuerſe readings.*

1 I Beſeech you therefore brethren, by the mercies of God, that ye preſent (*giue vp. B. G.*) your bodies a liuing ſacrifice, holy and acceptable vnto God, *which is* your reaſonable ſeruice. (*of God. G. ad.*)

2 And be not faſhioned like to this world (*faſhion not your ſelues. G.*) but be ye tranſformed: *Be. Gr.* (not *reformed. L.* or *changed. G.*) by the renewing of your mind, (*ſenſe. L. gods, minde. Gr.*) that ye may prooue what the good, and acceptable, and perfect will of God is.

3 For thorough the grace that is giuen vnto me, I ſay to euery one beeing among you, that no man vnderſtand (*thinke. S. eſteeme of himſelfe. V. B. be ouerwiſe. L. Be ὑπεροφρονεῖν, ſignifieth, to haue an ouerweening opinion, as though one knew more then indeede he knoweth*) aboue that which is meete to vnderſtand: but that he vnderſtand (*behaue himſelfe diſcreetly, B.*) according to ſobriety, as God hath dealt to euery one the meaſure of faith.

4 For as in one bodie we haue many members, but all members haue not the ſame office: (*action, πρᾶξιν, Gr.*)

5 So we beeing many, are one body in Chriſt, and euery one, one anothers members.

6 Seeing then that we haue (*hauing then. Gr.*) gifts, according to the grace giuen vnto vs, diuerſe: whether propheſie, let vs propheſie, according to the proportion, *Be.* (*portion. G. V. meaſure. B. reaſon. L. analogie. Gr.*) of faith.

7 Or an office, (*or miniſtrie. Gr.*) *let vs be occupied* in miniſtring: or he that teacheth, in teaching.

8 Or he that exhorteth, in exhortation: he that diſtributeth, *let him doe it* with ſingleneſs, B. (*ſimplicitie, ἐν ἁπλότητι,*) he that ruleth with diligence, he that ſheweth mercy with chearefulnes.

9 Let loue be without diſſimulation: abhorre (*be abhorring or hating. Gr.*) euill, and cleaue vnto good.

10 Be louingly affected with brotherly loue one toward an other: in giuing of honour goe one before an other.

11 Not slouthfull in endeauour: (*to doe ſeruice, G. in buſines, B. τῇ σπουδῇ, in care, ſtudy, endeauour*) feruent in the ſpirit, ſeruing the Lord.

12 Reioycing in hope, patient in tribulation, continuing (*inſtant, L. V. B. but καρτερεῖν ſignifieth rather to continue with ſtrength*) in prayer,

13 Communicating, *Gr.* (*diſtributing, G. B.*) to the neceſſities (*or vſes, Be.*) of the Saints: following hoſpitalitie. (*giuen to hoſpitalitie, G. B.*)

14 Bleſſe them, that perſecute you: bleſſe, *I ſay*, and curſe not.

15 Reioyce with them that reioyce, and weepe with thoſe that weepe.

16 Be like affectioned: *G. B.* (*thinke the ſame thing, L. A. φρονοῦντες is vnderſtood here of the affection, rather then of the minde and iudgement: ſee qu. 25. following.*) be not high minded: (*thinke not on high matters, Gr.*) ſubmitting your ſelues (*conſenting, L. A. applying your ſelues, V. cleauing vnto, S. making your ſelues equall, G. B. the word is συναπαγόμενοι, which properly ſignifieth to be caried away together*) to them of the lower ſort. Be not wiſe in your ſelues. (*arrogant in your ſelues, V. φρόνιμοι. Gr.*)

17 Recompence to no man euill for euill: prouide (*procure. Be. G. B. the word is προνοούμενοι, prouiding*) things honeſt in the ſight of all men.

18 If it be poſſible, as much as in you is, haue peace (*liue in peace, V. B. εἰρηνεύοντες, bee peaceable, Gr.*) with all men.

19 Auenge not your ſelues, dearely beloued, but giue place vnto wrath: for it is written, Vengeance is mine: (*doe not iudge iudgement to thy ſelfe, S.*) I will repay, ſaith the Lord.

20 Therefore if thine enemy hunger, feede him: if he thirſt, giue him drinke: for *in* ſo doing, thou ſhalt heape coales of fire on his head.

21 Be not ouercome of euill, but ouercome euill with good. (*goodnes, B. G.*)

2. The Argument, method, and parts.

The Apostle having hitherto insisted vpon the doctrinall points of faith, as concerning iustification, sanctification, predestination, and such other, now commeth to matter of vse and exhortation. And in this chapter he exhorteth 1. generally to the seruice of God: 2. to the right vse of gifts, and administration of Ecclesiasticall offices: 3. to the mutuall duties of charitie.

1. The seruice of God is set forth, 1. Affirmatiuely, what we should doe, and why, v.1. 2. Negatiuely, what we should auoid and shunne, and the reason thereof, v.2.

2. The exercising of the gifts and offices which God hath distributed, is set forth, 1. Generally that no man carrie himselfe proudly in respect of his gifts, v. 3. which is strengthened by these reasons, 1. From the efficient, God is the author. 2. And they are giuen in a certaine measure to euery one, not all to one, v.9. 3. From the ende, they are giuen for the good one of an other: which is set forth by a similitude of the bodie, and the members thereof. 2. Particularly he toucheth the Ecclesiasticall offices, which concerne either propheſying, or ministring, v.6.7. the prophetical function is exercised either in teaching, v.7. or exhorting, v. 8. the ministeriall office consisteth in the ordering of the goods of the Church, in ruling, or in taking care for the poore, v.8.

3. Then followeth the particular exhortation to the seuerall duties of charitie, as of loue and following of good, v.9. of brotherly kindnes and ciuilitie, v. 10. of cheerefulnes and zeale in Gods seruice, v. 11. of constancie in tribulation: and continuance in praier, v.12. of distribution to the poore, v.13. of blessing persecutors, v.14. of sympathie and like affection in prosperitie and aduersitie, v.15. of concord. v.16. of gentlenes and study of honesty, v. 17. of the desire of peace, v.18. of refraining from anger and reuenge, v.19. of beneficence toward our enemies, v.20. of strife against evill, v.21.

3. The questions and doubts discussed.

1. Quest. *Why the Apostle vseth entreatie, saying, I beseech you brethren, by the mercies, v.1.*

1. *Tolet* giueth two coniectures, why the Apostle, which by his authority might command, entreateth: the one is, because diuerse precepts which he deliuereth afterward, were the commandements of Christ, and he would not adde his commandement to Christs: and the other is, because diuers things, he doth not enioyne as precepts, but onely aduiseth as counsels, and therefore he commandeth not: but these are idle coniectures: as though all the Apostolicall precepts, were not also the precepts of Christ: neither are there any counsels giuen in Scripture, but the same also are prescribed in some respect as binding precepts: for we are commanded to loue the Lord with all our strength, Luk. 10.27. euery part then of our duty and loue toward God is commanded: but all counsells of perfection, as they call them, tende vnto the loue of God.

2. *Chrysostome* thinketh, that Paul beseecheth them by the mercies of God, *quasi pudore suffundi volens*, as when one bringeth in the benefits entreating, he that hath receiued the benefit can not be but ashamed: but the Apostle intendeth not by shame, but by loue and gentlenes here to perswade.

3. *Origen* giueth this reason, *nihil proficit legis imperium*, the commaundement of the law preuaileth not: shewing this to be the difference betweene the law which commandeth, and so doe the Prophets, the interpreters of the law, they vse not to entreat: but it is peculiar to the Gospel to beseech and entreat: to this purpose also *Pet. Martyr*: but this is not alwaies so; for in the Gospel and Apostolicall writings, we shall finde many precepts and straight charges.

4. *Pet. Martyr* further alleadgeth, that as it is said in the Prouerbs, The poore man speaketh by entreaty, but the rich answereth roughly, Prou. 28. so the Apostles beeing as it were abiects, and of small account in the world, vse perswasions by entreaty: but S. Paul contrariwise there standeth most vpon his Apostolike authoritie, where he was most despised: as Act. 13. where he censureth Elymas the sorcerer.

5. But this was the Apostles reason, why he entreateth that he might winne them rather by loue: as he saith to *Philemon*, v. 8. *Though I be very bold in Christ to command thee, yet for loues sake I rather beseech thee*: and as *Seneca* well saith, *generosus est animus hominis facilius*

facilius ducitur, quam trahitur, the mind of man is generous, it is more easily lead, then drawn: and therefore the Apostle entreateth, rather then commandeth, the more easily by gentlenes to perswade them. *Lyran. Par.*

2. Quest. *Why the Apostle addeth, By the mercies.*

By the mercies. 1. As the Apostle before had shewed how the Gentiles had receiued mercie of God, in that they were receiued to grace, while the Iewes the auncient people of God were reiected: so now he entreateth them by that mercie, which they had receiued. 2. And he beseecheth them, *per miserationes*, by the mercifulnes of God, rather then *per misericordiam Dei*, the mercie of God: for this sheweth onely the mercifull inclination of God in himselfe, the other betokeneth his actuall compassion, extended to others. *Tolet.* 3. And the Apostle vseth the word in the plurall number (*mercies*,) to amplifie and set foorth the manifold mercies of God, *Beza*: in our election, redemption by Christ, iustification, sanctification. 4. *Origen* here more curiously obserueth, that by *mercies* Christ is to be vnderstood, as God is called the *Father of mercies*, 2. Cor. 1. 3. that is of Christ: as he is called the Father of wisedome, and of righteousnes, because Christ is both the wisedome and righteousnes, and so also the mercie of God. 5. Some haue speciall relation here to Pauls Apostleship, to the which he was in Gods mercie called and appointed. *gloss. ordinar. Gorran*: but then the exhortation had not been so forceable, to moue them by the mercies shewed to him: he rather vrgeth the mercies, which they themselues had receiued. 6. *Lyranus* vnderstandeth the mercie of God, *peccata relaxantem*, which remitted and released their sinnes: but the Apostle saying in the plurall *mercies*, vnderstandeth not that mercie onely, but all other mercies in Christ, their election, vocation, iustification by faith, &c. 7. And this is of all other the most forcible motiue by the mercies of God: *per illas obsecro, per quas saluati*, I entreat you by these mercies, by the which ye are saued: *Chrysost.* who is so stonie hearted, as not to bee perswaded vnto his dutie by the mercies of God, vnto whom he oweth himselfe, and whatsoeuer he hath: as mothers vse to entreat their children by the wombe that bare them, and the pappes that gaue them sucke: which kind of perswasion is most effectuall.

3. Quest. *Of sacrifices in generall, v. 1. vpon these words,*
A liuing sacrifice, &c.

1. *Haymo* here maketh a question, why the law prescribeth the sacrifices of beasts and other creatures, if they were not acceptable vnto God, and availeable to the forgiuenesse of sinnes: and he giueth two reasons hereof; both because the Israelites were prone to idolatry, and therefore least they should haue sacrificed to idols, the Lord would rather that his creatures should in that externall manner be offered to himselfe; as also that thereby might bee shadowed forth the sacrifice of Christ, by whom we should obtaine remission of sinnes.

2. *Ambrose* likewise here mooueth this question, why God would haue the sacrifices which were offered vp, to be slaine: whereupon he answereth, that it was done for these two reasons, both that they which offered the sacrifice might thereby see what they themselues had deserued, and that thereby also the death of Christ might be shadowed forth.

3. But whereas they had two speciall kind of sacrifices in the law, *εὐχαριστικὰ*, of thanksgiuing, and *ἱλαστήρια*, for expiation and remission of sinnes: the Apostle alludeth here onely to their eucharistical sacrifices, (for Christs sacrifice is only expiatorie for sinne) which were of diuerse sorts, according to things which they offered, as either prayers, or first fruits, or some order of life, as was the vowe of the Nazarites, or some oblation: but here the Apostle hath reference to the last kind, in bringing some oblation, which should be themselues.

4. Concerning the name of sacrifice: the Greeke word is *θυσία*, which is deriued of *θύω*, which signifieth *mactare*, to slay a sacrifice: the Latine word *victima*, and *hostia*, *Haymo* thinketh to haue this deriuation: the first is so called *à vinciendo*, of binding, because the sacrifices were first bound to the altar: the other, *ab ostio*, because they were slaine at the door of the tabernacle: But he hath two other deriuations taken from the rites of the Pagans: that was called *hostia*, which was offered vp to their gods, when they went against their enemies, that *victima*, which was offered vp for the victorie obtained: and thus much *Ouid* insinuateth in these verses, *lib. 1. Fastor.*

Victima, quæ dextra cecidit victrice vocatur:
Hostibus à victis, hostia nomen habet, &c.
By the victors hand the *victima* doth fall,
For foes subdued, they *hostia* it doe call.

4. Quest.

Queſt. 4. *The generall obſeruations of the ſacrifice, which the Apoſtle here requireth.*

1. *Lyranus* thinketh that the Apoſtle here requireth ſeuen conditions or properties in this ſpirituall ſacrifice. 1. It muſt be *voluntaria*, of a free and willing mind, *preſent, or giue vp.* 2. It muſt be *in carnapropria*, in their owne fleſh, not in an others, *your bodies.* 3. It muſt mortifie concupiſcence, in that he calleth it a ſacrifice. 4. It muſt bring forth good workes, and therefore is called *liuing.* 5. It muſt be continuall, therefore it is called *holy*, that is, ſincere. 6. It muſt be *bene ordinata*, well ordered, and diſpoſed to no other ende, then to the praiſe of God, and therefore he ſaith, *pleaſing vnto God.* 7. It muſt be *diſcreta*, done in diſcretion, and ſo he addeth, *which is the reaſonable ſeruice of God.*

2. *Polet* onely obſerueth three things here required in this ſpirituall ſacrifice, all which were ſeene in the externall: there was the oblation, the beaſt which was offred, and the ſlaying or ſacrificing of it: ſo here the Apoſtle ſaith, *exhibite or giue vp*, there is the oblation: then the thing offred is their bodies: and they muſt make it a ſacrifice, not by ſlaying it, but by mortifying their luſts.

3. *Pererius* obſerueth fowre things in this ſacrifice, which were obſerued in the legall oblations. 1. The ſacrifice muſt be entire and perfect without ſpot: ſo here it muſt be a liuing ſacrifice. 2. It was holy, and for euer ſeparated from prophane and common vſe: ſo it is here preſcribed, to *be holy.* 3. The ſacrifice was conſumed vpon the altar, and ſo was a ſweet ſauour vnto God: here it is ſaid alſo, acceptable vnto God. 4. They put to their ſacrifices ſalt, which ſignified ſpirituall vnderſtanding: and here it is added, *which is your reaſonable ſeruice.*

4. But *Gorrhan* more diſtinctly thus ſetteth forth the parts and cauſes of this ſpirituall ſacrifice: we haue 1. the efficient, in this word *giue vp*, it muſt proceed from a true and ſincere deuotion. 2. Then the materiall cauſe, *your bodies.* 3. The forme, it muſt be *liuing, holy, reaſonable.* 4. Then the ende, it muſt be to pleaſe God, *acceptable vnto God.*

Queſt. 5. *Of the conditions of this ſpirituall ſacrifice in particular.*

1. The Apoſtle exhorteth παραστῆσαι, to exhibite, preſent, giue vp themſelues. 1. Herein alluding to the rite of the ſacrifices, which were firſt exhibited and preſented vnto God at the altar, *Beza:* this word is vſed of our bleſſed Sauiour, how they brought him into the temple, and preſented him before the Lord, Luk. 2. 23. 2. We are ſaid alſo to exhibite that, which was before promiſed; and ſo we exhibite our ſelues vnto God, by the holines of life, to whoſe ſeruice we were promiſed, and deuoted in baptiſme, *Eraſm.* 3. *Chryſoſtome* further noteth in this word, that we muſt ſo giue vp our ſelues, no more to be our owne, as they *qui donant aliis bellicoſos equos, &c.* which doe yeeld vnto others warlike horſe for ſeruice, doe challenge no more propertie in them: ſo *debemus membra noſtra Deo, tanquam Imperatori*, we doe owe our members vnto God, as our Emperour, *Theophyl.* 4. And hereby is ſignified, that they ſhould *ſponte offerre*, offer vp willingly: as in the law they muſt offer all their offerings with a willing heart, *Gorrh.* 5. And whereas it was peculiar vnto the Preiſt to offer externall ſacrifices, all Chriſtians are admitted to offer this ſpirituall ſacrifice: as S. Peter ſaith, *Ye are an holy preiſthood to offer vp ſpirituall ſacrifices acceptable to God thorough Ieſu Chriſt, Tolet.*

2. *Your bodies.* 1. By bodies he vnderſtandeth (by a ſynecdoche of a part for the whole) whole man both bodie and ſoule: and by an other figure (called a *Metonimie*) he putteth the ſubiect for the adiunct, the bodie for the affections in the bodie, or which the we themſelues moſt in and by the bodie: ſo that the bodie here *non tam nomen naturæ eſt, quam vitij*, is not ſo much the name of nature as of vice, *Mart.* as els where the Apoſtle ſaith, Col. 3. 5. *mortifie your earthly members, Par.* 2. We muſt then offer vp vnto God not our ſoules onely: and ſo as we haue receiued both our bodies and ſoules from God, we muſt rendet them vnto him againe: contrarie to the opinion of the Platoniſts, who held that the ſoule onely came from God, the ſubſtance of the bodie from the elements, the complexion from the celeſtiall ſpheres, the affections from the ſpirits: and therefore they thought it ſufficient, if the minde onely and ſoule were rendred vnto God: *ex Martyre.* 3. How our bodies two wayes are offred to God: one is, as *Origen* and *Chryſoſtome* here obſerue, by mortifying of the carnall affections: as he which mortifieth pride, doth ſacrifice a bullock: hee which bridleth his anger, a ramme: he which keepeth vnder his luſt, a goate, *Origen:* ſo the Apoſtle ſaith, 1. Corinthians, 9. 27. *I doe chaſtice or tame my bodie:*

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the other way is, in making the bodie an instrument of euery good worke, as *Augustine* obserueth, *lib. 10. de ciuit. c. 6.* and so the Apostle exhorteth, *Giue your members seruants to righteousnesse*, Rom. 6. 19. 4. *Lyranus* addeth further, the Apostle saith, *your bodies*, *non aliena*, not the bodies of others, against those which thinke to be saued by other mens repentance.

3. *A liuing sacrifice.* 1. Which is added not to signifie, that they should not thinke to kill themselues, and so sacrifice their bodies, as *Chrysostome*, *Theodoret*: for the Romanes were not so absurd, to collect any such thing out of S. Pauls words. 2. Nor yet saith the Apostle *liuing*, to note a difference betweene the sacrifices of the law, which were first killed, and then sacrificed, and the sacrifices of liuing Christians, *gloss. ordin. Tolet*, *Oecumen. Peter.* 3. Neither is there a relation to the vsage of the lawe, which counteth all dead things vncleane, *Hyper.* it sheweth a difference rather from the legall vsages. 4. Neither as *Caietan* obserueth, doth the Apostle by this word distinguish this spirituall sacrifice from martyrdome, which was performed by death: for as *Tolet* well obserueth, the Apostle exhorteth generally Christians, to sacrifice themselues in holy obedience vnto God, which not onely, though principally is seene in Martyrdome, which none can vndertake, that haue not first mortified their bodies with the affections thereof. 5. *Pet. Martyr* by this liuing sacrifice vnderstandeth a willing sacrifice, which is not *vi, sed ex animo*, by force, but from the heart. 6. But it signifieth more, namely the spirituall life of the soule, which is by faith in Christ, Galat. 2. 20. *Mart.* as *Origen* well obserueth, he calleth it *a liuing sacrifice*, *quo Christum, id est vitam, in se gerit*, which beareth Christ the true life: as the Apostle saith, Eph. 2. 1. *who hath quickned vs*, &c. *Gryneus*: which life of the soule is neuer idle, but continually bringeth forth good workes: for idlenes is a kind of death of the soule, as *Seneca* passing by the house of one *Vacia*, who liued in pleasure and idle, said, *hic situs est Vacia*, here lieth *Vacia*, although it were rather his sepulchre, then his habitation: so also *Hesychius*, he is a liuing sacrifice, *qui vivit virtutibus, mortuus vitijs*, who liueth vnto vertue, and is dead vnto sinne: and *Chrysostome* vpon this place sheweth at large, how all the members must be mortified, that they may liue vnto the seruice of God, *neq; offerri poteris oculus*, &c. for neither can an eye proffered that serueth fornication, nor an hand that oppresseth, *neq; lingua turpia loquutus*, nor a tongue speaking filthie things, nor feete *theatra visitantes*, that runne to theatres and playes. But this outward conformitie of the members, is rather signified in the next word, *holy*.

4. *Holy.* 1. Which some thinke is added by way of distinction from the legall sacrifices, which beeing corporall were not holy, *Greek, catena.* 2. Some note a difference betweene the sacrifices of the Pagans, which were not holy, and of Christians: they many times offered their bodies, suffring hunger, thirst, much trauell, but it was not to a right end, to the glorie of the true God, and therefore it was not an holy sacrifice: *Tolet annot.* 3. 3. Some giue this sense, *holy*, that is, *congruens præscripto diuino*, agreeable to the diuine precept, as therefore *Nadab* and *Abihu* offended God, because they offered with strange fire, not appointed by God, *Gryneus*: but this is too particular, neither comprehendeth all the points of holinesse. 4. *Lyranus* following *Vlpianus de verbor. significat.* saith, that is called *sanctum, holy*, which is *firmum & stabile*, sure and permanent. 5. *Pet. Martyr* alleadgeth two other significations of this word, as out of *Seruius* vpon the 12. booke of the *Aeneis*, that *sanctum* is, *quasi sanguine consecratum*, as consecrate with blood, and so this sacrifice of Christians is consecrate by the blood of Christ: the other from *Martianus in titul. de verborum diuisione*, that *sanctum*, is deriued of the herb called *sagmina*, which is the same with *verbena*, veruin, which the Romane Embassadors carried in their hands, and by that signe were protected from the violence of their enemies: but neither of these significations are so fit. 6. Wherefore *sanctum*, the Latine word, which signifieth *holy*, is the same that the Greeke word ἅγιον, which is so termed, as separate from all earthly and terrene qualitie, pure and purged from all drosse: the sacrifices of the lawe had these two parts of holinesse: 1. they must be without spot or blemish, then they were holy consecrate vnto God, and separate from all prophane vsenbis specially was a type of the most holy and perfect high Priest Christ Iesus: who was *holy, harmeles, vndefiled, separate from sinners*, Hebr. 7. 20. which properties must in some sort also be seene in the spirituall sacrifices of Christians, as S. Peter saith, *as he which hath called you is holy, so be you holy in all manner of conuersation:* they therefore which remaine in their sinnes, and are therewith defiled, cannot offer vp an

holy

holy sacrifice to God. *Parens*: to this purpose *Origen*, *sanctum dicit*, &c. *hee calleth it holy, wherein the spirit of God dwelleth*: as the Apostle saith, *Know ye not that your bodies are the temples of the holy Ghost*: to the same purpose *Haymo*: so then as this sacrifice must be *living* in respect of the inward life of the soule, wherein it liueth by faith vnto God; so it is holy in regard of the sanctitie of the inward affections, and externall actions of the life.

5. *Pleasing vnto God, &c.* 1. Some make this the third propertie of this sacrifice, that it must be pleasing vnto God: as *Tolet* sheweth how the sacrifices of the Iewes, were holy in themselues, yet not pleasing vnto God, when they were offered by such as were of an vncleane life, and therefore the Lord abhorred their sacrifices: so *Origen* interpreteth, *pleasing vnto God*, that is, *separatum a vitijs, separate from sinnes*: so also *Haymo*: *Grynæus* vnderstandeth it of the sacrifices offered by faith, whereby they are made acceptable: so also *Parens*, likewise *Faius*, they must be offered with a sincere affection without all hypocrisie. 2. But I rather encline to their opinion, which thinke that this is rather the effect, which followeth vpon other properties, that if they be liuing and holy sacrifices, they must needs be pleasing also vnto God, then a newe propertie: so *Calvin*, *Pet. Martyr*: and hereof these reasons may be alleadged. 1. From the resemblance of the legall sacrifices, which beeing offred according to the will of God, were accepted: as when Noah offered a sacrifice, it is said, *God smelled a sauour of rest*, Gen. 8. this was not a propertie in the sacrifice, but an effect following. 2. From the nature of that which is holy, to be accepted of God: as *Martyr* alleadgeth out of *Plato in Eutyphrone*, who though hee would not haue this a perfect definition of sanctitie, to be accepted and loued of God, yet he graunteth it to be an inseparable qualitie: that which is holy is alway accepted of him. 3. Because faith whereby this sacrifice is made acceptable to God, is included in the former properties: for without faith it can neither be liuing nor holy. 4. So S. Peter sheweth, that spirituall sacrifices are acceptable to God through Christ. 1. Epist. 2. 5. and the Apostle to the Hebrewes saith, c. 13. 16. *with such sacrifices God is pleased*: it is the sequele or effect of the sacrifice to be pleasing vnto God, rather then the propertie in the sacrifice: as *Lyranus*, *Gorrhan*, the *interlinear gloss.* referre it to the *good intention*, that all things should be referred to the praise of God.

6. *Which is your reasonable seruing of God, &c.* 1. *Origen* thinketh the Apostle calleth it, λογικὴν λατρείαν, reasonable seruing: because it was such, as whereof a reason might be rendred, which could not be giuen of the sacrifices of the lawe, why they offered some kind of beasts, rather then others; *Anselme* to the same purpose, *Men must so doe their good works, as that they may giue a reason of them.* 2. *Theodoret* thinketh this is added, to shew a difference betweene these sacrifices of Christians, and those of the Iewes of vnreasonable beasts; so also *Erasmus*, *Osiander*: here is indeede such a secret difference insinuated; but yet more is meant, then that onely. 3. *Lyranus* by *reasonable* vnderstandeth *discretion*, that which is discreete, temperate: as when one doth sacrifice his bodie by abstinence, it must not be out of measure, but in discretion, as that hee be not thereby made vnfit for his calling: so also *Caietan*, *Gorrhan*, and before them *Thomas Aquinas*: but this were too particular a restraint of this description: for in this last part all is summed together, and included, beforerequired in this sacrifice: for these words are added by way of opposition, this is your *reasonable seruing of God*, namely, this your liuing and holy sacrifice. 4. Wherefore by *reasonable*, the Apostle vnderstandeth nothing, but *spirituall*; as S. Peter expounderh, 1. Pet. 2. 2. and there hee calleth the word of God, λογικὸν γάλα, the reasonable, that is, spirituall milke, v. 2. the reasonable seruice of God, is that which is of the mind and spirit, for so will God be worshipped in spirit and truth, Ioh. 4. 23. so *Chrysostome* calleth it, *spiritualem cultum*, spirituall seruice: that is, *vt mens offeratur*, the minde should be offered to God, *Haymo*: this spirituall seruice consisteth of faith, hope, charitie, *Vatablus*, *Grynæus*, *Bucer*, *Parens* and *Faius* here well obserueth a secret opposition betweene this reasonable seruice, and the superstitious will worship, as S. Paul calleth it, Coloss. 2. 23. when men according to their owne fansies do inuent a religion and seruice fitting their owne humors: but that is the reasonable seruice of God, which is agreeable to his will: as *Basil in regul. breuiorib. interrog.* 230. thus well interpreteth, *Qui ea assidue facit, quæ ex Dei voluntate sunt*, *He which by reason and good counsell doth those things continually, which are agreeable to the will of God, performeth this reasonable seruice*, &c. *Beza* misliketh here this exposition of *Basil*, but it may verie well be receiued, and is agreeable to the Apostles minde, as in the next verse he saith, that you may proue, what is the *good will of God*, &c. he then doth follow this reasonable

able seruice of God, that procureth what Gods will is, and conformeth himselfe thereunto.

Quest. 6. *How we must not fashion our selues to this world, v. 2.*

1. Concerning the occasion of these words: *some* thinke, that as the Apostle spake before of the sacrifice of the bodie, so now he sheweth how the minde should be reformed, *Lyran. Gorrhan. Tolet:* but the Apostle speaking of the reasonable seruice of God, v. 1. comprehendeth both the seruice of the soule and bodie: therefore here rather the Apostle now more plainely expresseth, that which before he figuratiuely set downe, *Hyper. Martyr* maketh this the connexion, as the Apostle shewed before, *quid curandum*, what was to be cared for in this spirituall sacrifice, so here *quid cauendum*, what is to be taken heed of: *Beza* maketh it a second precept, that in the seruice of God, we should not conforme our selues to the opinion or fashions of the world: *Gryneus* maketh it *consectarium*, a consequent necessarily inferred vpon the former exhortation. But I insist vpon the former sense: *planius explicat rationalem cultum*, the Apostle more plainely expresseth this *reasonable seruice*, *Par.*

2. *Fashion not your selues, or be not fashioned.* 1. *Chrysostome* here obserueth a difference betweene σχῆμα, and μορφὴ, the figure of the world, to the which we must not fashion our selues, which is *tanquam scenica persona*, as a person counterfeited vpon the stage, which is in shew, not in truth, but afterward he biddeth vs be transformed in the minde: the former hath substance, whereas a figure is no permanent or existent thing: but this distinction seemeth to be too curious, neither is it perpetually obserued: for Phil. 2. 7. S. Paul attributeth σχῆμα, *figure*, vnto Christ, *he was found in figure or shape as a man.* 2. But this is better obserued, that the Apostle forbiddeth vs not, either not to be in the world, nor to vse the world, for neither of these are possible, so long as we are in the world; but we must not fashion our selues to be like vnto the world. 3. For it is the propertie of the soule, to beare the image of that thing, in the which it turneth it selfe, as we see in a glasse: he then fashioneth himself to this world, that doth seeke onely or cheifely for the things of the world, who followeth the corruptions thereof with greedines: and what the fashion of this world is, S. Peter sheweth, *It is sufficient for vs that we haue spent the time past of the life after the lust of the Gentiles, walking in wantones, lusts, drunkennes, gluttonie, &c.*

3. *To this world.* 1. *Origen* hereupon obserueth this difference, *aliam esse formam seculi præsentis, aliam futuri*, that there is one forme or fashion of this present world, an other of the world to come: they which loue things present fashion themselues to this world, but they which set their minds on spirituall and inuisible things, doe conforme themselues to the world to come. 2. By the world we vnderstand not, as *Haymo* noteth, the outward state and condition of the world, as it consisteth of dayes, moneths, yeares, but men *carnali conuersatione seculo dediti*, which by their carnall conuersation, are giuen to the world.

Quest. 7. *Of our transforming by the newenes of mind.*

1. *Be ye transformed.* 1. There is a transformation of the bodie, as Christ was transformed in the mount: and our bodies shall be in the resurrection, Philip. 3. 20. but here the Apostle speaketh of the transformation of the minde. 2. And it must be transformed not in the substance thereof, but onely in the condition and qualitie, *Faius.* 3. Man was *formed* by his creation, *deformed* by sinne, *reformed* by grace, *informed* by the word, *conformed* and made like Christ by the spirit, *transformed* in the newenes of the minde, *Gorrhan.*

2. *By the newnes.* 1. The oldnes of man is his sinne and corruption of nature deriued from Adam; that is called newnes, which is wrought by grace, as faith, hope, charitie: hereof the one is called the old man, which is after Adam, the other the newe man, which is created a newe by grace: this renouation is sometime called the *newenesse* of life, Rom. 6. 4. from the effect, which shewe themselues in the life: sometime the *newenesse of* the spirit, Rom. 7. 6. from the author and efficient cause, which is the spirit; sometime, the *newnes* of the mind, of the subiect and place where this renouation beginneth. 2. *Chrysostome* vseth this fit resemblance; *quod in ædibus facimus subinde reformantes inueteratum, id a in te ipso facias*, that which we vse to doe in our houses, repayring that which is decaied, the same doe in thy selfe; thou art decaied and waxed old by sinne, be renewed by repentance, &c.

3. *Of the mind.* 1. Not of the sense; as the vulgar Latine; whom *Gorrhan* followeth, vnderstanding here the reforming of the affections; and hereupon that common error was grounded, that sin had the seat & place in the affections, whereas the very mind hath need to be renued; as S. Paul saith, be renewed in the spirit of your mind. 2. *Faius* here noteth that a naturall man ψυχικὸς, hath but a soule and a bodie; but a spirituall man hath a spirit,

soule and bodie, as S. Paul saith, *I pray God that your whole spirit, soule, and body, may be kept blameles, &c.* 1. Thess. 5. 23. not that any new part is added to the soule in the regenerate: but a newe spirituall qualitie is wrought in it. 3. *Haymo* following *Origen*, by the minde thinketh the vnderstanding to be signified, which must be exercised in the Scriptures: but this is too particular: by the minde rather is vnderstood all the faculties of the soule, the intellectuall part, and the will, where this renouation must take beginning.

Quest. 8. Of these words, *That ye may proue, what the good will of God is, acceptable and perfect, &c.* v. 2.

1. *That ye.* 1. Which some thinke is put *τροπικῶς*, to shewe the ende of this their renouation, *Mart. Parens.* 2. *Theodoret* will haue it the effect: and that the Apostle shewe *what conduceth, &c.* to what purpose this renouation of the minde is profitable. 3. *Chrysostome* taketh it to be the cause, *sic poterit is renouari, &c.* by this meanes ye may be renewed, if ye learne what Gods will is; so also *Tolet annot.* 6. 4. *Gryneus* taketh it an adiunct and propertie of renouation: for they which are not renewed, cannot vnderstand what the good will of God is: and *Melanct hon* taketh it a part of our renouation, *hæc vera est, &c.* this is the true renouation of the minde, to preferre the will of God before our owne, &c. and *Brentius* taketh it a part of the exhortation, *be ye transformed, &c.* and doe your endeauour to proue, what Gods will is, &c. that like as they which fashion themselues to the world, follow the will thereof; so you should transforme your selues, by the newenes of your minde to the will of God: and this sense is most agreeable: so this is added both as a principall part and cause of our renouation, and it is a fruit also thereof, a further degree of more perfect knowing the will of God: as our Sauiour saith, Ioh. 7. 17. *If any man doe his will, he shall know of the doctrine, whether it be of God.*

2. *May proue, εἰς τὸ δοκιμάζειν.* 1. He neither meaneth a curious probation, to trie whether a thing be so or not, for this were to doubt of the will of God, whether it were good and perfect. 2. Neither is it taken onely for to search and consider: for a man cannot be renewed at all, that hath not already searched out the good will of God. 3. Nor yet doe we vnderstand a bare knowledge of the will of God: for many which are not regenerate doe knowe Gods will, and yet doe it not; as the Apostle, c. 2. reproued the Iewes for teaching the lawe to others, and not knowing it themselues. 4. Nor yet doth it signifie onely to experimentall knowledge, as the *interlinearie gloss.* and *Lyranus*, for he that is renewed cannot but haue experience of the will of God. 5. But this *probation* signifieth, a discerning with iudgement, of those things which are good; as S. Paul saith, Phil. 1. 10. *that ye may discerne things that are excellent:* as he that hath a perfect tast discerneth of the goodnes of meates.

3. *What is the good will of God, and acceptable, and perfect.* 1. Concerning the reading of these words: some will not haue these *epithets, good, perfect, acceptable*, to be ioyned vnto *the will of God*, but to be referred to all the clause before going; as to the offring vp of their bodies a liuing seruice, not to fashion themselues to this world, and to be renewed in the mind, all this is good, acceptable, and perfect: so *Augustine epist.* 85. and *Ambrose*: some doe make an absolute sentence by it selfe, adding the coniunction, *and, and what is good, acceptable, perfect, &c. Bucer*: But the vsuall reading is the best, which the vulgar Latine followeth: to make these three epithets and attributes of the will of God: thus also reade *Clemens Alexandrinus lib. 2. Stromat. Basil. regul. brev. resp.* 276. *Chrysost. serm.* 12. *Cyprian epist.* 77. 2. By the *will of God*, we vnderstand not here that faculty and power in God whereby he willeth, but the thing which he willeth: in which sense, we say in the Lords prayer, *thy will be done*, Matth. 6. and Matth. 12. 50. *Whosoeuer doth the will of my father, &c.*

4. *The good will, &c.* 1. *Origen* here distinguisheth betweene the will of God simply so called, and his good and acceptable will: for it is the will of God when he inflicteth punishment: but that is his good and acceptable will when he doth any thing in mercie. 2. *Chrysostome* also will haue the old lawe to be the good will of God, but the acceptable and perfect will of God, is his will reuealed in the new testament. 3. *Basil. regul. brev.* 276. maketh three degrees of things agreeable to Gods will: some good, some are better, some best of all, which are called perfect: as *Tolet* giueth this instance; to loue our freind is a good thing, to doe well vnto him is better, to loue our enemie, is the best and most perfect. 4. *Anselme* referreth it to the three states *incipientium, proficientium, perfectorum*, of beginners, of those that goe forward, and such as are perfect: or to three conditions of life, of the married, the continent, and virgins. 5. *Lyranus* vnderstandeth the first, of *bona natura*, the

good

good things of nature, the second, of the good things of grace, the third, of the good things appertaining to glorie: But all these obseruations are curious, neither to the Apostles minde: who doth here commend vnto vs the will of God, reuealed in the olde and new testament, as a perfect rule of all our actions: which is called *good*, because the word of God prescribeth nothing, but that which is good; and it is acceptacle, because nothing is pleasing vnto God, but that which he himselfe prescribeth, and is agreeable to his will: this rule also is perfect, because the word of God containeth all things, which tend to the perfection of the creature: so that all other helpes are vaine, idle, and superfluous.

Quest. 9. *What the Apostle vnderstandeth by grace, I say by grace, &c.*

1. *Origen* by grace, vnderstandeth *virtutem sermonis*, the vertue and power of speach, which was giuen to the Apostle; one may speake eloquently and learnedly, and yet not with grace to edifie the hearers. 2. *Ambrose* interpreteth *grace*, of the gift of wisedome giuen to the Apostle: this sense *Haymo* also followeth: as S. Peter giueth this testimonie of S. Paul how he wrote according to the wisedome of God giuen vnto him: but *Chrysostome* refuseth this: the Apostle saith not, *I say by the wisedome giuen vnto me*. 3. He therefore also as *Theodoret*, vnderstandeth the grace of the spirit. 4. But more particularly the Apostle vnderstandeth the speciall grace of his Apostleship, which was committed vnto him: in which sense the Apostle saith, Rom. 12. 16. *Thorough the grace that is giuen me of God, that I should be the minister of Iesus Christ*: so here is a *metonymie*, the cause is put for the effect: and that the Apostle ascribeth his calling vnto grace, he thereby both freeth himselfe from all ambition, that he intruded not himselfe; as also presseth his Apostolike authority, that they might more readily obey, *Mart. Calv.*

I say: which some thinke to be an exposition of the former words, that now the Apostle beginneth to shew what the good and perfect will of God is, *Tolet*: but the Apostle rather entreth into a newe matter, that as hitherto he had generally exhorted to common duties, so now he descendeth to speciall, *Mart.* and here *dicere*, to say, is taken for *iubere*, to commaund, *Caluin*: *Gorrhan* taketh it for *prohibeo*, I forbid: but there followe many precepts, as well as prohibitions, to which this preface of the Apostle hath reference.

To euery one among you: the Latine translator readeth to *all*, but not so fitly: for now the Apostle in saying *to euery one*, speaketh to all in generall, and to euery one in particular: *Origens* obseruation here is somewhat curious, *all among you*, that is, *they which are in God*, that is, the faithfull, for they onely are said to be: the Apostle noteth all indifferently, noble, vnnoble, high or lowe, which were among them, *Chrysostome*.

Quest. 10. *What it is to vnderstand aboue that which is meete to vnderstand, v. 3.*

1. This word φρονεῖν, to sauour or vnderstand, is somewhat taken in the worst part, as Matth. 16. 23. to sauor the things which are of men, not the things which are of God: sometime it is vsed in the better sense, as in this place, *to vnderstand according to sobrietie*.

2. Here diuerse interpretations are brought of this word ὑπερφρονεῖν, to vnderstand aboue or beyond that which is meete to be vnderstood: and what it is to vnderstand according to sobrietie. 1. *Origen* vnderstandeth here the generall vertue of temperance, that a measure is to be kept in euerie vertue; as if a man exceede in iustice, he becommeth cruell; if in fortitude, he is audacious and rash: and thus a temper and measure must be kept in euery action: but the words following, *as God hath dealt to euery one the measure of faith, &c.* doe not fauour this interpretation. 2. And *Hierome* likewise is more deceiued, who *lib.* 1. *contra Iouinian.* doth apply this place to the commendation of virginitie: and so he readeth here, *sapere ad pudicitiam*, to be wise vnto chastitie: but the words following doe ouerthrow this sense also.

3. *Irenæus lib.* 5. *c.* 20. doth vnderstand this place of the curious enquirie and search after the mysteries of religion: so also *Hilarie de Trinitat. l.* 10. *Erasmus* misliketh this sense, because he thinketh the Apostle here speaketh not of the knowledge, but of that opinion which a man hath of himselfe: but this may verie well be here comprehended, as a part of the Apostles meaning to condemne curiositie: so *Martyr*, *Pareus*: this fault is committed, when men doe vpon confidence of their owne wit, seeke out those things, *quæ inuestigari nequeant*, which cannot be fought out.

4. *Tolet* most approoueth *Basils* sense, *regul. brev. respons.* 264. then a man doth vnderstand more then is meete, when he doth leaue his owne calling, *& se ingerit rebus alienis*, and doth intermeddle with things belonging to other callings: as *Vzziah* the king of Iudah, that would haue vsurped the Preists office: so that here the fault, called ἀλλοτριεπισκοπία, which is to be a busie-bodie in other mens matters, should be touched by the Apostle.

5. *Chrysostome*, vnderstandeth the Apostle to speake against the elation and arrogancie of the minde, when men doe arrogate all to themselues, and detract from others: this hath liketh *Erasmus*, *Beza*, *Oſiander*: and this arrogancie is of two sorts, when men doe either arrogate to themselues that they haue not, or are proud of that which they haue, *Beza*: this pride and selfe loue hath beene the mother of all heresies, when men not content with the simplicitie of truth, nor to keepe in the beaten tract, haue inuented new doctrines, *Haymo*, *Faius*.

6. All these then may well be receiued: that he exceedeth the bounds of sobriety, who either diueth curiously into Gods secrets, or is drunken with an ouerweening conceit of himselfe: or intrudeth into other mens gifts and office: which seemeth to be most agreeable so that which followeth: because euerie man hath receiued a certaine measure of faith, a portion of gifts, wherewith he must rest contented: by sobrietie then as *Chrysostome* saith, the Apostle vnderstandeth *modestie*, and he thus deriueth the word σωφροσύνη, sobriety, ἐπὶ τῶν σώας τὰς φρένας ἐχόντων, because such haue their minds sound, and in a good temper: so he meaneth the soundnes of the minde, not of the bodie: for he that is arrogant, and hath no modestie, *neq; mente valere queat*, hath a distempered minde: and this as *Chrysostome* sheweth, is worse, then for one to be naturally a foole, *natura stultum fieri, nihil habet criminis*, for one to be a foole by nature, is without his fault; but for one through an ouerweening wit to exceed the bounds of modestie and sobrietie, *venia primat*, it deserueth no pardon.

Quest. 11. *What is vnderstood by the measure of faith.*

v. 3. *As God hath dealt to euerie one the measure of faith, &c.* Concerning the words. 1. The vulgar Latine addeth, *(and) to euerie one, &c.* which maketh the sentence imperfect. 2. *Origen* will haue somewhat to be supplied, to make vp the sentence, *custodiat*, let him keepe, *as to euery one, &c.* so *Pet. Martyr* concurring with him, would haue somewhat supplied, as *neq; sibi plus arroget*, neither let him arrogate more to himselfe, &c. 3. *Erasmus* thinketh the sentence to be imperfect, and that the Apostle respected the sense rather then the words, which stand thus in the originall, *to euerie one as God hath distributed*: but here is an euident traiection of the participle ὡς, *as*, which is put after *to euerie one*: which is familiar with the Apostle, as 1. Cor. 3. 5. *to euerie one as God hath giuen*: so that the sense is full enough, without any supplie, as *Beza* well obserueth.

2. By faith. 1. Some vnderstand iustifying faith, faith working by loue, which faith is giuen not to all alike, but in measure to euery one, *gloss. interlin.* But *Pet. Martyr* refuseth this, because many had these gifts and graces, which had not iustifying faith; as they which in the day of the Lord shall say, haue we not in thy name propheciedd, and cast out deuills, Matth. 7. and yet shall be refused? 2. *Chrysostome* taketh this to be vnderstood causally: as faith for the gifts of faith, whereby miracles are wrought: so also *Origen* vnderstandeth the graces of the spirit obtained by faith. 3. *Tolet* by faith vnderstandeth fidelitie, which euery one must vse in the exercising of his gift: but fidelitie is not the cause of the measure of graces, which are giuen freely. 4. *Faith* then here is both taken by a *metonymie*, for the gifts and effects of faith, as *Mart.* as also *Beza*, it comprehendeth by a *Synecdoche*, the knowledge of Christ, whereof the habite of iustifying faith is a fruit and effect, as also the gift and graces of the spirit, which were conferred vpon the faithfull, *Beza*, *Parens.* and so the Apostle here meaneth no other thing by faith, then the gifts and graces of the spirit conferred vpon the faithfull that beleeued in Christ: neither iustifying faith is excluded, nor yet onely here included: the like saying to this the Apostle hath, Eph. 4. 7. *To euery one of vs is giuen grace, according to the measure of the gift of Christ*: so here by faith we are to vnderstand the gifts of faith: either because faith is the gift of God, by which other graces are obtained, as *Chrysostome*, *doni causa fides*, faith is the cause of the gift: or because these gifts are giuen *habentibus fidem*, to those which haue faith, *Haymo*.

3. So here there are as many arguments, as words, to perswade vnto a sober vse of the gifts

gifts receiued: *dantis immenſitas*, the greatnes of the giuer, which is God: *dandi liberalitas*, the liberalitie in giuing: he hath diſtributed according to meaſure: *doni excellentia*, the excellencie of the gift, which is faith: *generalitas ſuſcipientium*, the generalitie of the receiuers of theſe gifts; *to euery one, Gorrhan:* becauſe then God is the giuer, and none hath of himſelfe any thing; and there is a meaſure giuen, ſo much as is thought meete for euery one; and none are excluded, but euery one hath receiued ſome gift; and the ſame no worldly or temporall thing, but the ſpirituall gift of faith; euery one then ſhould be contented with his gift, and not waxe inſolent thereby againſt others.

Queſt. 12. *Of the ſimilitude which the Apoſtle taketh from the members of the bodie.*

v. 4. *As we haue many members, &c.* 1. This ſimilitude is frequent and familiar with the Apoſtle, as 1. Cor. 12. 12. Epheſ. 4. 16. and it is very effectuall to perſwade vnto vnity; in ſo much, that ſome of the heathen by the light of nature, did preſſe this as an argument vnto concord, as *Menenius in Liv. lib. 2.* when the Senators of Rome and the people were at variance, did by the reſemblance of an humane bodie, and the harmony of the parts reduce them to vnity. 2. There are three kinds of bodies; the naturall, as the bodie of man compact of many members and parts; an *artificiall* bodie, as of a ſhippe, which hath diuerſe parts ioyned togeather: a politike bodie, as of a citie and common wealth, conſiſting of diuerſe particular bodies, *Faius.* 3. In this ſimilitude three things are obſerued, the vnitie of the bodie, it is but one, the varietie of the parts, they are many, and the diuerſitie of the actions and offices of the parts, *Tolet.*

4. Now this ſimilitude driueth at theſe three things. 1. To ſhew, that as euery member hath a ſeuerall function, and one member hath not receiued euery gift: ſo one in the Church ſhould not intrude vpon an others office: as the teacher is the eye of the bodie, the diſtributer of almes, the hand, the diligent hearer, the eare; the viſiter of the ſicke and poore, the foote, *Origen:* now one member muſt not vſurpe vpon an others office. 2. Yet one member communicateth vnto the neceſſitie of an other, as the eye ſeeth not for it ſelfe onely, but for the whole bodie: as the Apoſtle ſaith, yee are one an others members, *Haymo.* 3. *Chryſoſtome* well obſerueth, *non ſolum minus maioris eſt membrum*, the leſſe is not onely a member of the greater, but the greater alſo is a member of the leſſe, &c. and ſo by this meanes he that hath great gifts is taught not to contemne him that hath leſſe; but one to vſe their gifts to the good and edifying of an other.

Queſt. 13. Of the beſt reading of the 6. verſe: *ſeeing then we haue gifts, that are diuerſe, &c.*

1. Whereas in the originall the word is ἔχοντες, hauing: ſome to make the ſenſe full, will haue it ioyned with the word ἔχομεν, *are*, in the former verſe, becauſe otherwiſe this ſentence ſhould be imperfect: and this verſe hangeth on the former; wherein the Apoſtle proſecuteth the third part of the ſimilitude, touching the diuerſitie of gifts: the other two of the vnity of the bodie, and variety of the members are expreſſed in the former verſe, *Eraſmus, Pareus:* ſo alſo *Haymo* ſupplieth, *habentes ſumus, we are hauing:* and in other clauſes which follow, *Origen* will haue ſupplied out of the third verſe, *ſapiat ad ſobrietatem, let him be wiſe vnto ſobrietie:* as whether he haue propheſie, *let him be wiſe vnto ſobrietie in propheeying according to the analogie of faith*, and ſo in the reſt: ſo alſo *Haymo, Pareus.*

2. *Tolet* will haue nothing ſupplied at all, but the participle *hauing*, he maketh an hebraiſme, to be put, for *we haue:* and in the other members and parts, he thinketh the action or exerciſe of the gift to be put in the firſt place, and then the talent or gift it ſelfe: as *whether he haue propheeie according to the analogie of faith, or, a miniſtration, in miniſtring:* that is, according to the grace and gift of miniſtring giuen vnto him: but in this ſenſe the Apoſtles ſpeach ſhould onely be a bare declaration, that ſuch gifts and adminiſtrations are in the Church, it ſhould containe no exhortation to the right vſe of ſuch gifts, whereunto the Apoſtle euidently exhorteth, as appeareth by the 3. v. before, and the verſes following: and further the phraſe of *teaching, exhorting*, ſhew rather the exerciſe of the gift, then the gift it ſelfe.

3. Some doe onely in the fowre firſt particulars, of propheſie, miniſtrie, doctrine, exhortation, ſupply *to be wiſe vnto ſobrietie, according to the analogie of faith:* ſhewing the quantity and meaſure of the gift, *ne quis ſe efferret vltra menſuram doni*, that no man ſhould exceed the meaſure of his gift: in the other three, the quality & manner is expreſſed, how they ſhold exerciſe their gifts, as with ſimplicitie, alacritie, &c. *Rolloc:* but this diſtinction ſeemeth to

benice and curious: the Apostle in all these offices, sheweth how they should behaue themselues.

4. Other supplies are made: as thus, *simus membrum alterius*, let vs be one an others members; *in prophesying, in teaching, exhorting, gloss. interlin.* or *habet donum, he hath the gift: he that teacheth, hath this gift* to teach, he that exhorteth, *hath this gift* to exhort, *Vatablus*: the Greeke scholiast will haue supplied in them all, *perseueret, let him perseuere.*

5. But 1. this verse cannot be ioyned with the former, because as *Beza* obserueth, they are diuided by a perfect distinction: though we denie not, but that the Apostle may notwithstanding prosecute the third part of his similitude: and though we read, *habentes*, hauing, the sense will be full enough by supplying in every clause these generall words, *sapiat, ad vocationem attendat*, let him be wise, or attend vpon his office, *Syrian interpret.* or *incumbat*, let him waite on his office, *Gualter. Osiand.* or as *Beza* supplyeth in the first, *prophetemus*, let vs propheſie, and in the rest, *versemur*, let vs be occupied, or conuersant: the difference in these supplies is not great.

Quest. 14. *Of the distinction of the offices, here named by the Apostle in generall.*

1. *Chrysostome* thinketh that the Apostle maketh mention of propheſying, teaching, exhorting, *iterum idem docens*, teaching the same thing againe, least they should be puffed vp: but the word *siue, whether*, so often repeated, sheweth a distinction of offices.

2. Some doe take the fowre first named, *propheſie, ministrie, teaching, exhorting*, for fower seuerall offices in the Church: of *Prophets*, which haue the knowledge of secrets: of *Preists*, that minister the Sacraments; *Doctors*, that teach, and *Preachers*, that exhort: *Lyranus, Gorrhan*: so likewise *Rollok* taketh them for fowre distinct gifts: and these they say concerne the administration of spirituall things: the other three belong vnto temporall. *Osiander* also thinketh, that by *ministers* are vnderstood, such as in the primitiue Church had the administration of Sacraments committed vnto them: but it is not like, that the ministration of the Sacraments was diuided from teaching and exhorting; this were to make the Apostle a fauourer of vnpreaching ministers.

3. Some take *διακονίαν*, the ministrie generally, for any Ecclesiasticall function: as whether he be a Bishop, or Presbyter, *Haymo*: and sometime it is taken for the calling of an Apostle, as Rom. 11. 13. *I magnifie my ministrie, Gryneus*: and so *Fains* thinketh, that it comprehendeth all the offices following, which either belong to the doctrine or discipline of the Church: But if it were so generall, then the calling of the Prophets also should therein be comprehended, which the Apostle set downe before.

4. Some againe doe as much restraine this word *ministrie*, taking it onely for the office of Deacons, who had the distribution of the almes of the Church: and here they say, in generall deacons are admonished to be diligent in their office: but afterwards, there is a particular precept giuen of simplicitie and singlenes of heart to be vsed in their ministrie, *Gualter*: but this were to make the Apostle commit a *tautologie*, that is, a needeles repetition of the same thing.

5. Wherefore I rather approoue their opinion, that thinke the Apostle first setteth down two generall kinds of functions: the one concerning instruction, which is here called *propheciе*, the other the administration of discipline, which is also called the *ministrie*: then he diuideth each of these into their seuerall parts: vnto propheſying belongeth doctrine and exhortation: vnto ministring these three offices, of the deacons in distributing, the Elders in gouerning, and of widowes and others which had the care and charge of the sicke: thus *Martyr, Tolet, Beza, Parens.* And that these two *propheſie*, and *ministrie*, are the two generall heads of these functions that follow, these two reasons confirme it; first because the Apostle changeth his phrase of speach: after he had said, *whether propheſying, &c.* or *an office, (or ministration:)* then he proceedeth, or *he that teacheth*, on *teaching*, and so in the rest, *Beza*: secondly, in other places of Scripture, these two, *propheſie* and *ministrie*, are so generally taken: as 1. Cor. 14. 3. *He that propheſieth, speaketh to men to edifying, and to exhortation, and to comfort*: here propheſying is distinguished into doctrine which edifieth, and *exhortation*, to the which also *consolation* belongeth, as a speciall kind of exhortation: likewise 1. Cor. 12. 5. the Apostle saith, *there are diuersities of administrations, but the same Lord*: here the word *διακονία, ministrie*, is taken generally for the seuerall administrations, that are in the Church: and so here *generaliter dicitur*, it is taken generally, though there be a spe-

a speciall kind of ministerie so called also, *Chrysost.*

15. Quest. *What is to be understood by the proportion or analogie of faith, v. 6.*

1. By the analogie of faith the Greeke expositors understand faith, *qua speratur & creditur*, which hopeth and beleeueth, *Origen:* and they thus interpret the Apostle, that prophesie is giuen, *secundum mensuram fidei*, according to the measure of the faith of the receiuer; *tantum infusum, quantum inuenerit fidei vasculum*, it is so much infused, as it findeth a capacitie in the vessell of faith, *Chrysost. Theophyl.* so also *Haymo, according to the reason of faith*, that is, *prout fides meruit*, as faith deserueth: but this is a corrupt glosse, and contrarie to the Apostle in this place; *seeing we haue gifts according to the grace, that is giuen vnto vs:* if they be of grace, then are they not merited: and againe, the Apostle saith, 1. Cor. 12. 11. *that the spirit distributeth to euery one, as he will:* then not as we will. *Origen* answeareth, 1. that *as he will*, may be referred *to euery one:* that it is as God willeth, but he willeth according to our will. 2. or it is in a mans endeauour to obtaine faith, but that it be giuen, *ad id quod expedit*, to that which is expedient it is of God; as the Apostle saith, 1. Cor. 12. 7. *The manifestation of the spirit is giuen to euerie one to profit withall.*

Contra. 1. It is very iniurious to the Diuine Maiestie to tie Gods will vnto mans will; that God should not will any gift to be conferred vpon any, vnlesse he first desired it: and further, many among the Corinthians desired the gift of tongues, and yet had it not for some causes best knowne vnto God: graces then were not bestowed, as they would themselues. 2. Not onely the vse of the gift is from God, to profit with, but the gift it selfe; 1. Cor. 12. 6. *God is the same, which worketh all in all:* and vers. 7. *all these things worketh the same spirit.*

1. *Obiect.* But it will be obiected, that if these gifts be onely of God, *non erit in culpa*, &c. man is not in fault, if he doe not propheſie, teach, or exhort, &c. *Origen* answereth, that because faith is partly in the will of man, partly it is the gift of God; therefore the blame lieth vpon man, if he haue not faith. But we answer rather, that concerning speciall and particular gifts, which belong vnto these functions and offices, they which haue them not, shall not be charged for not vsing them: the seruant that hid the talent was reproued, because it was committed vnto him; but if he had receiued no talent, he had beene blamelesse: but concerning such graces, as are common to all beleeuers, as faith, hope, charitie, although it be not in their power to haue them, yet it is their fault, that they refuse them, and desire them not: vnbeleeuers then are condemned, not because they haue not faith being in their power, but because they refused the meanes offered vnto them, whereby faith might haue beene wrought in them.

2. *Obiect.* But the Apostle saying, 1. Cor. 14. 1. *earnestly pursue spirituall gifts, but rather that yee may propheſie*, sheweth, that these gifts *ex humana industria pendent*, doe depend of humane industrie, *Tolet.* This collection hath no ground; the Apostle saith not, that it is in mans power to obtaine these gifts, *sed ostendit, quod magis expetendum*, but hee sheweth onely what gifts are most to be desired, *Martyr:* though man must vse his endeauour, and diligence, which are the meanes, yet those spirituall gifts doe onely proceede from God as the author.

Thus then it appeareth, that the proportion of faith, is not the measure of ones faith, according to the which he obtaineth other graces.

2. Neither is yet this proportion or analogie of faith, the same with that which is ver. 3. called *μέτρον πίστεως*, the measure of faith, as *Erasmus:* and so thereby should be signified, the proportion and measure of euery ones gift, which he should not exceede: this sense followeth the Syrian interpreter, *iuxta mensuram fidei suæ*, according to the measure of his faith: and so *Pet. Martyr* will haue faith here to signifie, that measure of knowledge, which euery one hath receiued: so also *Rolloc.* but thus much the Apostle said before in this verse, *according to the grace giuen vnto vs:* and a measure is one thing, an analogie or proportion an other: the first is of one and the same thing that is measured; the other is between two things proportioned, and compared together, *Parem:* and further, this clause then, *according to the proportion and measure of faith*, should not onely be ioyned vnto prophecying, as it is, but it should be required also in all the other gifts here named.

3. Much lesse was this analogie of faith, a rule without writing, according to the which all the bookes of the new Testament were tried, as the Rhemists here note in their corrupt

glosse: for the writings of the Prophets, and Apostles were the rule it selfe of faith, they were not ruled by any other direction: for their doctrine is called the foundation of the Prophets and Apostles, Eph. 2. 20.

4. Many doe take this analogie of faith, to be *axiomata prima religionis*, the first principles of Christian religion, *Caluin*: such as are contained in the Symbole of the Apostles, which from the beginning euen from the Apostles time was appointed to be a rule of faith, though it be vncertaine by whom it was collected, *Faius*, *Gualter*, *Beza*: and so *Tertullian l. de velandis virginib.* saith of the Symbole, *regula fidei est sola immobilis, &c.* the rule of faith is onely immooueable. But as we denie not, but that there might be in the Apostles time some such rule of faith, consisting of certaine principles collected out of the Scriptures; so because, this is but a coniecture, and there is no certaine ground thereof, it can not be precisely determined, that this should be the rule of faith, here mentioned.

5. Therefore I consent rather vnto *Grynem*, that this analogie of faith, was *Scriptura sancta*, the holy Scriptures: according to the rule whereof the brethren of Berea examined the Apostles doctrine, Act. 17. 11. and S. Paul himselfe preached none other thing, then the Prophets and Moses had prophesied of, Act. 26. 22. According to this rule, were the false prophets of old time discerned, if they perswaded vnto idolatrie contrarie to the doctrine of the law, Deut. 13. 2. yet withall it is probable, that there were certaine principall heads of religion, which were collected out of the Scriptures, euen in the Apostles time (which is called the doctrine of beginnings, Heb. 6. 1.) from the which the Prophets and Preachers were then not to swarue.

16. Quest. *Of these seuerall offices here rehearsed by the Apostle in particular.*

1. *Whether prophecying.* 1. *Haymo* taketh it for the prediction of things to come; such a Prophet was *Agabus*: but this was an extraordinarie gift, the Apostle seemeth to speake of the ordinary functions of the Church. 2. Some vnderstand it to be *noticia occultorum*, the knowledge of secrets, *Lyran. Gorran*: but this was also extraordinarie. 3. Most take it for the gift to vnderstand, and interpret the Scriptures, *Gualter*, *Osiand. Faius*. 4. But it signifieth rather generally, whatsoeuer belonged to doctrine and exhortation, *Mart.* and before him *Origen*, *prophetia dicitur apud Paulum, &c.* that is called prophesie with S. Paul, when one speaketh to *edifying*, *exhortation*, or *comfort*, 1. Cor. 14. 3. so that this propheſying is the generall facultie, to the which doctrine and exhortation, afterward mentioned by the Apostle, doe appertaine: so *Beza*, *Parem*: see before, qu. 14. 5.

2. By *ministrie*, called διακονία. 1. Neither generally are vnderstood all Ecclesiasticall functions, euen those, which are occupied in teaching, as *Faius*. 2. Nor yet that speciall office of Deacons, as *Gualter*. 3. Nor the office of such as ministred the Sacraments, *Lyran.* but thereby generally are vnderstood such offices, as concerned the discipline of the Church: specially conuersant about the bodie and temporall things, either to releeue their pouertie, which was the office of Deacons in the distribution of almes; or to cherish them in sickner, which was the charge of widowes, whose office S. Paul describeth, 1. Tim. 5. or to watch ouer their manners, which belonged vnto the spirituall gouernours.

3. *He that teacheth, he that exhorteth, &c.* 1. *Chrysostome* and *Origen* doe in a manner confound these two, saying, that exhortation *est species doctrinæ*, is a kind of doctrine. 1. *Calvin* will haue them to be distinct offices: they haue great affinitie, yet they remaine still *varia officia*, diuers offices. 3. Some will haue them to be distinct gifts, but not diuers offices, as *Pellican* seemeth to thinke. 4. I incline then to their opinion, that thinke they are both distinct functions, and offices, and yet may be ioyned together in one man: so *P. Mar.* sometime both these gifts are granted to one man; *sed magna ex parte diuiduntur*, but for the most part they are diuided: to the same purpose *Oleuian*: for wee see that some haue the gift to teach, that are cold in exhorting, and contrariwise.

Whether the offices of Pastors and Doctors ought necessarily & perpetually to be distinguished in the Church.

These positions then we will set downe, concerning the gifts of teaching and exhorting.

1. That they are two distinct and sundry gifts, against *Chrysostome*; for the Apostle calleth them χαρίσματα διάφορα, differing gifts.

2. Yet are they not, neither haue been alwaies distinct offices in the Church; for the Apostles excelled both in teaching and exhorting: and yet the Apostle ioyneth them together, as both belonging to the propheticall and pastorall office, 1. Cor. 14. 3.

3. Yet it must bee confessed, that there were also such distinct offices in the Primitiue Church

Church sometime, and that they did not alwaies concurre in vse in one and the same man: for the Apostle nameth *Pastors* and *Doctors*, as two distinct offices, Eph. 4. 11. for then they were distinguished, both to shew the varietie of the gifts of the spirit, and because a great multitude of beleeuers then assembled together, which did occupie many ministers: there was not then a diuision of seuerall congregations and parishes as now: and yet where it shal be thought meete, and the necessitie of the Church so requireth, these two distinct offices of Doctors and Pastors may be retained; the one to be exercised cheifly in saying downe sound doctrine, and confuting of errors; as the Professors doe in Schooles, and the Catechists in parochiall congregations: the other to apply doctrine to the manners of the people, which specially is the office of the Pastor: *Parens.*

Obiect. But whereas the Apostle els where, 1. Cor. 14. 3. maketh three distinct parts of prophesying, to edifie, to exhort, and to comfort; how is it, that here onely two are named, teaching and exhorting. *Answ.* Consolation is a kind of exhortation, and so is also here comprehended: and the rather, because the word παρακαλέω, signifieth as well to comfort, as exhort, *Tolet. annot.* 14. *Faius.*

4. *He that distributeth with simplicitie, &c.* Some doe vnderstand this generally of the giuing of almes; as *Origen, Chrysostome, Lyran. Gorrhan:* but seeing the Apostle speaketh here of the functions, and offices of the Church, it is better vnderstood of such which were called Deacons, who did distribute the treasure of the Church to the necessitie of the poore: such were those seuen chosen by the Apostles, Act. 6. these at the first disposed of the goods which were giuen in common: for they sold what they had, and brought and laid it at the Apostles feete, as we read of *Ananias*, Act. 5. afterward there were collections and gatherings made for the Saints, 1. Cor. 16. the distribution whereof was committed to the fidelitie of these Deacons.

Now, where the Apostle saith, *in simplicitie.* 1. *Chrysostome* and *Theophylact* interpret it, of giuing largely and liberally. 2. *Origen*, that they should not seeke praise of men, or seeke vaine glorie, and so get all thanks to themselues. 3. *Hierome*, or who els was the author of the Commentarie vpon this Epistle, will haue them to giue in simplicitie, which are not curious in fishing and examining the poore, and so seeke pretences and excuses, that they haue no neede. 4. *Lyranus*, he that giueth *propter Deum*, onely for Gods cause: and seketh not to merit or satisfie for his sinnes, *Osiand.* 5. They must not be *morosi*, froward, giuing the poore euill words, *Faius.* 6. Not hauing respect vnto persons, *Beza*: or vnfaithfull, in turning the common almes to their owne commoditie, as Iudas did, *Gualt.* So here then simplicitie, is set against vaine glorie, couetousnes, morositie, malignitie, fraud, *Parens.*

5. *He that ruleth.* 1. Some take these indifferently for temporall or Ecclesiasticall gouernours, as *Lyranus, quod pertinet ad Prælatos & Principes*, which belongeth to Prelates and Princes: so also *Gorrhan*: but concerning temporall and ciuill gouernement, the Apostle treateth thereof in the next chapter: he onely toucheth now Ecclesiasticall offices. 2. Some take these for such as watch ouer mens soules, and so seeme to vnderstand onely the Prelats of the Church; as *Haymo, hæc sollicitudo circa animas maximè esse debet*, this carefulnesse must cheifly be about soules. 3. *Theophylact* hath a strange interpretation, *præsidere, &c. to bee a President is, both by words, and by the helpe of the bodie, to succour the needie, &c.* and hee giueth this reason, *because euery one hath not money*: but this were a base kind of presidencie. 4. The most of our new writers, doe vnderstand here certaine gouernours, *which attended not doctrine, sed dabantur Pastoribus adiutores*, but were giuen as helpers to the Pastors: whom *Oecolampadius* calleth, *Censores morum*, the censors of manners: *Calvin, seniores*, the Seniors or Elders: *Gualter, Senatum ecclesiasticum*, the Ecclesiasticall Senate: *Faius* out of *Tertullian, præsidentes*: whose office was iointly with the Pastors to see vnto the discipline of the Church. So they make two sorts of Elders, some that attended the word, and discipline together; some the gouernement onely: which are called by the Apostle gouernours, 1. Cor. 12. 28. and whereof mention is made, 1. Tim. 5. 17. Thus *Beza, Martyr, Gryneus, Oleuian, Parens*, vpon this place. 5. But seeing they which laboured in the word and doctrine were speciall men in the regiment of the Church, 1. Tim. 3. 17. they are not here to be excluded: for as beside their employment in teaching and exhorting, they also were Ecclesiasticall rulers; this grace, to rule with diligence, was also necessarie for them: so *Chrysostome* here sheweth, that there was a double kind of presidencie, *& præcipua, quæ per doctrinam est*, that was the cheife, which was by doctrine and exhortation: then that which was *per pecuniam, &c.* by money

money and other things.

With diligence. 1. The vulgar Latine readeth, *cum sollicitudine*, with carefulnesse: such as was in the Apostle, 2.Cor.11.28. *sollicitudo omnium ecclesiarum, &c.* he had the care of all the Churches: such a care *Origen* taketh this to be here commended: but *Tolet* obserueth well, that beside that there is an other word there vsed μεριμνα, here the word is σπουδη, the things themselues differ: for the first signifieth beside a care, a feare of future euents, which might be a hindrance to the busines intended. 2. The word σπουδη, answereth to these two Latine words, *studium*, studie, and *diligentia*, diligence: which doe thus differ: the first sheweth the desire of the mind, and a resolute purpose to apply it selfe, and that with delight to the busines in hand: but diligence is seene in the opening, in the executing of this purpose with speed and great endeauour: this σπουδη, study, diligence, and endeauour, S. Paul testifieth to haue been in Timothie, 2.Cor.8.16.

6. *He that sheweth mercie.* 1. Some doe vnderstand this generally of all Christians, that they should giue chearefully: as *Chrysostome* will haue it the same with that precept, 2.Cor. 9.7. *Hee that soweth sparingly, shall reape sparingly: Theodoret, Haymo:* but the Apostle here speaketh of the speciall offices of the Church. 2. *Lyranus* restraineth it onely to the rich, *hoc pertinet ad potentes*, this belongeth to the able and mightie: but *Chrysostome* sheweth by the example of the widowe, that cast in two mites, that euen the poore may shew mercie, and that chearefully: *potest quis & in paupertate magno, & in diuitijs pusillo animo esse*, one may haue a franke minde in pouertie, and a sparing mind in riches: for, not onely with wealth, but with words, and helpe of the bodie, are the poore to bee releeued, &c. 3. *Origen* thinketh that this is the same with the former, *hee that distributeth, in simplicitie*: here onely is the difference, *vnum opus, sed non vnus affectus*, it is one and the same worke, but not the same affection; for hee that sheweth mercie, doth not onely giue, but he giueth it with affection. 4. *Theophylact* thus distinguisheth them, hee that giueth, conferreth that which he receiued of another; he that sheweth mercie, *sua tribuit*, giueth his owne. 5. *Hugo* doth thus sort them; *the first must giue in simplicitie of heart, propter Deum*, because of God, before whom the intention of the heart must be right; *chearefulnes* is required *propter proximum*, toward our neighbour. 6. But their opinion is rather here to be approoued, which in the first place take the office of Deacons to be described; such as were elected by the Apostles, Act.6. and here the office of such, as were assigned to haue a care of strangers, exiles, the sicke; such were the widdowes, whom S. Paul would not haue chosen vnder 60. yeares, 1.Tim.5. Thus *Caluin, Beza, Martyr, Gualter, Faius, Parem*, with others.

Now this *shewing of mercie*: 1. Some extend thus farre, *peccanti ignoscere, oppresso subuenire*, to forgiue him that sinneth, and to releeue the oppressed, *gloss. ordinar.* but these duties are generall to all Christians, not incident onely to this office and function here described. 2. By *shewing mercie, Haymo* vnderstandeth all the workes of mercie, as to giue meat to the hungrie, drinke to the thirstie, lodging to the harbourlesse; but these also are generall duties. 3. Such speciall works of mercie then are here vnderstood, which belonged to the curing and attending vpon the sicke, aged, impotent, strangers, exiles, orphanes, *Parem.* 4. with chearefulnes of heart, gentlenes in words, pleasantnes of countenance: for all these are signified by hilaritie or chearefulnes, *Tolet:* so *Chrysost. verbis, rebus, corpore, &c.* in words, deeds, yea with seruice of the bodie the poore must be helped.

With chearefulnes. Chearefulnes is required in heart, in words, in countenance, euery way. 1. In respect of God, he loueth a chearefull giuer, 1.Cor. 9. *Parem.* 2. In respect of the kingdome of heauen, which such hope for; *quis regnum accipiens mœstus est*, who receiuing a kingdome is sorrowfull? *Chrysost. lucrum est aliis benefacere, &c.* it is a gaine to doe well to others, and euery man reioyceth in his owne gaine, *Theodoret.* 3. Againe, such as were employed in these seruices, as old men, and widows, are naturally giuen to morositie, and therefore they haue need of this precept to dispose themselues to chearefulnes, *Parem.* 4. The worke it selfe, which was to deale with the diseased, sicke, and feeble, was such as might breed loathsomnes; and therefore the Apostle doth hearten them, that they should not giue ouer this worke of mercie, through nicenes; that they should not disdaine, with their owne hands, if neede were, to handle their sores, and diseases, *Tolet.* 5. The consideration of the common condition of mankind, that there is *eadem omnium sors*, the same lot of all, that they are subiect to the same diseases and infirmities; this should moouе them in such workes of mercie

mercie to bee cheerefull and willing, *Gualter.* 6. *Ne maiorem addant maroni*, that they should not adde griefe vnto griefes for the poore seeing them which attend them, to doe it vnwillingly, would thereby be grieued the more: *Mart. Bucer.*

17. Quest. *Of the Christian affection of loue, and the properties thereof.*

The Apostle having hitherto touched certaine speciall and particular duties belonging vnto Ecclesiasticall offices, proceedeth vnto generall, and first concerning Christian brotherly loue: which he sheweth how it should first consist in the inward affection, and then in the outward act, v. 10. *in giuing of honour, &c.* Concerning the first this loue must be *verum*, true, without simulation; then *discretum*, discreete, we must not loue, but hate that which is euill: thirdly, it must be *firmus*, firme, cleauing vnto that which is good: and it must be *vniuersalis*, vniuersall, common, without acception of persons, we must be affectioned one toward an other, &c. *Lyranus.*

1. *Let loue be without dissimulation.* 1. The Apostle beginneth with loue, which giueth a relish and tast as it were to all other vertues: euen faith without charitie is not right, 1. Cor. 13.2. it is the badge and cognizance, whereby we are knowne to be the disciples of Christ, Ioh. 13.35. therefore the Apostle first beginneth to shew what this loue is. 2. *Origen* vnderstandeth this loue generally of the loue of God, and our neighbour: but *Chrysostome* applyeth it onely to brotherly loue, and so the precepts following shew. 3. This loue must bee without dissimulation: which *Origen* defineth thus, *when one loueth onely God, and that which is pleasing to God: Chrysostome* giueth this rule, when one loueth an other, and doth vse him, as vnto himselfe: but S. *Iohn* giueth a perfect description of this kind of loue, 1. Epist. 3.18. *My little children, let vs not loue in word or tongue, but in deede, and in truth:* he then loueth without dissembling, that sheweth his loue in act and in deed: so S. Paul describeth charitie, 1. Tim. 1.5. *out of a pure heart, good conscience, faith vnfained:* where are expressed the subiect or place of this loue, *a pure heart*, the cause thereof is faith vnfained, the perpetuall companion, or *συνεργὸν*, the ioynt-worke is a good conscience: as the Apostle to the Hebr. 10.22. *Let vs draw neere with a true heart in the assurance of faith, sprinkled in our hearts from an euill conscience: Gryneus.* From this true and sincere loue these are farre off. 1. They which doe nourish hatred in their heart, but colour it with pretenced friendship, vnlesse they finde an opportunitie of reuenge: such was Cain toward Abel, and Ioab toward Abner. 2. They which pretend friendship toward other, but onely for some gaine and profit vnto themselues: these are selfe-louers, and not louers of others, as Felix propounded fauour vnto S. Paul, but hee hoped for some bribe, Act. 24. 3. They also which professe loue and obedience, but onely for feare, as they which obserue those which are mightie and of authoritie, because they are afraid of their greatnesse and power, doe not loue without dissimulation.

2. *Hating that which is euill*, or rather *abhorring, &c.* 1. *Chrysostome* obserueth an emphasis in the Apostles phrase: he saith not *abstaining*, but *prosequuting with hatred*, and that vehemently, the word is *ἀποστυγοῦντες*: the preposition *ἀπὸ* with the Apostle, addeth alwayes somewhat to the sense, as he sheweth in diuerse instances. 2. *Haymo* taketh this for a generall precept; that we should hate the deuill and his members: but it seemeth rather to belong to the precept of loue. 3. And in this sense some giue this interpretation, that they should in their loue abstaine from all euill, hurt, deceit, malice, and follow goodnes. *Caluin*, whom some thinke, that good and euill signifie here, that which is *profitable*, or *vnprofitable*: and so he that loueth, should procure the good, not the hurt of him whom hee loueth, *Pomer.* but the meaning rather is, that we should so loue, as that we be not partakers with men in their sinnes: neither should be withdrawne from God, but cleaue to him, as the only good: so *Chrysostome* saith this is added, because there is *dilectio in malis*, a loue and friendship in euill things, as in theirs that are fellowes in robberies, &c. so *Origen, qui fratrem errantem videt & non corripit, &c.* he that seeth his brother erring, and correcteth him not, hee loueth not in truth: so *Lyranus* also, *sic amentur natura, vt vitium odio habeatur*, let nature be so loued, yet vice be hated: this sense followeth *Pet. Mart.* some are so foolish to thinke, that they loue their brethren, *cum illis consentiunt ad libidines*, when they consent vnto them to lust and vices: to the same purpose *Gualter, dilectionis praetextu non faciendum malo*, euill things must not be done vnder pretence of loue.

3. *Cleaning to that is good.* 1. That is saith *Haymo*, to God, who is the chiefe good: but this

this is too generall. 2. Here we vnderstand that which is morally good, *Gryn.* which is agreeable vnto the will of God, who is onely good. 3. And the meaning is; that we should so adhere vnto that which is good, that no respect of any friendship, or any thing whatsoeuer should draw vs away from it. 3. *Chrysostome* noteth a singular force in the word κολλώμενοι, *cleauing, adhering:* the same word is vsed of the coniunction betweene man and wife, Matth. 19. 5. shewing the meete coniunction that should be betweene vs and goodnes: and *Origen* obserueth further, that as it is said in this phrase, *he that cleaueth to God is one spirit*, 1. Cor. 6. so we should cleaue vnto good; *vt contingat nobis vnum esse cum bono*, that we may as it were be one with it. 4. *Lyranus* thinketh that the firmenes and surenes of loue is hereby expressed: but rather, it is a limitation of loue, that we should so cleaue vnto that is good, that no pretext of loue should drawe vs from it.

4. *Be affectioned one toward another with brotherly loue, &c.* 1. *Origen* vnderstandeth this precept generally of the loue, which we should beare vnto all; euen the wicked are to bee loued, for Christ died for such: but *Chrysostome* better distinguisheth thus; that when the Apostle speaketh of such as are without, he saith, as much as in you lieth, haue peace with all men: *quando vero de domesticis*, but speaking of our domesticalls, he commendeth brotherly loue, &c. 2. *Gorhan* in one sense, will haue this vnderstood of the naturall loue of brethren, that it should be pleasing vnto vs, to see brethren loue together: but this sense is too particular: and he followeth herein the vulgar Latin, which thus readeth, *charitatem fraternitatis, &c.* affecting the loue of brethren; whereas it is in the *ablatiue*, *charitate, with brotherly loue be affected, &c.* 3. Here the Apostle vseth two emphaticall words of loue, φιλαδελφία, the loue of brethen, and φιλοστοργία, naturall affection, such as is between the Parents, and the children: whereby as *Chrysostome* obserueth, the Apostle exhorteth, *feruenter diligere*, to loue feruently: for this naturall affection farre exceedeth other kinds of loue: for when the parties whom we loue, doe degenerate to euill, we also withdraw our loue; but naturall affection remaineth toward parents and children, though they be not such as wee would: againe, we are willing to shewe our loue to such vnasked, and though they shewe no loue againe; but in other bonds of friendship, where there is no entercourse of loue, it is soone slacked. *Martyr.* 4. *Chrysostome* further obserueth well, that where the Apostle saith, *be affectioned one toward another, &c.* that one should not expect, till he be loued of another; *sed in primis erga alium prior diligendo prorue*, but doe thou first fall to loue another. 5. Now in that hee calleth the loue of Christians brotherly loue, the reason hereof is, not onely that they haue all one Creator, *sed vnus est omnium credentium pater*, but there is one father of all beleeuers, who in Christ are made the sonnes of God; *vna mater ecclesia*, they haue one common mother the Church, of the which they are begotten: and *ex eodem semine*, of the same seed of the word, are they begotten by the spirit, *Gualt.* as S. Peter thus perswadeth to brotherly loue, 1. Epist. 1. 23. *Loue brotherly without fayning, &c. and feruently beeing borne a new not of mortall, but of immortall seed, &c.*

18. Quest. *Of certaine externall offices of loue, as in giuing honour one to another, &c.*

V. 10. *In giuing honour, goe one before an other.* 1. The Apostle taketh away the impediments of brotherly loue; which is much hindered, when due reuerence and honour is not giuen vnto those to whom it belongeth; when men see they are neglected and contemned, it breaketh off loue; as in the Apostles time the Grecians murmured against the Hebrewes, when they saw their widowes neglected in the daily ministring, Act. 6. 1. whereas on the contrarie, *nihil tam facit amicos, &c.* nothing so much maketh friends, as when one seeketh in giuing honour to preuent another, *Chrysost.* 2. Honour is nothing else but a reuerent opinion (testified by decent outward signes) which we haue of ones vertue, dignitie, or desert: so honour consisteth first of an inward, modest, and lowly opinion, which one hath of himselfe, preferring an other before him: Philip. 2. 3. *In meekenes of minde euery one esteme other better then himselfe:* then this honour must be testified, by outward signes, as the reuerent gesture of the bodie, and by outward helpe, and releife, which the Apostle calleth honour, 1. Tim. 5. 17. and this honour is due vnto men for three respects, of their place and dignitie, their vertue and excellent gifts, and their merit and desert. 3. Now we must one preuent an other, in giuing of honour: we must not expect to be saluted first, and then to resalute againe: and this honour here spoken of, must not onely be giuen by inferiours to superiours, but the superiours also must haue due respect vnto the inferiours: and thus *anime*,

in

in mind, one may preuent an other in giuing of honour, though he can not alwaies performe it *opere*, in outward act, because of his place, *Tolet.* 4. Now there are three sorts of men, that faile in this dutie; first they which are rude and rusticall, and know not how to giue vnto euery one his due; then the ambitious, that onely seeke their owne honour; thirdly, such as by their euill manners doe disgrace themselues, and shew themselues vnworthie of all honour. 5. Here there are two extreames to be auoided, the one is of φιλοτιμία, ambition, in hunting after honour, as Absolon did by his dissembled courtesie: the other is ἀφιλοτιμία, the declining of all kind of honour, which is nothing els but rusticitie and rudenes, such as was in *Diogenes* that Cynick; for if all seeking of honour were vnlawfull, then neither by honest actions would men regard to be honoured; which kind of desire of honour the Apostle commendeth, 1. Thess. 4. 12. φιλοτιμεῖσθαι, to contend as it were for honour to *be quiet, and to doe their owne busines: Pareus.*

v. 21. *Not slouthfull to doe seruice, &c.* 1. *Chrysostome*, whome *Theophylact* followeth, doe referre this to the particular precept of loue; that we should be readie, not to loue in the inward affection onely, but to stretch forth *manus adiutrices*, our helping hands: so also *Gualter* thinketh that here an other impediment of loue is remooued, which is to seeke excuses and delaies, *dilectio non admittit moram*, loue admitteth no delaies: likewise *Pellican* and *Caluin*, that we should *præteritate vtilitate nostra, &c.* neglecting our owne profit, lend our helpe vnto our brethren. 2. Some yet more particularly restraine it to the former precept of yeelding honour one to an other, *Oecumen.* so also *Lyranus*, we should not be slouthfull, *præstando humilitatem*, in shewing humilitie to our neighbours: likewise *Erasmus* doth interpret it, *sedulitatem exhibendi officij*, diligence in performing of our dutie. 3. *Origen* vnderstandeth it of our loue and dutie toward God; we must not be slouthfull, least any of vs should heare from the Lord, *serue male & piger, O thou euill seruant, and slow*: so also *Theodor. Ambrose.* 4. But it is better referred generally to the sedulitie and industrie, which euery one should shew in his vocation and calling, both toward God, and our neighbour: so *Haymo, velox ad omne opus bonum*, swift to euery good worke: this sense follow *Martyr*: here is forbidden, *tarditas inobeundis muneribus*, slacknes in doing our dutie: so also *Osiander, Pareus.*

19. Quest. *The duties and properties of our loue toward God.*

v. 11. *Feruent in spirit.* 1. Some vnderstand by the spirit, *charitie* kindled in the heart by the spirit, *Tolet, Faius:* and so interpret it of the duties of loue towards our brethren; but zeale and feruencie of spirit especially is seene in matters toward God; his glory and honour is the obiect of our zeale, and feruencie of spirit. 2. *Lyranus* by spirit, vnderstandeth the minde and affection, but referreth it to the former precepts of loue toward our brethren. 3. *Origen* interpreteth *spirit*, to be the holy spirit of God; we which liue *sub lege spiritus*, vnder the law of the spirit: and referreth it wholly vnto our dutie toward God; *in feruore spiritus, calore fidei cuncta peragamus*, let vs doe all by the feruencie of the spirit, and heat of faith. 4. *Basil* maketh the obiect also of this feruencie, to be the doing of the will of God; but by the sentence of spirit, he vnderstandeth, *ardens studium*, an ardent desire and continuall diligence to doe the will of God, in the loue of Christ; *regul. brev. resp.* 259. 5. But whereas the spirit may be taken both waies, for the holy spirit, and for the minde of man, *Peter Martyr* thinketh that both here may be vnderstood; so also *Oleuiane, si spiritus Dei zelum in cordibus accenderit*, if the spirit of God doe kindle zeale in our hearts: and that is *Chrysostomes* meaning, when he saith, *si vtramque hanc flammam adeptus fuerit*, if thou hast obtained both the flames, &c. that is, the spirit of God inflaming the soule with charitie.

Seruing the Lord: because there is great affinitie betweene these two words in the Greeke tongue, καιρῷ, *time*, and κυρίῳ, *Lord*; there are which preferre the first reading. 1. *Ambrose* giueth this sense, that men should applie themselues wisely to the time, and not rashly and vnaduisedly, without due respect of time and place, euery where, and vpon euery occasion to vtter our conscience: thus Paul serued the time, when he circumcised Timothie, but Titus he would not be induced to circumcise: and *Ambrose* giueth this reason, why he misliketh the former reading; because, hauing deliuered so many precepts before, wherein God is serued, it had beene superfluous for the Apostle to adde this: But *Tolet* taketh

away this reason, because in those daies of persecution, it was necessarie to exhort the brethren to cleave vnto God, and to professe his worship notwithstanding trouble and persecution: this sense of *Ambrose* followeth *Calvin*, that they must *accommodare se tempori*, accommodate themselues to the time: and *Pellican*, *sciat se attemperare omnibus horis*, euery one must know how to temper himselfe for euery season: so also *Gualter*, who expoundeth this place by that, Eccles. 3. 1. that there is a time for all things. 2. Some following the same reading, expound it of the occasion and opportunitie, that we ought to take to doe good, *Martyr*. 3. *Erasmus* also giueth this sense, that we must beare patiently, *si quid pro tempore acciderit incommodi*, if any thing fall out for the time incommodiously. 4. *Origen* hath an other interpretation, that because the time is short, they that haue, should be as though they had not: as the Apostle saith in the same sense, Eph. 5. redeeming the time, because the daies are euill. But *Beza* giueth this reason, why this reading can not be receiued at all; because no such phrase is found in the Scripture, to serue the time in any such sense: temporizers, and time-seruers rather are reprooued in Scripture, then commanded.

The other reading then is the better, which *Chrysostome*, *Theophylact*, *Haymo* follow, the Syrian interpreter, *Hierome*, *epist. ad Marcell.* *Lyranus*, *Beza*, *Tolet*, *Olevian*, *Faius*, *Pareus*, with others. And according to this reading, 1. *Chrysostome* maketh this to depend vpon the former precepts, because what is done toward our brother redoundeth to God, and he will reward it. 2. *Pareus* thinketh it concerneth the masters and Lords of the world, that they should consider that they haue also a Lord in heauen; but this is too particular. 3. *Haymo* maketh it an absolute precept, that we should serue the Lord, not be seruants to vice, or our owne pleasure. 4. *Gryneus* thinketh this sentence containeth an opposition betweene the seruice of the Gentiles, which was yeelded vnto idols, and the seruice of Christians which must be giuen vnto God. 5. *Faius* taketh it to containe a secret reason, why we should serue God, because he is our Lord; and to the Lord belongeth seruice. 6. *Tolet* thinketh that the Apostle had relation to those times, when the Christian faith was *persecutoribus exposita*, exposed to persecution: and therefore the Apostle exhorteth to the seruice of God, and franke profession thereof, notwithstanding those troubles. 7. But I approoue rather *Beza* his collection, which thinke this is added to the former precepts of Christian charitie, *vt à monitis Philosophorum distinguantur*, to distinguish them from the precepts of Philosophers, &c. the ende whereof was vaine-glorie: but these duties must be performed by Christians to the glorie of God: so *Pareus*, *in omnibus Dei gloriam spectemus*, we should in euery thing looke vnto Gods glorie: so *Lyranus*, *hoc fiat principaliter propter Deum*, this should be done principally for God.

20. Quest. *Of the remedies against the calamities of this life, namely, hope, patience, prayer.*

Of hope and the nature thereof.

v. 12. *Reioycing in hope.*] 1. *Chrysostome* taketh this to be added by the Apostle as an encouragement to all the former duties, namely, the expectation of the reward; *spes ad omnia audentem facit*, hope maketh one bold to all things: *Gorrhan* followeth this sense. 2. *Lyranus* maketh the coherence with the former precept of seruing God, because his seruice bringeth a reward with it: so also *Tolet*, *spes confirmat animas in obsequia Dei*, hope confirmeth the minde in the obedience of God. 3. *Hugo* hath particular relation vnto the precept of louing our enemies, which none can doe without hope of reward: but that precept followeth afterward, v. 14. 4. But I consent rather vnto them, which take this *aphorisme* of the Apostle to be *de remedijs calamitatum*, of the remedies against calamities, which are these three following, *hope*, *patience*, *prayer*, *Pareus*: so also *Oleviane* thinketh that the Apostle here sheweth, *quomodo superare debeamus obstacula*, how we should ouercome the obstacles and impediments.

In hope. Hope is nothing els, but a grace and facultie wrought in the minde by the holy Ghost, whereby we hope in due time, for the accomplishment of that saluation now begun, which we are assured of by faith: where in the nature of hope, we consider the obiect of hope, then the qualitie and condition thereof. 1. The obiect in generall of hope: it is first *difficile*, hard, for that which is easie and in mans power, is not hoped for, but presently enioyed: yet it is not *impossibile*, for no man can hope for that which is impossible: and againe, *spes est futurorum*, hope is of things to come, *Chrysostome*: whereupon hope hath partly greife, because the full fruition of hope is deferred; partly ioy, because

becauſe hope doth certenly expect; and ſo maketh the things, that are abſent, preſent: for yoleſſe they were in ſome ſort preſent, hope could not bring forth ioy. 2. The proper obiect of hope is the kingdome of God, and euerlaſting life: for the thing which we hope for, muſt be of great value, otherwiſe the hope thereof ſhould not be ſo ioyous, whereas all earthly things, are vaine and of no value: and it muſt be alſo certaine and permanent, whereas things of this world, are tranſitorie and caſuall. And though the principall obiect of our hope be eternall life, yet here are not excluded from our hope, the good things of this life, ſo farre forth as they concerne the glorie of God, and the furtherance of our ſaluation; as the Apoſtle ſaith, Rom.8.32. *who ſpared not his owne Sonne, &c. how ſhall he not then with him giue vs all good things alſo.* 3. This expectation of hope is certaine: which hath two grounds, the promiſes of God in Chriſt, which are bound with an oath: which are two immutable things, the promiſe and word of God, and his oath, *it is impoſſible God ſhould lie*, as the Apoſtle ſaith, Hebr.6.18. whereupon he calleth our hope the anker-hold of the ſoule: the other ground is the power and all-ſufficiencie of Chriſt, as the Apoſtle ſaith, *I knowe whom I haue beleeued, &c. that he is able to keepe that which I haue committed vnto him againſt that day: Oleuian.* 4. But here this doubt ariſeth, that here hope is put before patience: for firſt the Apoſtle ſaith, *reioyce in hope*, then, *patient in tribulation*: and yet, Rom.5.4. it is ſaid patience bringeth forth experience, and experience hope. The anſwer is this, that this is ſeene *in rebus maxime coniunctis*, in things of a neere coniunction togeather, *vt ſe mutuo inferant*, that they mutually beget themſelues: as the clouds bring raine, and by the falling of the raine by the raiſing of vapours clouds are engendred: ſo the Philoſophers ſaid, that vertues ſprang of good actions, and they againe ſprang of vertue: as *Chryſoſtome* here ſaith, that *ex dilectione*, out of loue commeth the exhibiting of honour, and loue againe, *ex illo accenſus*, is kindled and encreaſed by it: ſo hope in the order of nature firſt bringeth forth patience, and then patience encreaſeth and confirmeth hope, *Martyr*: ſee the very like queſtion of probation, and patience, 5.Chap.queſt.5.

Patient in tribulation. 1. There are two kinds of afflictions and tribulations in this life; *ordinarie*, ſuch as are the cares of the world, continuall labour and trauell, diſeaſes, ſickneſſes, which all were brought in by ſinne; *extraordinarie*, as perſecution which is raiſed by the world againſt the children of God for the truth ſake: of this the Apoſtle ſpeaketh here; of tribulation *illata à perſecutoribus*, which is brought vpon men by perſecutors, *Haymo*. 2. This is a ſecond remedie againſt calamities, that if they doe encreaſe, then our hope muſt confirme vs patiently to beare them; as the Apoſtle ſaith, *Ye haue neede of patience, &c. that ye might receiue the promiſe*, Heb.10.36. 3. And vnto patience theſe reaſons ſhould perſwade vs, 1. Becauſe tribulation is *omnibus bonis communis*, common to all good men; as the Apoſtle ſaith, *no tentation hath taken you, but ſuch as appertaineth to man*. 2. We muſt conſider, that nothing falleth out without Gods prouidence; there is no affliction which he knowes not; and therefore we ſhould reſt contented with the good will and pleaſure of our heauenly father; he woundeth and he healeth againe, Iob.5.18. 3. Likewiſe it muſt be remembred, that God is iuſt, and our ſinnes haue deſerued whatſoeuer is laid vpon vs, and much more; therefore the conſideration of our ſinnes, which iuſtly procure Gods iudgements, ſhould make vs patient; as it is ſaid, Pſal.107. *fooliſh men are plagued for their offences*. 4. Likewiſe the Lords mercie muſt be had in remembrance, who puniſheth according to the greatnes of our ſins; Lament.3.22. *It is the Lords mercie, that we are not conſumed*: he remembreth his mercie in iudgement. 5. Adde hereunto, that like a father that chaſteneth his child, ſo the Lord laieth not more vpon his children then they can beare, he giueth an iſſue together with the tentation, 1.Cor.10.13.6. And laſtly, the Lord cauſeth our afflictions to worke our further good, in ſtrengthening and confirming our faith, in purging and refining vs, as Iob ſaith, *exibo ſicut aurum*, I ſhall come forth tried like vnto gold.

Of patience.

Reaſons moouing vnto patience.

Continuing in prayer. 1. This is as *Chryſoſtome* calleth it, *alia armatura*, an other armour or weapon, againſt affliction: wherein appeareth the *neceſſitie* of praier, whereby is ſupplied by diuine helpe, that which we cannot of our ſelues attaine vnto: and the *dignitie* of Gods children, that are admitted continually to Gods preſence, as it were a great fauour, for a Prince vpon all occaſions to ſuffer his ſubiects to come vnto him: and further this priuiledge praier hath, that although other helpes may be denied vnto vs, yet praier can nothing hinder: the ſpirit of the faithfull is free to haue recourſe vnto God. 2. In that the Apoſtle would haue vs continue in praier, 1. It fauoureth not the fanſie of the *Enchites*,

Of praier.

and *Pſalleni*, that did nothing els but pray continually: for the buſines of our vocations muſt be alſo attended vpon: and if men ſhould doe nothing but pray continually, they muſt needs fall into that fault of *battalogie*, that is, much babling, which our Sauiour reproueth in praier. 2. Some vnderſtand it of inſtance and earneſtnes in praier: as the vulgar Latine readeth, *orationi inſtantes*, inſtant in praier: ſo alſo *Marloret*, *frigida oramus*, that we ſhould not pray coldly: and ſo our Sauiour by *praying continually*, vnderſtandeth not to faint in praier, Luk. 18. 1. 3. *Auguſtine*, whom *Gualter* followeth, vnderſtandeth this place of continuing in praier: of the ſet houres of prayer euery day, which ſhould by no meanes be intermitted: as Daniel praied thrice in a day. 4. *Pellican* vnderſtandeth that place, 2. Theſſ. 5. 17. pray ἀδιαλείπτως, without ceaſing, *non de murmure oris, ſed deſyderio cordis*, not of the ſound of the mouth, but the deſire of the heart: ſo *Oleviane*, *placatus animus ſemper in Deum reſpicit*, a mind at peace in it ſelfe, alwaies looketh vnto God. 5. *Martyr* referreth it to the often occaſions which Chriſtians haue, *quoties aliquid occurrit*, as often as any thing offreth it ſelfe; either any thing which greiueth, or any thing to be asked, pray: and he vnderſtandeth it of ſuch praiers, *quæ tanquam ardentes faces iaciuntur in cœlum*, which as burning brands are caſt vp into heauen: ſo alſo *Oſiander*, *ſemper habemus*, &c. we alwaies haue ſomewhat either to aske for our ſelues, or our brethren, or to giue thankes for: I take of all the reſt theſe two, that we muſt be readie vpon euery occaſion to turne vs vnto God by praier, and when we pray, to pray inſtantly and feruently.

What it is to pray continually.

3. But here the queſtion will be asked, why the Lord heareth not our praiers preſently, that we needs not continue ſo in prayer; and our Sauiour ſaith, *God* (at the inſtance of the praiers of his children) *will auenge him quickly*, Luk. 18. 8. The anſwer is, that God heareth quickly, and performeth our requeſts quickly: as he is ſaid to doe a thing quickly, that doth it, *quamprimum ſe offerat occaſio*, as ſoone as opportunitie ſerueth: ſo that *mora non eſt in Deo, ſed in ſenſu veſtro*, the ſtay is not in God, but in our ſenſe, *Martyr*: like as a caruer firſt finiſheth one part of his worke, then an other, ſo God bringeth forth euery thing in due time, *Olevian*: and further by this meanes, when God deferreth our requeſts, our faith is exerciſed and tried: and *illuſtrius eſt*, &c. the benefit is ſo much the greater when it commeth, *Gualter*: and further, we muſt pray continually, becauſe ſo is the will and pleaſure of God; as the Apoſtle ſaith, 1. Theſſ. 5. 17. *Pray continually, in all things giue thankes, for this is the will of God in Chriſt Ieſu: Olevian.*

Why the Lord deferreth the requeſt of his children.

21. Queſt. *Of the communicating to the neceſſitie of the Saints, and of hoſpitalitie.*

V. 13. *Communicating to the neceſſitie of the Saints*, &c. 1. The word is χρείαις, *vſes*, rather then *neceſſities*, as the vulgar Latin readeth; and *Eraſmus*, leaſt we ſhould thinke, that they are not to be ſuccoured, but in extreame neceſſitie, *Beza*. *Tolet* anſweareth, that yet the other word *neceſſitie*, is better retained, becauſe all that want, are in neceſſitie, *annot.* 33. but, the word ſhould be ἀνάγκαις, if it were to be tranſlated, *neceſſities*, as *Eraſmus* noteth alſo. 2. And yet though we are commaunded to miniſter to the vſes of the Saints, we muſt not giue ſupply, *delicijs*, to their dainties, and beſtow ſuperfluouſly vpon them, *Theophyl.* as afterward in time of ſuperſtition, liberalitie was turned into ſuperfluitie. 3. *Origen* maketh mention of an other reading, as though the word ſhould be μνήμαις, memories: which *Ambroſe* followeth, and giueth this ſenſe, that we ſhould remember the Saints, to imitate and follow their life and godly example: but the vſuall reading is rather to be receiued, and ſo *Chryſoſtome*, *Theophylact*, and the Syrian interpreter read. 4. And where the Apoſtle ſaith, communicating, *Haymo* following *Origen* obſerueth, that the Apoſtle ſaith not, giue, as it were of almes, but *communicate: honeſtiori vocabulo vſus eſt*, the Apoſtle vſeth a fitter terme, to ſhew that the Saints had as it were an intereſt in their goods: and beſide, as *Calvin* obſerueth, this word ſheweth, a communicating in affection; that they ſhould releeue them, as though they themſelues ſuffered with them; as the Apoſtle ſaith, *remember thoſe that are in bonds, as if your ſelues were bound with them*: *Chryſoſt.* obſerueth further vpon this word (communicate,) *quod plus accipiant, quam præſtant*, they receiue more then they beſtow: *res iſta negotiatio eſt*, for this matter is a kind of merchandiſe, the one communicateth temporall things, the other ſpirituall, making them partakers of their praiers. 5. But *Tolets* gloſſe is here very corrupt, *ſit particeps meritorum*, he that giueth is partaker of their merits, which the Saints haue in their ſufferings: for the paſſions of the Saints merit not, though the Lord crowne their ſufferings in mercy: the Apoſtle ſaith, *The afflictions or ſufferings of this life,*

Heb. 13. 4.

an

are not worthie of the glory which ſhall be reuealed, Rom. 8. but God indeede ſhall reward the works of charitie exerciſed vpon the Saints: in which ſenſe our Sauiour ſaith, Luk. 18. *make ye friends of the vnrighteous mammon, that when ye want they may receiue you into euerlaſting habitations*: for although good workes are not the cauſe of euerlaſting life, yet they are a rule, according to the which God will giue euerlaſting life, *Martyr.* 6. Now the Apoſtle nameth the Saints, which were the faithfull redeemed by Chriſts blood, and ſanctified by his ſpirit: ſhewing that although charitie ſhould be extended to all, yet ſpecially we ſhould preferre *domeſticos fidei*, ſuch as are of the houſhold of faith, *Gualt.* as the Apoſtle ſaith, Gal. 6. 10. and by this is ſignified, that we ſhould not exerciſe our charitie on them onely which are known vnto vs, but euen vpon ſtrangers, and all the godly, *Oſiand.* as the Samaritane did ſhewe mercie on him, that fell among theeues: and further, here we learne what the dutie is, which we ſhould performe vnto the Saints: not in caruing and painting their images, when they are dead, but in ſuccouring their neceſſities while they liue, *Perer.* 7. So here there are three ſpeciall motiues vnto this duty of beneficence, *compaſſio neceſſitatis, dilectio ſanctitatis, liberalitas communicationis*, the compaſſion of neceſſitie, the loue of ſanctitie, and in communicating liberalitie, *Gorrhan.*

Following, or purſuing hoſpitalitie. 1. *Chryſoſtome* obſerueth, how the Apoſtle in euery one of theſe precepts vſeth *emphaticall* phraſes: as he ſaid before *continue in prayer*, not, *pray only*: and *communicate to the vſes of the Saints*, not *giue*: ſo here he ſaith not, *embrace hoſpitalitie*, but *purſue, follow it*. 2. In thoſe daies, the Apoſtles and other diſciples went preaching from citie to citie, and they had not their *publica hoſpitia*, common hoſpitals to receiue ſtrangers, and therefore this exhortation was then moſt needfull, *Oſiand.* 3. *Origen* obſerueth, and ſo *Haymo*, that where he ſaith, *follow hoſpitalitie*, he would not, that we ſhould onely receiue them, that come vnto vs, *ſed requiramus*, but we ſhould ſeeke them, and follow them, and inge them to come home vnto vs, as Abraham and Lot did: the ſame note hath *Chryſoſtome*, and *Martyr*, *Gualter*: for the word διώκω, ſignifieth to purſue, to apprehend one that fleeth: and ſo the Saints, which otherwiſe of modeſtie would not offer themſelues, ſhould be inuited, and intreated, and followed after, *Tolet.* 4. *Gorrhan* further noteth in this word, that it ſignifieth, that *aſſidue*, we ſhould continually practiſe hoſpitalitie: *ne frequens in hoſpitum ſit nobis onerioſa*, that the frequencie of ſtrangers ſhould not be burthenſome vnto vs. 5. And ſeeing that hoſpitalitie was euen commended among the heathen, who worſhipped *Iuppiter hoſpitor*, the God of hoſpitalitie, yea the Athenians made it a capitall offence not to ſhew the way to a ſtranger; much more ſhould it be practiſed among Chriſtians: and the Apoſtle here doth not exhort vnto any baſe ſeruice, for it is a princely and noble worke to giue hoſpitalitie: as it is ſaid of *Titus* the Emperour, that he was wont to ſay, that he had loſt that day wherein he had not conferred ſome benefit: the Iſraelites were moued vnto hoſpitalitie vpon this reaſon, becauſe they had bin ſometime ſtrangers: and we, in regard of that, which may fall out hereafter, ought to be ſtirred vp to this dutie: for who can promiſe any certenty of habitation to himſelfe, or his poſterity after him, *Mart.*

21. Queſt. *How our enemies are to be bleſſed, Bleſſe them that perſecute you*, v. 14.

1. *Lyranus* maketh this the connexion of this precept with the former, that as before he ſhewed how charitie ſhould be expreſſed *in affectu*, in the affection, v. 10. *be affectioned*: then *effectu*, in the effect, *in giuing honour, &c. and in diſtributing*, and ſuch like: now he declareth how charitie muſt appeare and ſhew it ſelfe, *in ſigno*, in the externall ſignes, as firſt in words: but I rather approoue *Chryſoſtomes* connexion: the Apoſtle hauing preſcribed the duties that muſt be exerciſed toward our domeſticalls, now teacheth how we ſhould behaue our ſelues towards them without: for he that firſt practiſeth all duties toward his friends, ſhall be better prepared how to vſe his enemies.

2. The Greeke word is εὐλογεῖτε, *benedicite, bleſſe ye*: which word is taken three waies in Scripture; as either God is ſaid to bleſſe man, as he bleſſed the houſe of *Obed Edom*, 2. Sam. 6. where the Arke was; and then to bleſſe, is *aliquid muneris conferre*, to conferre ſome gift, as *Origen* noteth: God bleſſeth, when he maketh one to proſper, and beſtoweth ſome ſpirituall, or temporall gift: or man is ſaide to bleſſe God, that is, to praiſe his name, and giue him thanks: or one man is ſaid to bleſſe an other; which is either to ſpeake well of him, or in wiſhing well vnto him, as Iacob is ſaid to haue bleſſed Ephraim and Manaſſes the ſonnes of Ioſeph, that is, to haue praied for their proſperitie: and ſo it is taken here: *Pererius* addeth

a fourth signification, when to *blesse* by the contrarie, signifieth to curse; as when Iobs wife bid him *blesse God*, that is, curse him: but that ironicall vse of the word is impertinent here.

3. Further, it may be obserued, that the Apostle choseth rather to say, *benedicite*, blesse ye, then *benefacite*, doe ye well, or *bene precamini*, wish well: for this last is not sufficient, vnlesse we expresse our charitie by some outward signe: and the first is not alwaies in our power: though we must doe well also to our enemies, when we may: but to blesse and vse good words, at all times may be done, *Tolet:* and the Apostle in expressing the same thing by the negatiue, *blesse and curse not*, sheweth how hard a thing this is to doe, and therefore he doth inculcate it againe, and thereby he admonisheth, that we should be constant, still to blesse, although they cease not to persecute vs: and not to blesse in part, and curse in part, *Tolet.*

4. Neither doth this precept onely admonish vs, *vt bene loquerentur*, to speake well of our enemies, as *Erasmus* teacheth: but in the repetition, so much is insinuated, that we should not onely abstaine from cursing or euill speaking, but wish vnto them well, in praying for their conuersion, *Martyr. Beza.*

5. *Bucer* deemeth, that here we are commanded to praise our enemies, *non inbet, vt laudemus, &c.* he biddeth not that the persecutor should be praised, but that we should pray for them, and admonish them with mild and gentle words: but *Pet. Martyr* here sheweth, our enemie may be praised also: we must distinguish betweene the euill that is in them, and the good gifts of God, which they haue, which we are not to obscure and extenuate, howsoeuer they are euill affected toward vs: as Paul did commend in Agrippa, his knowledge of the Prophets, Act. 26. 27. and *Æschines*, though *Demosthenes* were his enemie, yet commended vnto the Rhodians his eloquence in that bitter oration, which *Demosthenes* made against him. This also is true, but it is not within the compasse of the Apostles precept here: which admonisheth vs, both with good words, and good desires, to qualifie the hatred of our enemies.

6. This lesson, which Paul teacheth others, he practised himselfe, 2. Cor. 4. 13. *we are euill spoken of, and yet we blesse:* and he himselfe had learned it first of his and our Master our blessed Sauiour, Matth. 5. 34. *Blesse them that curse you, pray for them that persecute you:* wherein we see the perfection of Christian precepts beyond the councell of the wise heathen; *Vespasianus* thus resolued, that it was not lawfull to reuile a Senator; but if he rayled first, then one might reuile him againe, for by his rayling he had depriued himselfe of his Senators dignity. Now if it be not lawfull to curse our enemie, much lesse should men reuile any others, *Martyr.*

7. Here might be noted the opinion of *Thomas Aquinas*, who denieth that this is a precept, to pray in particular for our enemies, but a counsell onely of perfection: and that this bindeth no further as a precept, then that we exclude not our enemies generally from our prayers, and to helpe them in the extreame case of necessitie: but this shall be handled among the Controuersies.

22. Quest. *Of the reasons which should moone vs to loue our enemies.*

Chrysostome produceth these reasons. 1. *Præmiorum procuratores sunt, &c.* they are procurers of our reward, which persecute vs: for they are pronounced blessed, that suffer for righteousnesse. 2. *Multum erga Christum amorem ostendit, &c.* it sheweth great loue toward Christ, when we are content to endure reproches for his name: whereas it is a signe of small loue, when men are impatient against their persecutors. 3. *Aduersarios stupefacies, &c.* thou shalt astonish the enemie, when he seeth thy patience, and thereby he will know, that thou seekest an other life, contemning all the troubles of this: *& sic à persecutione abstinebit*, and so he will abstaine from persecuting of thee. 3. *Sunt materia pulcherrimarum virtutum, &c.* they are the matter and occasion of most goodly vertues: for as the Apostle saith, *tribulation bringeth forth patience*, Rom. 5. 3. 4. S. Iames saith, c. 1. *Let patience haue her perfect worke:* so that vnlesse we by patience hold out to the end, all is nothing, our faith is imperfect, our hope imperfect: whatsoeuer we doe is imperfect, *Martyr.* 5. An other reason is, because God hath euen among our persecutors, *aliquos electos*, some elect, which shall at the last be conuerted vnto him, *Osiander.* 6. Adde hereunto, that we must acknowledge *iustum imperium Dei*, the right and soueraignetie, which God hath ouer vs, so to dispose, that our enemies should persecute vs; which made the Prophet Dauid patiently to beare Shemei his reprochfull words, *It may be* (saith he) *that God hath bidde him curse*

Dauid:

Dauid: we should then herein submit our selues to the will of God, *Gryneus.* 7. And further, *conscientia propria infirmitatis*, the conscience of our owne infirmitie should moue vs to patience; as the Preacher saith, Eccles. 7. 22, 23. *Giue not thy heart to all the words that men speake, &c. for oftentimes thine heart knoweth that thou also hast cursed others: Gryneus.* 8. The excellencie of this vertue should moue vs: that whereas it is an ordinarie thing to loue our friends, *hoc Philosophici viri est*, euen the Philosophers could do that: it is a rare thing for one to loue his enemies: *istud angeli est*, such a man is an Angell. *Chrysost.* nay, which is more, herein we are not onely like to Angels, but vnto Christ himselfe, who prayed for those that did persecute him. 9. To conclude, the inheritance of blessing is ours if we blesse; but if we curse, *ad eos non pertinebit benedictionis hæreditas*, the inheritance of blessing shall not appertaine vnto vs. See 1. Pet. 3. 9. *Pellican.*

Quest. 23. *Whether it be not lawfull vpon any occasion to pray against our enemies.*

It is euident, that both the Prophets sometime cursed their enemies, as Elisha did the children that railed on him, 2. King. 2. and Dauid saith in the Psalmes, as he is alleadged by S. Paul, c. 11. 10. *Let their eyes be darkened, and bowe downe their backe alwaies*: as likewise the Apostles, as S. Peter cursed Simon Magus, *thy money perish with thee*, Act. 8. and S. *Paul, Elymas* the sorcerer, Act. 13. 10. *O full of all subtiltie and mischiefe, the child of the deuill, &c.* wherefore all imprecations are not lawfull; wherein these cautions must be obserued.

1. Here the men of God, when they vse imprecations and curses, *non respiciunt suam causam, aut suas iniurias*, doe not looke vnto their owne cause, nor their priuate iniuries, but they consider how the glorie of God is hindered by the wicked: and in that regard, they pray against them, as Dauid did against Achitophel; yet he was most patient in his own particular, when Shemei reuiled him: so first the cause must be considered, it must not be priuate, but publike, *Mart.*

2. It must be considered, with what spirit they are mooued, which vse imprecations: for the Prophets which vsed cursing, did it *ex speciali vocatione, & spiritus sancti instinctu*, by a speciall vocation, and the instinct of the spirit, *Osiand.* and such curses, as *Augustine* saith, *non sunt de malo voto imprecantis, sed de præscio spiritu denuntiantis*, proceed not of the euill desire of the curser, but of the foreseeing spirit of the denouncer, *lib. 16. contra Faustum, cap. 22.*

3. They must be considered who are accursed: then the Prophets vsed to curse, *quando eos incurabiles, & desperatos esse vident*, when they saw any to bee incurable and past all hope, *Gualter:* they cursed onely those which were professed enemies of God, and godlinesse.

4. Adde hereunto the ende, which one propoundeth to himselfe in his cursing; it must not bee done, *iniuriæ vindictæ*, with desire of reuenge; but *zelo iustitiæ*, with zeale of iustice, *Gerhan:* for like as *iusta impiorum vltio, &c.* the iust reuenge of the wicked agreeth vnto God, who is charitie it selfe; so in the zeale of iustice one may pray for the punishment of the wicked, and not therein offend, not beeing pricked forward with a reuengefull minde in himselfe, but looking to Gods iustice: as our Blessed Sauiour by himselfe weepeth ouer Ierusalem, because they knew not the time of their visitation, *at idem cum agit cum patre:* but when he hath to deale with his Father, then he thanketh him, that he had reuealed those things to babes, and hid them from the wise and prudent, Matth. 11. 25. *Oleuian.* So we of our own priuate inclination should be readie to extend our loue vnto our enemies, but God must be loued aboue all; and when we set before vs his glorie and iustice, we may safely pray for the remouing of all impediments. These cautions obserued, all imprecations are not simply to be condemned. See this question handled before also, c. 11. quest. 12.

Quest. 22. Whether Saint Paul, in calling Ananias the high Priest *painted wall*, Act. 23. obserueth his owne precept here.

1. *Oecumenius* vpon that place, thinketh that the high Priest was well enough knowne vnto S. Paul, but that he *per quandam dispensationem simulasse ignorantiam*, by a certaine dispensation did faine ignorance, which if it be done in time and place, is not faultie at all; but this cannot stand with the Apostle grauitie and integritie, to affirme that which was not true: for then he should haue been guiltie of a lie.

2. *Augustine* hath an other answer, *lib. de serm. Dom. cap.* 35. which *Beda* followeth,

that Paul spake figuratiuely: that Christ beeing come, the high Priesthood of the lawe was abolished: as if he should haue said, *ego alium agnosco sacerdotem, &c.* I acknowledge an other high Priest, for whose name I doe beare these things, whome it is not lawfull to curse. But this had been likewise farre from the Apostles simplicitie: and howsoeuer hee were not high Priest, *de iure*, in right, yet he was *de facto*, in fact, at that time: therefore this could not haue excused him.

3. *Augustine* hath an other answer; *hæc verba minus intelligentibus conuitium sonant, intelligentibus prophetia est*, these words to them that vnderstand not seeme to bee rayling, but to those that rightly vnderstand them they are a prophesie, &c. so also *Beda* obserueth, because the Apostle doth say in the *indicatiue moode*, *God shall strike thee*, not in the *optatiue*, *God strike thee*: so also *Faius* saith, it is *prædictio, non imprecatio*, a prediction, not an imprecation. But although these words, *God will strike thee*, are a prediction: yet that other tearme, *painted wal*, may seeme by S. Pauls answer to haue been not farre from reuiling: which some think Paul would haue forborne, if he had knowne him to be the high Priest.

4. *Caietan* thinketh that S. Paul knew him not to be the high Priest, but yet he could not be ignorant, that he was the Iudge at that time: yet it was lawfull for Paul by his Apostolike authoritie, to denounce the curse of God against an vnrighteous Iudge: but at that time it was not expedient: and therefore he alleadgeth the law, not to excuse his sinne, *sed ad excusandum factum*, but to excuse his fact, that he did it ignorantly: But it was not lawfull by the law, for an Apostle or any other to reuile the Iudge: and the Apostle in citing the lawe, maketh himselfe subiect to the law: and as it was not expedient, so neither was it lawfull for any to reuile the Iudge.

5. *Beza* here hath this answer. 1. He thinketh that *Ananias* was not high Priest at all vnder *Felix*, as he sheweth out of *Iosephus*: but that one Ismael or Iosephus was high Priest: to whom Ananias left nothing but a bare title, but he vsurped the office of the high Priest. 2. He saith it was no imprecation, but a denouncing of the punishment; as the Greeke phrase sheweth, τύπτειν σε μέλλει, *it shall come to passe that God will smite thee*. 3. And whereas hee calleth him *painted wall*: *vehemens est oratio, & aspera, à conuitio tamen aliena*, it is a vehement speach and sharpe, but yet farre from railing: to this purpose *M. Beza*, with whom I consent in the two latter parts of his answer, but I doubt of the first: for it appeareth by their obiection that stood by, *reuilest thou the Lords high Priest?* that Ananias, was at this time the high Priest.

6. *Hierome* as *Erasmus* here alleadgeth him, graunteth that S. Paul here shewed some humane infirmitie, *neq; eam præstitisse mansuetudinem*, neither did shew that mildnesse, which Christ shewed when he was smitten: and *Erasmus* yeeldeth, that Paul here *non caruit humanis affectibus*, wanted not humane affections: as he elsewhere complaineth of the pricke of his flesh, and there was contention between him and Barnabas. But we must not be so easily drawne, to charge so holy an Apostle, with this infirmitie of hastie choller and anger, who was most patient.

7. *Erasmus* thinketh that S. Paul might truely say he knew him not to be the high Priest, because he shewed himselfe not to be as an high Priest in this action: *sed re tyrannum*, but a tyrant indeed. But this is too nice and curious; for euen a Tyrant is a magistrate, and so to be reuerenced, though he be an euill one.

8. Some thinke aright, that Paul indeed was ignorant that *Ananias* was high Priest: and adde further, that if he had known he had so been, he would not haue vsed that sharp tearme of *painted wall*, *Osiand. Pererius disput. 2. numer. 9.* But the Apostle know that he was not only forbidden to raile vpon the Magistrate, but vpon any whomsoeuer.

9. Some thinke that S. Paul is in this his vehement defence to be excused, *quia ab eo imprudenter factum*, because it was done of him ignorantly, *Ium. in parall.* but though S. Pauls ignorance might excuse him, for reuiling the high Priest, yet it had been a fault to haue reuiled any: by this meanes S. Paul could not then be excused altogether by his ignorance.

10. For the full solution then of this question, these three positions are to be admitted. 1. That S. Paul simply was ignorant, that *Ananias* was high Priest, whereof *Chrysostome* giueth two reasons: his long absence from Ierusalem, and this tumultuous assembly, where no order was obserued: adde hereunto, that the high Priest was changed euerie yeare, and S. Paul beeing persecuted for his profession and preaching of Christ, had no leisure, nor list to enquire who was high Priest: and whereas it is obiected, that the high Priest might haue been

beene discerned by his place, apparell, and the reuerence giuen vnto him: *Iunius* answereth well, that the high Priest was not to weare his Priestly robes out of the Temple: and it seemeth in this tumultuous assembly, the Tribune beeing absent, who should haue kept order, that they rather stood *pleno pede*, on plaine foote, then sat in any order: and it seemeth also, that either small reuerence was yeelded at all in this disordered meeting, or that it was past, before S. Paul came in.

2. Againe, I graunt with *Augustine, Beda, Beza*, that this was no imprecation, but a prediction of Gods iudgement, vpon this ambitious and vniust high Priest, as is before shewed.

3. Neither was that a reuiling tearme, to call him *painted wall*, but a vehement and sharp obiurgation: as Christ rayled not when he denounced woe vnto the Scribes and Pharisies, or called Herod foxe, *Beza*: and S. Paul, as *Cyprian* obserueth, spake thus roundly, to shew the disorder of that whole assembly, and the wrong which he had receiued, *lib. 1. epist. 3.* And whereas it will be obiected, that S. Paul in his answer did confesse he had railed, (though it were not indeede *conuitium, sed libera obiurgatio*, a reuiling, but a franke rebuking, as *Erasmus* saith) *Beda* well sheweth the reason why S. Paul so did, granting so much to the peoples importunitie, that it was reuiling which indeede was not, *erudiens alios atq; ergo eos qui potestate sunt, modestius conuersari monens, &c.* therein instructing others, and admonishing them to carrie themselues modestly toward them which are in authoritie: and thus much of this question. See more thereof in the handling of that Scripture, *Hexapl. in Exod. 22. 28.* whence is produced this testimonie by the Apostle: but I insist vpon this answer now resolued vpon here.

Quest. 23. *How we should reioyce with them that reioyce, and weepe with them that weepe, v. 15.*

1. Because one may forbeare from cursing his enemies, and may in words wish him wel, and yet not doe it of loue; the Apostle proceedeth to the very roote of loue, which is in the affection of the heart, *Chrysost.*

2. And whereas the former precept onely concerned our enemies, this may be practised both toward our friends and our enemies, *Tolet.*

3. But *Origen* obserueth well, that we must vnderstand this precept of the Apostle, not of carnie kind of ioy and griefe, but in honest and lawfull things; as if a man reioyce in his honour, wealth, or such like, we are not to reioyce with such: our Sauiour would not haue his Apostles to reioyce, because they had cast out deuils, Luk. 10. but if we see *ab aliquo aliquale opus geri, quod in cœlo scribi dignum sit, &c.* any such worke to be done by one, which is worthy to be written in heauen, as any worke of iustice, mercie, or that one is conuerted from the error of his life, with such an one must we reioyce: likewise we must not weep with those which lament their dead, *& flent damna temporalia*, and weepe for the losse of temporall things: but if any man weepe and lament for his sinnes, or such like, *Lachryma iungenda sunt cum talibus*, we must ioyne with such in teares, &c. to the same purpose also *Haymo*, following *Origens* steppes.

4. But they must be vnderstood to speake comparatiuely: that they which reioyce or mourne for temporall things onely, or excessiuely: they must rather be reproued, then by ioyning with them in like affection, be fed still in their humour: for this precept bindeth vs to reioyce for the outward prosperitie of the brethren, and mourne for their temporall losses also, but not so much as for spirituall: so here we must distinguish of ioy and griefe: *dolor ordinatus*, a moderate sorrow, as when one mourneth for the losse of a friend, as a mother for the death of her children; thus Christ wept in compassion with Marie weeping for *Lazarus*: there is *dolor inordinatus*, an inordinate sorrow for temporall things, when men lament too much for the losse of them; and in this sense, we must correct their error, and yet comfort them what we can, *Parens.*

5. *Chrysostome* noteth further: that the Apostle in the first place saith, *reioyce with them that reioyce*: because this is the harder precept: for nature teacheth many to shew compassion in the miserie of their brethren, who yet doe enuie their prosperitie: and againe hee obserueth, that the Apostle saith not, *solue proximi calamitatem*, take away thy neighbours calamitie, for that alwaies is not in our power, but weepe with him; this euery one may doe.

6. Now we ought thus mutually to be affected toward our brethren. 1. Because wee are members of one mysticall bodie. 2. *Nihil ita dilectionem conciliat*, nothing doth so much beget

beget loue, as to communicate with our brother in his ioy and griefe, *Chryſoſt.* 3. *Sic triſtitiam allenas*, thus you lighten his griefe: *liuore teipſum liberas*, and free your ſelfe from enuie, *Chryſoſt.* 4. And it is euery mans caſe to ſhew compaſſion, *conſidering if thou thy ſelfe be tempted*, Gal. 6. 1. an other ſhall lend thee his teares in thine affliction, *Martyr.*

3. Three ſorts of men faile in this precept. 1. They which haue no feeling at all of other mens miſeries, as the rich man neglected *Lazarus.* 2. They which goe yet further, and reioyce in other mens afflictions, for the which the Babylonians are reprooued, for inſulting againſt the people of God, in their ruine, Iſa. 47. 3. They are yet worſt of all, that adde affliction to affliction, and doe prey vpon thoſe which are in miſerie, as the Amalekites did wait for the Iſraelites in the wildernes, *Gualter.*

Queſt. 24. *What it is to be like affectioned one toward an other.*

v. 16. *Be like affectioned one toward an other:* Firſt, there is ſome difference in the tranſlating of the words: ſecondly, in the coherence and ſenſe: of the firſt ſort, 1. Some doe tranſlate the word φρονοῦντες *ſentientes*, thinking the ſame thing, *vulg. Latine:* and ſome doe referre it to the vnderſtanding, as *Anſelme* doth expound it by that place, 1. Cor. 1. 10. that *ye be of the ſame minde and iudgement:* but there is an other word vſed νῦς, which indeed properly ſignifieth the intelligent part of the minde. 2. *Chryſoſtome* applyeth it to the opinion, that one ſhould haue of another, as if a poore man came in, *fac vt affectu te illi accommodes*, ſee that thou apply thy ſelfe in affection vnto him, not thinking thy ſelfe to be greater, becauſe thou art rich: *magnum te putas?* doeſt thou thinke thy ſelfe to be great? thinke him to be ſo too: doeſt thou take him to be meane and baſe? ſo alſo take thy ſelfe to be, and there ſhall be no inequalitie: thus *Chryſoſtome*, and *Eraſmus* to the like purpoſe: but this rather is inſinuated in the next words, *be not high minded:* to this purpoſe alſo tranſlateth the Syrian interpreter, *that which ye thinke of your ſelues, thinke of your brethren.* 3. Some doe better thus read, *eodem animo affecti, &c.* be like affected one toward an other, *Beza, Vatablus, Mart.* and theſe do vnderſtand it rather of the will and affection, then of the minde and vnderſtanding: ſo *Origen* alſo, *ita velimus proximo, ſicut & nobis*, let vs wiſh vnto our neighbour as to our ſelues: *Tolet* alſo followeth this ſenſe: But *M. Beza* will not haue εἰς ἀλλήλους, tranſlated *alij in alios*, one toward an other, but *inter vos mutuo*, mutually among your ſelues: and to bee the ſame with ἐν ἀλλήλοις, *among your ſelues*, cap. 15. 5. but this phraſe is before vſed, ver. 10. in this verie ſenſe, *one toward another*, and therefore it is moſt like to retaine the ſame ſenſe here.

Secondly, touching the coherence. 1. *Lyranus* hath reference vnto the former ſentence *reioyce with them, &c.* that is, they ſhould not onely ſeeme to reioyce, and mourne, but they ſhould do it from the heart without diſſimulation: ſo alſo *Caluin* thinketh this precept comprehendeth both the other, and vnderſtandeth it of the mutuall ſympathie, which ſhould be among Chriſtians, as fellow-feeling members: *Tolet* alſo and *Gorrhan* doe ſo vnderſtand it with *Lyranus.* 2. But it is better to make the ſentence more generall, that we ſhould wiſh vnto others, as to our ſelues: as *Origen* expoundeth it by theſe words of our Bleſſed Sauiour, Matth. 7. *What you would that men ſhould doe vnto you, the ſame things doe vnto them:* this ſenſe followeth *Gryneus:* and *Olenian* doth parallel it with that place, Phillip. 2. 4. *Looke not euerie man on his owne things, but euery man on the things of others:* ſo here the Apoſtle generally exhorteth vnto concord, whether in the conſent of the mind, or the knitting of the affections together, in all their counſels and actions, *Parens:* as the Apoſtle vſing this verie phraſe, Phillip. 2. 2. doth ſubdiuide it into the coniunction of their loue and affection, and of minde and iudgement: *Bee like minded, hauing the ſame loue, of one minde and iudgement, &c.*

Queſt. 15. What it is to be *high minded*, and to be *wiſe*, *in our ſelues.*

v. 16. *Be not high minded.* 1. *Chryſoſtome* thinketh, that the Apoſtle doth ſo often inculcate theſe precepts of humilitie to the Romanes, becauſe they had many prouocations thereunto, in reſpect of the citie, which then had the Empire and rule of the world, and ſo other cauſes. 2. And this is the coherence of theſe words with the former: that whereas he had mooued them to mutuall concord, now he remooueth the two principall lets; the one is pride, when a man in a high conceit of his gifts, and deſpiſing others, ambitiouſly aſpireth vnto great matters; and the other is arrogancie, when one in a ſelfe-loue is carried awa-

wit

with an ouerweening opinion of his wisdome, and other gifts. 3. *Tolet* curiously distinguisheth betweene the phrase here vsed, *be not high minded*, and that c. 11. 20. for there it is all one word (saith he) compounded of two simple words, ὑψηλοφρόνει, *bee not high minded:* but here they are two words, ὑψηλὰ φρονοῦντες, *minding high things:* and in that place he referreth it to the vnderstanding and conceit: as when one thinketh better of himselfe then there is cause, and here to the affection: But if the places be well compared, it may appeare, that in both places the Apostle speaketh against ambitious aspiring, ioyned with cõtempt and disdaine of others: as there he would haue the Gentiles called to the faith, not to bee lifted vp in minde in respect of the deiected Iewes: vnlesse we will make this difference, that there the Apostle forbiddeth any to haue an haughty opinion and conceit: that is, as *Caluin* interpreteth, *altos gerere spiritus*, to beare a loftie mind; and here he prohibiteth, ambitiously to seek after high places, which is a fruit of the haughtinesse of mind: as *M. Caluin* calleth it, *ambitiosè spirare*, to aspire ambitiously.

Submitting or applying your selues to the lowly. 1. Some take this to be vnderstood of the persons of low degree; and make this to be the sense, *apply your selues to the lowly*, that is, *in illorum vilitatem descende*, descend to their basenes, *Chrysost. eorum consortium ne aspernare*, despise not their companie: *Vatabl. cum iis humiliter conuersando*, in conuersing humbly with them: the *vulgar Latine* readeth, *consentientes humilibus*, consenting to the humble: that is, saith *Origen*, *amare humiles*, to loue the humble: he consenteth with the humble, *qui cum humilibus se humiliat*, which humbleth himselfe with those that are humble, *Haymo: humiliorum imitatores*, imitators of those which are humble, *gloss. interlin. consenting to the humble*, that is, in heart, and not with the mouth onely, *gloss. ordinar. Gorrh.* all these vnderstand by the humble, the lowly, referring it to their persons.

2. Some vnderstand this word of the things rather then of the persons: and take it in the neuter gender, that τοῖς ταπεινοῖς, to the humble, may answer vnto τὰ ὑψηλὰ, the high things before spoken of, *Caluin, Beza, Parens:* so also *Oſiander, humilia curate, tractate, &c.* respect and handle humble things: likewise *Tolet*, let them embrace base things, *quæ vilia mundus reputat*, which the world counteth base. And this sense is to be admitted, by reason of the opposition of the words, though not onely.

3. *Paius* saith, *non tam res ipsæ, quam hominum affectus spectantur*, not so much the things themselues, as the affections of men are here considered: true it is, that the obiect cannot be seuered from the affection: but it is euident, that the Apostle, by high and lowe things, meaneth the obiect of pride and humilitie.

4. *Pet. Martyr* comprehendeth, both base things, and base persons: that we should apply our selues vnto both: neither despising the one, nor refusing the other, euen meane and base ministeries and seruices to profit our brother, as our B. Sauiour disdained not to wash his Apostles feete: and this is most agreeable to the Apostles meaning: now the other word συναπαγόμενοι, is not well translated by the Latine interpreter *consentientes, consenting*, it properly signifieth *impetu quodam correpti*, caried as it were with force: shewing how prone we ought to be to descend to low and base things: *Beza* rendreth it, *obsecundantes*, submitting your selues; the Syrian interpreter *adhærentes*, cleauing: *Vatablus, accommodantes*, applying your selues: our English *making your selues equall, &c.* giueth the meaning, rather then the sense of the word.

Be not wise in your selues. 1. *Chrysostome* thus interpreteth it, *ne putetis vos sufficere vobis ipsis*, thinke not that you are sufficient for your selues: God hath so made vs, *vt alter alterius opera indigeat*, that one standeth in neede of an other: so also *Theophylact* vnderstandeth it of those, which despise the counsell of others: and yet Moses despised not the counsell of his father in lawe. 2. *Ambrose* thinketh they are said to bee wise in themselues, which turne their wisedome altogether to their owne profit, and not to the good of others: so also the *interlin. gloss.* and *Gorrhan, ne prudentiam apud vos tantum exercentis, &c.* exercise not your wisedome onely for your selues, but for your neighbours also. 3. *Basil. regul. brev. resp. 260.* interpreteth those to bee wise to themselues, *qui solam humanam prudentiam, &c.* which onely haue humane wisedome, and regard not the diuine will and pleasure: such we call worldly wise. 4. *Haymo*, hee is wise in himselfe; who *non authori sapientiæ deputat, &c.* doth not ascribe vnto the author of wisedome, that wisedome which he hath. 5. But all these are the effects of arrogancie; he which taketh himselfe to be wise, despiseth the counsell of others, consulteth not with God, neither ascribeth the praise to him; here then

then the Apoſtle toucheth the very roote and beginning of pride, which is *propriæ prudentiæ opinio*, the opinion of a mans owne wiſdome, *Marlorat*: ſo that here the Apoſtle remooueth an other let and impediment of humility, which is arrogancie, and that is *apud ſeipſum nimium ſapere*, to be too wiſe in himſelfe; ſuch the Prophet Iſay ſpeaketh againſt, *Woe vnto them that are wiſe in their owne eyes, and prudent in their owne ſight*, Iſa. 5. 21. *Parens*: ſo *Origen* before them, *hic cum arrogantia ſtultus eſt, &c. qui ſuam ſtultitiam quaſi ſapientiam colit*, hee is arrogant and fooliſh, who adoreth his owne fooliſhneſſe, as if it were wiſedome, &c. But here *Lyranus* admoniſheth well, that prudence and wiſedome is not here taken properly, but in a certaine ſimilitude: for *vera prudentia, non niſi in bonis*, true wiſedome and prudence is onely found in the good; it is craft not wiſedome which the wicked haue. Now this arrogancie is the cauſe of all errours, which are of three ſorts, either errours in opinion and iudgement, or in practiſe of religion, or in life and conuerſation: for hereupon ſome haue deuiſed new doctrines, and ſtrange worſhip; not contenting themſelues with the ſimplicitie of Gods word; as though they were wiſer then God; and they giue themſelues euer vnto groſſe ſinnes in their life, holding ſcorne to be admoniſhed by others, *Gualter*.

Queſt. 25. *How euill is not to be recompenced for euill*, v. 17.

1. *Chryſoſtome* noteth the generalitie of the ſpeach, *recompence* to no man, whether beleeuer or vnbeleeuer; not to a beleeuer, becauſe he is thy brother; not to an infidel and vnbeleeuer, that thou maieſt winne him, *Haymo*. 2. *Origen* obſerueth, that *reddere malum*, to render euill, is a greater ſinne, *quam inferre malum*, then to offer euill at the firſt; for it may be that he did it ignorantly, *non ſenſiſſe malum, &c.* that he perceiued it not to be euill, which he did, but he that recompenceth euill ſheweth that he was not ignorant that it was euill. 3. This precept onely concerneth particular wrongs: it is not extended to Magiſtrates that render euill to offenders, according to the law, in Deut. *An eye for an eye, a tooth for a tooth*: and yet puniſhment is not euill, becauſe it is *opus iuſtitiæ*, a worke of iuſtice, *Gorrhan, Mart.* 4. Here that Phariſaicall doctrine is reprooued, that they were to hate their enemies, and loue their friends. 5. And if it be a ſinne, to render euill for euill, much more to recompence euill for good; the one is incident into humane corrupt nature, but the other is plaine diſbolicall. 6. *Caluin* thinketh, that this precept is ſomewhat larger, then that which followeth, *auenge not your ſelues*: for in ſome caſes euill may be rendred for euill, *ſine manifeſta vltione*, without manifeſt reuenge; as when one refuſeth to giue entertainment and ſuccour to one in his neede, and ſo the other to requite him, withdraweth his hand in his neceſſitie; ſo alſo *Gualter*: but *Martyr* miſliketh this; I cannot ſee (ſaith he, how he which willingly doth render euill for euill, doth not intend to take reuenge; and the Apoſtle (he thinketh) doth inculcate the ſame precept againe, becauſe it is ſo neceſſarie: thus alſo *Parens*: But this difference between them may be ſoone taken away; for *Caluin* ſaith onely *without manifeſt reuenge*: there may be a reuenge in all kind of retalion; but in ſome the reuenge is more manifeſt, then in other.

Queſt. 26. *How honeſt things are to be procured before all men.*

1. The vulgar Latine readeth, *prouiding things honeſt, not onely before God, but before all men*: but this clauſe *not onely before God*, is not in the originall; *Origen, Chryſoſtome, Theophylact*, omit this clauſe, and the Syriake interpreter: *Tolet* alloweth the vulgar Latine by the authoritie of *Ambroſe* and *Baſil*, and becauſe the Apoſtle ſo hath, 2. Cor. 8. 21. but *Eraſmus* iudgement is better, which thinketh, this part was added by the interpreter: neither doth this ſupplement agree with that which followeth, *before all men*: which ſheweth that the oppoſition here is not betweene God and man, but man and man; and in that other place, the Apoſtle ſaith not, *not onely before God*, but *before the Lord*: and not *before all men*, but *before men*: the comparing then of that place, is no reaſon to adde that clauſe here.

2. *Oecumenius* will haue this ſentence to be referred to the former, that we ſhould be ſo farre from rendring euill for euill, as contrariwiſe we ſhould procure things honeſt: but ſo the Apoſtles meaning ſhould be too much reſtrained, which is more generall.

3. This precept is not to be vnderſtood onely of things honeſt and lawfull, that we muſt take heede that we commit not any diſhoneſt thing; but in things otherwiſe lawfull and indifferent

different, we muſt take heed of giuing offence, *Martyr.*

4. *Origen* here mooueth this doubt, that this ſhould ſeeme to be contrary to that ſaying of the Apoſtle, *If I ſhould pleaſe men, I ſhould not be the ſeruant of Chriſt*, Gal. 1. he anſwereth, that the Apoſtle ſaith not here, *that we may pleaſe men:* but let vs doe things honeſt before them, *ſine placeant, ſine non placeant*, whether they pleaſe or not: to the ſame purpoſe *P. Martyr*: the Apoſtle ſaith not, ſeeke to pleaſe men, but procure things honeſt, &c. for as we muſt approoue our conſcience before God, ſo alſo, *bona fama non negligenda eſt*, a good fame and name is not to be neglected.

5. *Gorrhan* here well obſerueth fowre ſorts of men; ſome procure things honeſt onely before men, as hypocrites; ſome onely before God, as they which are ſimple, and not yet perfect; ſome neither before God, nor man, as notorious offenders, and licentious perſons; ſome before both, as they which haue integritie of conſcience before God, and of life before men.

27. Queſt. *How we ſhould haue peace with all men.*

1. *Tolet* taketh this to be an other reaſon of the former precept, why we ſhould not render euill for euill, both becauſe we muſt procure things honeſt; and, we muſt maintain peace: *Gorhan* thus diuideth theſe precepts; three things the Apoſtle admoniſheth to be done concerning our enemies: firſt to doe them good, to bleſſe them, v. 14. then to doe them no hurt, to recompence none euill for euill, v. 17. then, if they doe vs wrong, to beare it, and not to breake peace: but the Apoſtles ſentence is more generall; *to haue peace with all men*; as well enemies as others. 2. *Eraſmus* would haue this clauſe, *if it may be*, to be ioyned with the former ſentence, *procure things honeſt before all men, if it may be.* But *Beza* well obſerueth, that that precept is without limitation, or condition: we muſt ſimply procure things honeſt: but peace onely, if it may be. 3. *Origen* maketh both theſe exceptions, *if it may be*, and, *as much as in you lieth*, to haue one and the ſame meaning: *as much as in you lieth*, that is, *quod propoſito veſtro, & fidei veſtræ conuenit*, as it may ſtand with your profeſſion and faith: for to haue ſocietie with the euill, agreeth not with your faith. 4. *Gorrhan*, following the *interlineariæ gloſſe*, thus expoundeth theſe words, *that which in you lieth*, that is, *in poteſtate veſtra eſt*, it is in your power to haue peace with all men: and ſo he thinketh three things to be here noted; the difficultie, *if it may be*; the poſſibilitie, *that which in you is*; and the generalitie, *with all men:* but neither is it true, that it is in our power to haue peace with all men, for it is God that maketh one to be like minded to an other, Rom. 15. 5. and theſe two are contrarie the one to the other, *if it may be*, and yet, *it is in your power.* 5. Wherefore theſe two exceptions, are thus better diſtinguiſhed; *if it may be:* for in ſome caſes, we muſt haue no peace at all with men, but reproue them; as *quando de pietate ſermo eſt*, when the queſtion is of pietie and religion: *Origen* toucheth an other caſe, that we muſt not *ſocietatem habere cum malis:* haue any ſociety with the euill: when we ſee either the truth betraied and oppugned by heretikes, or infidels, or God offended by mens euill life, we ſhould not vnder pretenſe of violating peace, be ſilent in ſuch occaſions. Now, where he ſaith, *that which in you lieth*, that is added, becauſe ſome are ſo contentious, that they will haue no peace: but yet we muſt doe our endeauour, that there be no fault in vs: *quæ tui ſunt officij præſta*, doe that which is in thy part to doe, *ſi ille pacem non ſeruauerit, &c. tu voluntate ſis amicus*, if he will not haue peace with thee, yet be thou friendly and peaceable in thine owne diſpoſition: *Chryſoſt. Origen* addeth this may be done, *cum crimina oderint, homines amant*, when they loue the men, yet hate their vices, &c. peace is not broken by them in reproouing their vices, for therein they ſhew, that they notwithſtanding loue the men themſelues.

28. Queſt. *How we ſhould not auenge our ſelues, but leaue it vnto God.*

v. 19. *Auenge not your ſelues, &c.* The vulgar Latin readeth, *defendentes, defending:* but the Greeke word is ἐκδικοῦντες, which is better tranſlated, *vindicantes*, auenging, as *Chryſoſtomes* interpreter; or *vlciſcentes*, taking reuenge, as *Origens* interpreter: *Pererius* taketh vpon him here to iuſtifie the vulgar Latine, and ſheweth out of *Nonius Marcellus*, and *Gellius*, how the word *defendere*, to defend, was in time paſt vſed, for *vlciſci*, to reuenge, as we are ſaid *hoſtes defendere*, to defend, that is, to keep off our enemies: But howſoeuer this may be admitted, that ſome kind of defenſe is ioyned with reuenge; yet can he not ſhew, theſe 2. words to be of the ſame ſenſe: I prefer *Tolets* iudgement, *defenſio aliquando iuſta eſt*, defence is ſomtime iuſt, but all reuenge is very vniuſt: and therefore he thinketh, it ſhould be interpreted, *reuenge: Haymo* taketh the word defend, in the proper ſenſe, ſhewing, that Chriſtians beeing aſſailed vpon, ſhould not defend themſelues, but by ſilence, as Chriſt did before *Pilate*: wher-

fore if this interpretation should be admitted, it would be thought a thing vnlawfull, for any Christian to defend himselfe: neither doth the Latin interpreter keepe the propertie of the word, who elsewhere translateth another Greeke word ἀπολογία, defence, 2. Tim. 4. 16. *Ambrose* thinketh, that not onely priuate persons are here concluded, but the publike Magistrate also, *si plus exigat, &c.* if he take greater punishment of the offender, then the cause requireth: but the magistrate reuengeth not himselfe but others. Now here men are forbidden onely to auenge themselues; and yet in this case euen the magistrate auengeth himselfe, when vnder colour of his office, he in respect of some particular wrong, proceedeth more rigorously against an offender. 3. But the Apostle taketh not away here all libertie to vse defence by the authoritie of the Magistrate: for both S. Paul himselfe appealed vnto Cesar, and the Magistrate is appointed of God for our wealth: yet we must not goe vnto the Magistrate, *animo vlciscendo*, with a mind to seeke reuenge. For these causes a Christian may safely craue the aid of the Magistrate: 1. To discharge his duty in defending those frō wrong, which are vnder his care and charge. 2. To seek the amendment of the offender, and wrongdoer, by moderate correction. 3. To take away such euil examples and scandals among Christians, *Martyr:* but one must not vse the benefit of the law, to seeke his owne reuenge (as S. Paul, when 40. Iewes conspired against him, sought the Magistrates helpe for his defence and deliverance; not for their punishment, *Gualt.* so that *nihilo plus excusationis habet, &c.* he hath no better excuse, that seeketh to the Magistrate, with a malevolent minde, than if he sought to be reuenged by himselfe, *Calv.* 4. The Apostle doth not onely stay our hands and tongue here from reuenge, *sed, ne cor huiusmodi cupiditate teneatur*, but he forbiddeth, least the heart should be tempted, with any such desire, *Calv.* 5. But whereas our Sauiour proceedeth yet further, and saith, Matth. 5. 39. *Resist not euill, but whosoeuer shall smite thee on the right cheeke, turne to him the other also:* this must not be vnderstood according to the strict letter: as *Augustine* well interpreteth, that this precept is not alwaies to be obserued, *quantum ad executionem*, in respect of the execution in fact, *sed quantum ad præparationem animi*, but in the preparation of the minde, that we should alwaies be armed with patience to suffer wrong: for neither did our Sauiour, when he was smitten on the cheeke turne the other, but mildly reprooued him that did the violence: to this purpose *Aug. epist. ad Marc.* This then is to be done, when it may either profit our brother, or maketh more for the glorie of God, and not otherwise, *Martyr.*

Beloued] The Apostle vseth this friendly compellation: 1. Because these things, which now he speaketh of, were *duriora*, somewhat harsh and vnpleasing; therefore he thus insinuateth himselfe, the better to perswade, *Martyr: blanda appellatione mansuescit, vt non irritet, &c.* he doth stay vs as with his hand, by this friendly word: for otherwise men are impatient in their affections, *Calv.* 2. And least they might thinke, that he in thus reading did not counsell them for their profit, he calleth them, *beloued*, *Mart.* 3. And though the world hate such as were patient in suffering wrong, yet they were beloued of God; and so also beloued of the Apostle, *Tolet.* 4. And in this saluting them, as beloued brethren, he putteth them in mind of brotherly loue, which is much hindred by seeking reuenge.

Giue place vnto wrath. 1. Some vnderstand this of our owne wrath, to giue way vnto it, not to suffer it to breake forth, *sed apud nos ipsos concoquamus*, but to digest and allay it in our selues, *Gualt.* so also *Vatablus*, *compescite eam*, stay your anger: but this phrase is vsed in a contrarie sense, Eph. 4. 27. *neither giue place vnto the deuill*: to giue place vnto wrath, were to giue way vnto it, not to resist it. 2. Others referre it to the anger and wrath of the aduersarie, that doth wrong: and so they giue two expositions, *giue place*, that is, *permittite vobis nocere*, suffer them willingly to doe you wrong and hurt: or *fugite à loco ad locum*, flee from place to place, and so giue way vnto them, *Haymo:* and *Basil* also hath both these expositions, *regul. breu. resp.* 244. *Origen* vnderstanding it also of the wrath of him, that doth the wrong, giueth an other sense, that if he that hath receiued the wrong, auenge not himselfe, *quasi effuso, & digesto furore, &c.* he hauing digested, and allaied his furie, waxeth milder. 3. But the better interpretation, is, *by wrath*, to vnderstand the diuine reuenge or punishment: *permitte Deo, vt aduersarium tuum in ius vocet*, suffer God to deale with thine aduersarie, *Chrysost.* so also *Origen* vnderstandeth *vindictam diuinam*, the diuine reuenge, and that wrath, *quam sibi thesaurizat malis actibus*, which he doth treasure vnto himselfe, by his owne leud acts: this sense followeth *Calv. Mart. Osiand. Par. Perer.* and it is confirmed by the sentence following, cited out of Moses, *vengeance is mine, I will repay*: the meaning is then, that

that we ſhould commend our cauſe to God, and he will in due time take reuenge.

4. *Vengeance is mine, &c.* 1. Concerning the reading of the words. 1. The vulgar Latin putteth the word in the accuſatiue, *vindictam*, reuenge: which reading *Pererius* defendeth to be auncient, and to haue beene vſed both by *Tertull. l. 2. cont. Marc.* and *Hil. in Pſal. 118.* yet he confeſſeth, *quod lectio ſit rectior, &c.* that it is the better reading in the nominative. And ſo it is in the Greeke, and ſo readeth *Hier. epiſt. ad Ruffin. mihi vindicta*, to me reuenge, that is, belongeth. 2. Now whereas in the originall, Deut. 32. 35. whence this teſtimony is cited, there is the coniunction, *and*, which is here omitted by the Apoſtle: and there a *verbal* word is put, *recompence* is mine, which here the Apoſtle expreſſeth by the *verb*, *I will repay*: herein he partly followeth the Septuagint, who doe interpret it ſo, ἀνταποδώσω, *I will repay*: and partly he expreſſeth the ſenſe, not tying himſelfe to the words: neither doth the omitting of the coniunction any thing alter the ſenſe. 2. The Apoſtle here ſecretly meeteth with an obiection: for whereas he forbiddeth all reuenge, it might be ſaid: what then, ſhall iniuries neuer be requited? yes, ſaith the Apoſtle, God in his good time ſhall take reuenge, *Tol.* neither muſt the Apoſtle be vnderſtood, as though we ſhould *votis expetere*, by our vowes and deſire entreat God to be reuenged of our enemies: but the Apoſtle here ſheweth, that we muſt not reuenge our ſelues, for this were to take Gods office vpon vs: we muſt therfore pray firſt, that God would conuert our enemies, but if they continue in their wickednes, then we leaue them to Gods iuſtice, *Calv.* and when the righteous ſeeth his deſire vpon the enemies, *non tam delectatur pœna, quam dei iuſtitia*, he is not ſo much delighted in his puniſhment, as in the iuſtice of God, *gloſſ. ordinar.* 3. Now then we muſt leaue all reuenge vnto God: 1. Becauſe he is the Iudge of all the earth, and it belongeth vnto him to puniſh, *Gualt.* 2. He taketh reuenge *citra vllam perturbationem*, without any paſſion, or perturbation, which mad men not doe, *Gryneus.* 3. And it is God onely, *cui propria eſt generalis omnium delictorum vindicta*, to whom is proper the generall reuenge of all wrongs; which man can not doe, *Tolet.* 4. *Acerbius vindicabit Deus*, God will more ſharpely and ſeuerely take reuenge then any man can doe: whereas if a man reuenge his owne cauſe, he muſt not expect the diuine reuenge alſo, *Theophyl.*

29. Queſt. *Of doing good vnto our enemies.*

v. 20. *If thine enemie hunger, &c.* 1. This precept is fitly ioyned vnto the former, of not auenging our ſelues: for not onely he which rendreth euill for euill, reuengeth himſelfe; but he alſo, which withdraweth his helping hand: and by feeding, and giuing drinke, we vnderſtand, *omnia humanitatis officia*, all the offices of humanity: as where the Scripture ſaith, God ſuffereth the raine to fall, and the Sunne to ſhine vpon the wicked, all other temporall gifts are vnderſtood: and *P. Martyr* here obſerueth out of the ciuil law, that if *victus teſtamento legatus ſit*, if maintenance of food be giuen vnto any by will, it includeth apparell, habitation, lodging, medicine for ſicknes. 2. Further, whereas we are commanded to feede him, this muſt be vnderſtood of the time of neceſſitie: we are not required to bid him home to our houſes, *Tolet:* we muſt *ſuccurrere neceſſitati, non indulgere voluptati*, ſuccour his neceſſitie, not pamper his pleaſure, *Caietan:* and we muſt then releeue him, when fitteſt occaſion is offered to vs to take reuenge: this precept hath not place, when our enemie is in proſperity and of power: for then men vſe to faune vpon their enemies, that they may doe them no harme: but then there is vſe of this precept, when our enemie is in neceſſitie, and hath neede of our helpe: and then muſt we afford our helpe willingly and liberally: for ſo the word ψωμίζω ſignifieth not ſimply to feede, but to doe it liberally and plentifully, *Tolet.* 3. This is the moſt perfect worke of charitie, which is here preſcribed; and ſo moſt hard to fleſh and blood: which made *Iulian* to deride and ſcoffe the Chriſtians, as fooles and idiots: becauſe he honored not thoſe things, which were of the ſpirit of God. *Auguſt. lib. de ſerm. Dom c. 33.* ſetteth downe diuers degrees of duties to be practiſed toward our enemies: 1. One is not to hurt, vnleſſe one be firſt prouoked, but then he careth not if he doe greater hurt, then he receiued. 2. An other degree is *velle tantum ladere*, to doe no more hurt, then was done. 3. A higher degree is, *velle minus ladere*, to doe leſſe hurt, then was receiued. 4. But yet he goeth further, *qui nihil vult ladere*, which will doe no hurt at all, though he haue receiued much. 5. He is yet more perfect, who beeing wronged, yet is readie *vt amplius ladatur*, to beare it, if hee bee more wronged and hurt. 6. But the perfecteſt point of all is, *quando læſus ladenti benefacit*, when he who is hurt, doth good vnto him, that hurt him. Theſe three laſt duties are touched by the Apoſtle here; not to reuenge, to giue place

vnto wrath, to be prepared with patience to beare ſtil, and to feed our enemy being hungry.

30. Queſt. *What it is to heape coales of fire vpon the head of the enemie.*

1. *Chryſoſtome* vnderſtandeth it of the puniſhment of our enemy, *nihil adeo iucundum eſt, atque de inimico ſumptum videre ſupplicium*, nothing is ſo pleaſant, as to ſee puniſhment taken of our enemie: But this is againſt the rule of charitie, which S. Paul ſo much vrgeth here, for any to take delight in the puniſhment of his enemie.

2. *Origen* interpreteth it *commiſſi pœnitudinem, qua enim conſcientia torquet*, the repentance of the fact committed, whereby as with a fire the conſcience tormenteth the enemie: ſo *Auguſtine* by coales of fire, vnderſtandeth *vrentes pœnitentiæ gemitus*, the burning gripes of repentance, whereby the enemie abateth his pride and malice, ſeeing how the euill which he offred, is recompenced with good: *lib. 3. de doctr. Chriſt c. 16.* ſo *Hierome epiſt. ad Hedib. qu. 1.* and *Eucherius*, vnderſtand this place, that *beneficijs cor inimici emolliatur*, the heart of the enemie is mollified by theſe benefits: this ſenſe followeth *Gualter.* and *Oſiander*, that the enemie ſhall be pricked in conſcience, and deſcend into himſelfe, and neuer be at reſt till he be reconciled: ſo alſo *Piſcator* vnderſtandeth, *confuſionem conſcientiæ*, the confuſion of conſcience, which cauſeth the enemie to leaue off from his malice.

3. *Haymo* giueth this ſenſe, *ardorem charitatis paries ſuper caput*, thou ſhalt kindle vpon him feruent and burning charitie: ſo alſo *Lyranus*, *occaſiones accendendi ignis dilectionis, &c.* thou ſhalt giue him occaſion to kindle the fire of loue. This ſenſe followeth *Martyr*, *adijcies ſtimulum, &c.* thou ſhalt ſo pricke his conſcience, that he ſhall be ſtirred vp to loue thee: ſo *Gorrhan*, *Hugo*, *Emmanuel Sa*, *Vatablus*, *Pererius*.

4. Some put both theſe laſt ſenſes together; as *M. Culuin*, *animus frangetur in vtramq; partem, &c. aut beneficijs emolietur, &c.* the mind of the enemie ſhall be both waies qualified, either it ſhall be mollified with the benefits; or if he continue ſtill in his malice, *vretur teſtimonio conſcientiæ*, he ſhall be ſet on fire, with the teſtimonie of his conſcience: ſo alſo *Oleaſter*, *Parens.* and *Tolet* ſaith, theſe benefits beſtowed vpon the enemie are called burning coales, *propter vehementiam doloris, &c. & propter ardorem charitatis, &c.* for the vehemencie of greife which he conceiueth, and the feruencie of charitie whereby he is inflamed: to the like purpoſe alſo *Eraſmus* in his annotations.

5. But that other interpretation ſeemeth more agreeable, to vnderſtand the heaping of theſe coales of fire, of the heaping of Gods iudgements, and the kindling of the diuine wrath againſt ſuch: as *Theophylact*, *arbiter ero inimici tui vindex, &c.* wilt thou be reuenged of thine enemie, conferre ſome benefit vpon him, and ſo I will take more ſeuere reuenge for thy wrong, &c. and *Origen* alſo toucheth this ſenſe, *pœnas eorum in diem iudicij cumulamus*, we doe heap vp their puniſhment againſt the day of iudgment: of this ſenſe theſe reaſons are giuen. *Theophylact* confirmeth it by the words before-going, *giue place vnto wrath*, that is, *diuinæ iræ concedendum*, we muſt giue way vnto the diuine wrath: and ſo here the Apoſtle ſheweth, how the diuine wrath ſhall take reuenge of ſuch malitious and peruerſe aduerſaries: *M. Beza* referreth vs to that place in the Prou. 25. 22. from whence this teſtimonie is cited; where Salomon by burning coales, vnderſtandeth *iram Dei alicuius capiti impendentem*, the wrath of God hanging ouer ones head: ſo alſo *Iunius* in his annotations here in the *Syrian* tranſlation, and *Rollocus* following him: for the words ſtand there, *Thou ſhalt lay coales vpon his head, And the Lord ſhall recompence thee*: that is, God ſhall puniſh thine enemie, and reward thee. *Faius* addeth a third reaſon; becauſe it is vſuall in the Scripture, by coales of fire, to vnderſtand ſome diuine plague, and iudgement: as Pſal. 18. 13. 120. 4.

But it is thus obiected againſt this expoſition: *Haymo* ſaith, if one ſhould doe well vnto his enemie with that minde, to prepare for him greater puniſhment in hell, *non hoc iam eſt charitatis*, this ſhould be no charitie in him: ſo alſo *P. Martyr*, we muſt ſeeke nothing els but their ſaluation: we muſt not doe good to an enemie with any ſuch intent, to encrea[ſe] their puniſhment: likewiſe *Pererius* hath the ſame obiection, *eſt contra charitatem, &c.* [it] againſt charitie to doe well vnto our enemies, with that intent, *vt grauius in malum incidat*, that they fall into a greater miſcheiſe.

Anſw. In theſe words, *thou ſhalt heape coales, &c.* the euent of the thing onely is ſhewed, not the intent and purpoſe of the doer: like as in the former verſe he biddeth them not to auenge themſelues, but to giue way vnto the wrath and iuſtice of God; not that we muſt in forbearing our owne reuenge, pray vnto God with a reuengfull mind, for that were alſo

a breach

a breach of charitie: but that we ſhould ſo leaue our cauſe vnto God, as a iuſt iudge, who at due time will take reuenge, if there be no amendment in our enemie.

6. Wherefore the laſt expoſition is moſt agreeable, by *heaping of burning coales*, to vnderſtand the encreaſing of their puniſhment; but yet a ſecret condition muſt be implied, that if they be not wonne by our charitie, then burning coales are heaped to their puniſhment. This conditionall ſenſe followeth *Gryneus*; thine enemie by thy beneficence, is either become better, and ſo will he loue thee againe; or he is made worſe, and then he burteth himſelfe, *iram Dei in ſe concitando*, by ſtirring vp the anger of God againſt him: theſe burning coales then are the wrath of God, which is the more kindled againſt ſuch vnthankfull perſons, that are not wonne by the kindnes and beneficence of thoſe, which haue recompenced them good for euill.

31. Queſt. *Of theſe words*, v. 21. *Be not ouercome of euill, but ouercome euill with goodnes.*

1. The Apoſtle concludeth this place concerning patience in not reuenging our ſelues of our enemies, with this excellent ſentence: which containeth a dehortation from impatience, *be not ouercome of euill:* and an exhortation to patience, *but ouercome euill with goodnes:* and ſo as *Origen* obſerueth, *contraria contrarijs primuntur*, one contrarie deſtroieth an other, as euery thing is increaſed by the like: as fire waxeth greater, if fire be added to it, and the darknes of the night is increaſed by a cloudie skie: ſo euill is augmented, when euill is added to it; as if euill be recompenced with euill: he is ouercome of euill, *qui malis prouocatus reddit malum*, which beeing prouoked by euill, rendreth euill againe: but he ouercommeth euill with goodnes, that hauing receiued euill, *reſtituit bona*, doth reſtore good things, *Origen.*

2. *Eraſmus* noteth, that here good and euill, are not referred vnto the good or euill man; but thereby are vnderſtood, *wrong*, and *beneficence*, or *patience:* this is true: but yet he that is impatient, and is ouercome of euill, thereby alſo becommeth euill; as *Haymo* noteth, *ſimilis efficeris*, thou art made like vnto him that did the wrong, by not ſuffering of wrong: as it is ſaid, Prou. 26. 4. *Anſwer not a foole in his fooliſhnes, leaſt thou alſo be like him.*

3. So this is an excellent perſwaſion to recompence euill with good, becauſe thereby we obtaine the victorie; as *Chryſoſtome* here noteth, *inimicum tuum interroga, &c.* aske thine enemie, when he is moſt greiued, when thou raileſt beeing railed vpon, or when thou laugheſt the rayler to ſcorne, he will anſwer thee the laſt, &c. and ſo *Ambroſe* ſaith, *lib. 1. de offic. c. 36. vindicare ſe non eſſe actum fortitudinis, ſed obiectionis & timiditatis*, that for a man to reuenge himſelfe, is no act of fortitude, but of cowardlines and timiditie: it is a noble thing to ouercome, but more noble to ouercome euill, but moſt noble of all to ouercome euill with good, *Gorrhan.*

4. And as he ouercommeth, that rendreth good for euill, ſo he is ouercome, which recompenceth euill for euill: he onely doth not bring euill vpon himſelfe, but a greater euill, then his enemie offered him: for that was but *malum pœnæ*, the euill of puniſhment, as it is called: but he by his impatience and reuenge, *ſibi infert malum culpæ*, doth bring on him euill, that is ſinne, *Tolet:* and ſo he is ouercome of a threefold euill, of the euill which his enemie put vpon him, of the euill of his owne paſſion and corrupt affection; and *Haymo* addeth the third, *à diabolo*, he is ouercome of the deuill.

5. *Lyranus* here obſerueth, that alwaies it is not good to ſuſtaine wrongs, as when thereby *datur audacia maleficij malis*, the euill take greater encouragement, and boldnes to doe euill: and to this purpoſe he alleadgeth *Gregorie* in his moralls, *Quidam cum temporalia à nobis bona ſubtrahant, ſunt tolerandi, &c.* ſome are to be tolerated, when they take from vs our temporalls, ſome are to be ſtaied in charitie, nor ſo much, that they robbe vs not of ours, *quam ne non ſua rapientes, ſeipſos perdant, &c.* as, leaſt in taking that which is not theirs, they deſtroy themſelues, &c. But then we are to ſhewour patience, when by defending our [illegible], ſome great euill is like to be againſt the honour of God.

6. *P. Martyr* alſo here mooueth this doubt; whereas we are here bid to ouercome euill with goodnes; that is, to giue our enemie meate and drinke in his need: what ſhall become of excommunicate perſons, with whom we are charged not to eat, 1. Cor. 5. 11. and ſuch as are enemies to the truth, whom we are not to bid, *God ſpeed*, 2. Epiſt. Ioh. The anſwer is, that we muſt not doe any of theſe things, *comitatis aut familiaritatis cauſa*, for familiaritie or acquaintance ſake, but onely to miniſter to their neceſſitie; *ne deſimus officio charitatis*, that we be not behind in the dutie of charitie.

4. Places of Doctrine.

1. Doctr. *To ascribe all vnto Gods mercie and grace doth not hinder exhortations.*

v. 1. *I beseech you by the mercie of God, &c.* Though S. Paul ascribe our saluation to Gods mercie, as he said before, c. 9. *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercie:* yet the Apostle notwithstanding ceaseth not to exhort: and the reason is, because our saluation is not wrought without meanes, as preaching, admonition, exhortation, and such like: and therefore these meanes may be vsed, and yet the foundation of Gods mercie in saving vs, shall remaine vnshaken, *Martyr: M. Calvin* saith further, *nullis preceptis pia mens sic ad obsequium Dei formatur, &c.* a deuout minde is not by any precepts so much framed to the obedience of God, as by a serious meditation of his mercie; as the Apostle saith, Tit. 2. 11. *The grace of God, &c. teacheth vs to denie vngodlines.*

2. Doctr. *Of the threefold will of God.*

v. 2. *What is the good will of God, acceptable and perfect. Paulus Burgens. addit.* 2. hath this distinction of the will of God, which is taken here for *voluntas signi*, his signified or reuealed will, that is the will of God for the thing willed: which is *prohibitionis, precepti, consilij*, in forbidding, commanding, or counselling: as if a man abstaine from euill which is forbidden, therein he doth well: but if he doe also the thing commanded, now he doth also that which is pleasing vnto God: if further he proceed vnto the counsels, then he is perfect: as our Sauiour said, Matth. 19. 21. to the young man, *If thou wilt be perfect, goe and sell all thou hast, &c.* This distinction may be admitted with this caution; if counsells be vnderstood of things indifferent, as for a man wholly to leaue the world, and to giue all or halfe to the poore, as Zacheus did, and such like, not to merit thereby, but to shew our obedience and thankfulnes to God: in such there must be needs acknowledged, a greater degree of perfection.

3. Doctr. *Against curious questionists.*

v. 3. The Apostle forbiddeth ὑπερφρονεῖν, *to vnderstand aboue or beyond that which is meet to be vnderstood:* which may be vrged against curious and vnnecessarie questions of matters concerning religion: such it seemeth the Church was much troubled with in S. Pauls time, in so much that in sixe seuerall places in his two Epistles to Timothie, he giueth him charge touching such contentions questions, and vaine disputations, 1. Ep. 1. 4. c. 4. 7. c. 6. 5. 20. 2. Ep. 1. 16. 23. where he styleth such needlesse questions, with the tearme of old wiues fables, vaine disputations, prophane bablings, foolish and vnlearned questions. Much like was that curious and needles endeauour of the schoole-Diuines, in reducing all Diuinitie to intricate questions, and idle and vaine speculations: wherein I condemne not their commendable paines, in the debating of doubtfull points fit to be discussed, but in finding out new tricks and deuises, and excogitating distinctions to obscure and corrupt the truth.

4. Doctr. *That no man must forsake his Ecclesiasticall function, nor aspire aboue his reach.*

Pet. Martyr applieth the former text against those, which in times past did refuse, or forsake the Ecclesiasticall functions, to the which they were called, who vnder pretense that they had not gifts sufficient, but indeede either for feare of the troubles incident to those places, or for loue of their own ease, or pleasure, did draw their necks out of the collar: these he saith, *non sapere vt oportet*, they did not vnderstand as they ought. But in these daies there is an other extreame, which is admitted, when men doe presume ambitiously vnto places aboue their reach, and for the which they are in respect of gifts vnmeete: neither doe these *sapere vt oportet*: they are not wise vnto sobrietie, neither doe keep themselues within their line and compasse.

5. Doctr. *That the holy Ghost is God.*

v. 3. *As God hath deals to euery man, &c.* That which here is ascribed vnto God, is elsewhere said to be the worke of the spirit, 1. Cor. 12. 11. *All these things worketh the selfe same spirit, distributing to euery one as he will:* seeing then it is God that distributeth these seuerall gifts and graces, and it is the Spirit that so distributeth them, it doth necessarily follow, that the Spirit is God.

6. Doctr. *The Scriptures are the rule of faith, from the which we must not swarue.*

v. 6. *Prophecie according to the analogie, or proportion of faith, &c.* This proportion or rule

of

of faith, is to be taken only from the Scriptures; as our Sauiour biddeth vs search the Scriptures, Ioh. 5. 39. for them, as the line of truth, must we haue recourse, in all our teaching and preaching, not one iot to decline the same: as the Prophet Isay saith, c. 8. 20. *To the lawe, to the testimonie: if they speake not according to this word, there is no truth in them:* so *Hierome* saith, *quod non descendit de monte Scripturarum eadem facilitate contemnitur qua approbatur*, that which floweth not downe from the mountaine of the Scriptures, is as easily refused as approoued, &c. *in* c. 23. *Matth.*

Doct. 7. *That Christian religion expelleth not humane affections, but onely directeth them.*

v. 9. *Hate that which is euill, &c.* A Christian may retaine hatred, but it must be exercised against that which is euill: it is not then as the Stoicks were of opinion, that in a wise man there are no passions or affections: there are without question, but tempered, and qualified by grace: that like as in an harpe, when time and tune is applyed, to the instrument consisting of wood, or some such like thing, and strings, there is made pleasant harmonie: so humane affections ruled by grace doe make a sweet consent.

Doct. 8. *Of the order and degrees in the Church and Commonwealth.*

v. 10. *In giuing honour goe one before another.* Among Christians then, there are which must giue honour, and some are to be honoured: Christ will haue order kept in his Church, *God is not the author of confusion*, 1. Cor. 14. 33. the inferiours must yeeld honour to the superiours: the schollers to the teachers, the people to their pastor, they which are ruled to their gouernours: this maketh against the Anabaptisticall confusion, which taketh away the ciuil superioritie of one aboue another.

Doct. 9. *That the Church of God shall neuer want enemies to persecute it.*

v. 14. *Bleesse them which persecute you, &c.* Then the godly shall neuer want persecutors to exercise their patience: there are two things which the world hateth, *vnitie* and *pietie*, and all persecutions in the world, are either for the truth or godlinesse sake: wherefore seeing such is the lot of the Church of God in this world, they must arme themselues with patience, as the Apostle saith, Heb. 10. 36. *You had needs of patience, that after you haue done the will of God, you might receiue the promise.*

Doct. 10. *How, and wherein we should loue our enemies.*

v. 19. *Auenge not your selues, &c.* We must thus be affected toward our enemies. 1. In louing them as Christ loued vs, when yet we were enemies, Rom. 5. 10. 2. In procuring their conuersion, as Ananias did Sauls, Act. 9. 3. In praying for them, as Stephen did for the Iewes. 4. In taking heede of giuing them offence: for which cause Iacob went away from Esau, Gen. 27. 5. In bearing their wrongs, as the Apostles did, Act. 5. 6. In mollifying them with gentle words, as Abigail did Dauid, 1. Sam. 25. 7. In ministring necessarie things vnto them, as Elisha did to the army of the Syrians, 1. King. 6. In shewing compassion in their miseries, as Dauid mourned for Saul. 9. In receiuing them to mercy, when they returne to grace, as Ioseph did his brethren.

5. Places of Controuersie.

Controv. 1. *Concerning the power of free-will.*

1. Whereas the Apostle in this 12. chapter beginneth to giue precepts of righteousnes, and to exhort vnto holinesse: hence the enemies to the grace of God take occasion to establish their opinion concerning free will: that a man assisted by Gods grace, is able to performe all these precepts: *Stapletons* reasons are these. *Antid. p. 777.*

1. The precepts of the morall lawe, are agreeable to the law of nature, and to the lawe of nations, therefore they haue no such difficultie but they may be kept.

2. All things are possible to the grace of God: which grace of God is had and obtained by prayer.

3. God commandeth in vaine, if his precepts cannot be performed: so also *Erasmus, praecepta frigent, si nihil tribuitur voluntati*, the precepts are cold if nothing be yeelded to the will of man, &c. in diatrib. aduers. Luth.

4. Either God is vniust, in commanding that which cannot be performed, or imprudent

in requiring such obedience, which he thought might be performed, and cannot.

5. And men herein haue an excuse of their disobedience, because it is not in their power to doe that which they are bidden.

Contra. 1. The perfect obedience, which the lawe requireth, farre exceedeth that righteousnesse, which the Law of nature, and of nations exacteth: for that onely requireth an externall discipline: but the morall lawe prescribeth a perfect conformitie of the creature with the Creator.

2. To the grace of God giuen in perfection nothing is hard and impossible: but so it is not giuen to any in this life, but in a certaine measure and degree: the regenerate by grace are made able in some measure to keepe Gods commaundements, but not perfectly.

3. Neither are the precepts of God in vaine, though men are vnable to keepe them: for there are diuerse other ends: as the vnregenerate are either thereby stirred vp and called, or are made inexcusable: the regenerate by such precepts are raised vp from negligence, and slothfulnesse, haue a rule giuen them to follow, and doe see their owne weakenesse, and are encouraged and prouoked to goe on still vnto perfection, to attaine as neere it, as they can.

4. God is neither vniust in so commaunding: for the creature is bound to yeeld perfect obedience to the Creator, and the creature both once had receiued strength in the creation, which through wilfull transgression was lost, and now a way is shewed by restauration in Christ, how the will of God may be fulfilled: neither is God imprudent, for he is not deceiued in those ends, which he propoundeth to himselfe in giuing such precepts vnto men.

5. Man can haue no excuse for his disobedience, seeing once he had receiued strength to performe the Creators will, which was lost by mans willing transgression: and because he seeketh not to haue his disobedience satisfied by the perfect obedience of Christ, and so he contemneth grace offered.

2. Now touching the doctrine of truth, concerning freewill: this we affirme, that man by nature hath no power or actiuitie at all vnto that which is good, but is altogether a seruant to sinne, and that without grace in Christ, no man can choose and follow that which is good: this is euident by these texts of Scripture, Gen. 6. 5. *All the imaginations of the thoughts of mans heart are onely euill continually*: if *all* are euill, and *onely*, and *continually*, what place or time is left here to that which is good in mans corrupt heart: Matth. 7. 18. *A corrupt tree cannot bring foorth good fruit*: it is against the nature of things, for euill to bring forth good, or good euill: euery thing bringeth forth by nature that which is like vnto it: Rom. 6. 20. *Yee were seruants of sinne*: Eph. 2. 5. *We were dead by our sinnes*: seruants are not free-men, neither can the dead doe any worke of the liuing: no more can a man by nature doe any thing that is good, 1. Cor. 2. 14. *The naturall man perceiueth not the things of the spirit of God*: if he perceiue not, nor knowe them, hee cannot choose to doe them: for there is nothing in the election of the will, which is not first in the conception of the vnderstanding.

But it will be obiected. 1. Then is not the will of man free, if it haue not power indifferently to good or euill.

Answ. The will of man is free from coaction and compulsion, but not from necessity: for the determination of the will to one thing, taketh not away the libertie and freedom thereof: for the will of God by the perfection of nature, *is enclined onely to that which is good*, in the Angels by the perfection of grace: and to euill the will is onely inclined by the perversnesse of the will, either simply and vnchangeably, as in reprobate Angels and men; or for a time, and in some sort, though not simply, as in the vnregenerate: yet in all these the will worketh freely without any forcing.

2. *Obiect.* Though a man without grace can doe no good thing, yet his will assisted by grace is enabled to euery good thing.

Answ. 1. That good thing which is wrought in the regenerate by the grace of Christ, proceedeth not at all from their owne freewill: grace worketh, the will is wrought vpon: for Christ saith, *Without me yee can doe nothing*, Ioh. 15. 5. 2. This grace worketh not perfectly in any in this life, but is begun onely here: for the Apostle saith, *If we say we haue no sinne we deceiue our selues, and the truth is not in vs*, 1. Ioh. 1. 8. See further hereof, *Synops. Centur.* 4. *cap.* 42. *to cap.* 45.

Contro. 2.

Controv. 2. *Whether the Maſſe be a ſacrifice properly ſo called.*

The Romaniſts would proue it out of this place, v. 1. becauſe the Apoſtle exhorteth to giue vp our bodies a liuing θυσίαν, ſacrifice. 1. Hence they reaſon thus: Chriſtians haue a ſacrifice properly ſo called, which is the oblation of ſome externall and ſenſible thing vnto God by the lawfull Miniſter: but there is no ſuch external ſacrifice to be found among Chriſtians ſauing the Maſſe: it remaineth then that the Maſſe is that externall ſacrifice.

2. Euery Prieſt muſt haue a ſacrifice to offer, but there is no other ſacrifice offered vp by the Prieſts of the new Teſtament, but the Maſſe: *Ergo*: to this purpoſe *Bellarm. lib. 1. de Miſſ. cap. 2. & 5.*

Contra. 1. Chriſtians neede not any externall ſacrifice to offer vnto God, ſuch as were the legall ſacrifices of beaſts: but they haue a true ſacrifice, (though not to offer vp daily themſelues) which was once killed and ſacrificed vpon the croſſe: which now is not daily to be offered vp: but the memorie of that ſacrifice is to be reuiued by the celebration of the Sacrament: as our Sauiour ſaith, *this doe in remembrance of me.* And beſide, this ſacrifice once offered for all, there are other ſacrifices, not properly ſo called, but *metaphorically*; ſuch are the ſpirituall ſacrifices of Chriſtians, as is their mortification, mentioned by the Apoſtle here, v. 1. ſuch are the ſacrifices of praiſe, Heb. 13. 15. the ſacrifice of almes, Philip. 4. 17. and 5. Paul calleth martyrdome, a ſacrifice of faith, Philip. 2. 17. other externall ſacrifice there is none neceſſarie for Chriſtians to offer.

2. Euery ſacrificing Prieſthood muſt haue ſomewhat indeede to offer, but the miniſtery of the Goſpel is no ſuch ſacrificing Prieſthood: that is a *function of the Popes deuiſing, one of Antichriſts creatures, to haue power to make and offer vp Chriſts bodie*: the ſacrificing Prieſthood of the new Teſtament, is appropriated and determined to, and in the perſon of Chriſt, *neither doth paſſe vnto any other: Prieſts to offer vp ſpirituall ſacrifices* all Chriſtians are made in Chriſt, Reuel. 1. 6. and Miniſters eſpecially, who are by calling to offer vp the prayers of the congregation vnto God, and to declare his will againe vnto them.

3. But touching the Maſſe, it is no ſacrifice at all: the Euchariſt is a Sacrament, therefore no ſacrifice: for a Sacrament is a repreſentation of a thing abſent, a ſacrifice is an oblation of a thing preſent: *the one is giuen from God to vs, the other offered by vs vnto God.* 2. Chriſt did not ſacrifice himſelfe in his laſt Supper, but vpon the croſſe: therefore neither is Chriſt now ſacrificed in the Euchariſt. 3. Where a ſacrifice is, there is a change and alteration of the thing ſacrificed: but in the Euchariſt, the bread and wine remaine viſibly and ſenſibly vnchanged: therefore no ſacrifice.

Controv. 3. *Of the difference betweene* λατρεία, *and* δουλεία, *worſhip, and ſeruice, whether they ſignifie two kinds of religious worſhips, the one peculiar to God, the other to the creatures.*

This is generally affirmed by the Romaniſts, that theſe two words doe ſignifie two kinds of religious worſhips, the firſt proper vnto God, the other communicated to the creatures: their arguments are theſe.

1. The Scripture ſo vſeth theſe words, giuing λατρείαν, worſhip vnto God, and δουλείαν, ſeruice vnto the creatures.

2. For otherwiſe there ſhould want a proper and peculiar name for the worſhip due only vnto God: for *ſeruice* is due to man, *pietie* to parents; and other ſuch tearmes of reuerence are imparted to the creatures: onely λατρεία, worſhip, is left to ſignifie that peculiar kind of ſeruice which is due vnto God, or els none.

3. Worſhip is due vnto ones perſon, in reſpect of the excellencie thereof: now there are three kinds of excellencie, diuine, humane, and the middle betweene both, which is of the Angels and Saints; and ſo accordingly there muſt be three kinds of worſhip, *diuine*, peculiar vnto God; *ciuill or humane, due vnto men*; and a middle kind of worſhip, due vnto Saints: to this purpoſe, *Thomas, 2. quæſt. 103. art. 3.*

Contra. 1. It is vntrue, that the Scripture ſo diſtinguiſheth theſe two words, making the one peculiar to God, the other to the creatures: for both δουλεία, ſeruice; is vſed to expreſſe the diuine worſhip: as Deut. 13. 4. Iud. 2. 7. 1. Sam. 7. 3. c. 12. 11. and in diuerſe other places of the old Teſtament, likewiſe in the newe, Matth. 6. 24. Luk. 6. 13. and we ſhall finde the diuine worſhip to be oftener ſignified, by this word δουλεία, *ſeruice*, then λατρεία,

wor-

worship: for as *Parens* hath diligently obserued, the first is found at the least 39. times in the olde and new Testament ascribed vnto God, the other about 30. times. And as δουλεία, *seruice*, is giuen vnto God, so λατρεία *worship* or *seruice*, is giuen to the creatures: for 10. times in the old Testament, as *Parens* hath summed the places, it is said, *Thou shalt not doe in the Sabbath*, ἔργον λατρευτὸν, *any seruile worke*: as Leuit. 23. 7. 8. 21. Numb. 28. 18. the other places may be supplyed out of *Parens*. And whereas *Bellarmine* obiecteth, that in the newe Testament, λατρεία, is onely vsed for the diuine worship: that is not so, for once in the new Testament, it is taken for the worship of the creatures, Rom. 1. 25. Neither doe these two words signifie two kinds of religious worships, the one due onely to God, the other communicable to the creature: for, as the worship of idols vnder the tearme of λατρεία, is forbidden 34. times in the old Testament, and once in the new, as learned *Parens* hath collected: so is it forbidden vnder the other tearme δουλεία, 23. times in the old Testament. See *Parens* further, *dub.* 3. so that both these when they are vsed for any religious worship, are not communicable to any creatures, but onely peculiar to God: as *Augustine* confesseth, *qu.* 34. *in Exod.* *duliam deberi Deo tanquam Domino, latreiam tanquam Deo*, that seruice is due vnto God, as our Lord and Master, and worship, as our God.

2. If the Greeke tongue should want a peculiar word to expresse the diuine worship, it were no more inconuenient, then that both in the Hebrew and Latine tongue, the same defect is found: and yet there is a speciall word, θεοσέβεια, *Gods worship*, which is vsed in Scripture, to signifie the diuine worship due vnto God onely, Ioh. 9. 31. 1. Tim. 2. 10.

3. Indeed ciuill worship is to be giuen according to the difference of degrees, and excellencie of the persons: but religious worship is to be giuen only as the Lord hath appointed it: and yet there are more distinctions of excellencie then these three: for euen among the Angels, there are diuerse degrees, as of Arkeangels, Thrones, Dominions: and so by this rule, there should be not only three, but many kinds of worship.

4. Now touching the thing it selfe, this we affirme, that there are onely two kind of worships; a religious, which sometime is called λατρεία, *worship*, sometime δουλεία, *service*, and this is peculiar only vnto God; there is beside a ciuill adoration and seruice, which may be giuen to the creatures: some of our reasons are these.

1. Samuel saith vnto the people, 1. Sam. 7. 3. δουλεύσατε, *serue him onely*: where δουλεία, religious *seruice*, is commanded due onely to God: so that here they can haue no euasion, by that distinction of these two words, *worship* and *service*.

2. All worship of Angels is forbidden: Coloss. 2. 17. the word is θρησκεία, which is not by our aduersaries owne confession, a worship peculiar vnto God: so Reuel. 22. the Angel forbiddeth Iohn to worship him, because he was his fellow seruant: where S. Iohns errour was not as *Bellarmine* suggesteth, because he gaue that kind of religious worship vnto an Angel, which is proper to God onely; but because he did worship him simply: for he doth not restraine him from λατρεία, the diuine worship, but from all, προσκύνησις, all adoration, and humble prostrating of himselfe.

3. All *idololatricall* worship is forbidden, but all religious adoration giuen vnto the creatures is such as tendeth to idolatrie, because it ascribeth vnto the creature, that which is peculiar to the Creator; as to knowe the heart, to be present euerie where, to haue power to helpe, and such like: for they which pray vnto Angels and Saints, and prostrate them before their images, haue this opinion of them, that they are present to heare, and help them, which onely God can doe: *Ergo*, such religious adoration is idolatrous. See further of this question, *Synops.*

Controv. 4. *Of the comparison betweene virginitie and mariage.*

The *Rhemists* in their annotation, 1. Cor. 7. 31. doe extoll virginitie in such sort, that they doe much disgrace marriage: for these are their words, *Virginitie hath a graceful purity and sanctitie of bodie and soule, which marriage hath not, &c.* and for this cause they say that Priests are forbidden marriage, *That they may be cleane and pure from all fleshly acts of copulation, &c.*

But this were to make mariage vncleane, whereas it is not the matrimoniall act, but the lasciuious and wanton minde, which abuseth mariage, that bringeth vncleanenesse with it. *Origen* is more equall, who vpon these words, v. 1. *Giue vp your bodies a liuing sacrifice, holy, &c.* thus writeth, *Quoniam videmus nonnullos Sanctorum, aliquos etiam Apostolorum habuisse coniuges*

coniugium, &c. because we see that certaine of the Saints, and some of the Apostles were married: we cannot vnderstand the Apostle here to meane virginitie onely, &c. but that they which are in *coniugio positi, &c.* placed in mariage, and by consent for a time doe giue themselues to prayer, *corpora sua exhibere posse hostiam viuentem, &c.* may exhibite their bodies a liuing sacrifice: if in other things *sancte agunt & iuste, &c.* they deale holy and iustly, &c. and concerning virgins he further saith, that if they be polluted with pride or couetousnesse, or such like, they are not to be thought, *ex sola virginitate corporis, &c.* by the onely virginitie of their bodies to offer vp a liuing sacrifice vnto God, &c. Thus then there may be both puritie and sanctitie in mariage, and as the Apostle saith, *an vndefiled bed*, Heb. 13. 4. which the Rhemists denie: and there may be pollution and vncleanenesse in virginitie. See further, *Synops. Papist. Centur. 3. err. 97.*

Controv. 5. *The minde it selfe, and not the sensuall part onely hath need of renouation.*

v. 2. *Bee changed by the renewing of your minde:* this is against the position of the Philosophers: as *Aristotle* affirmeth, *Ethic.* 1. 13. that λόγος τὰ ἔνιστα παρακαλεῖ, reason alwayes perswadeth and mooueth vnto the best things: the Romanists doe iumpe with them herein: who thinke the sensuall part of the minde onely to be corrupted.

But 1. the Apostle here sheweth that the very minde, and spirituall part of the soule hath need of renouation. 2. Indeed in ciuill things and morall duties, the reason may be a guide, but in diuine and supernaturall, it is blind and erroneous. 3. And if it bee here obiected, that the Philosophers, as Socrates, Plato, did many excellent things by the light of reason: I answer, that yet in those things they failed of the true ende: for they respected not the honour and glorie of God, but sought perfection by their owne endeauour: and herein they shewed the error and corruption of their mind. 4. Yea the reason is so farre off, from being a perfect guide, that euen in the regenerate, it hath need still to be renewed, as in the Romanes here, to whom S. Paul writeth: how much more in the vnregenerate.

Controv. 6. *Of the perfection of the Scriptures against traditions.*

v. 2. *To proone what the will of God is, acceptable and perfect:* this perfect will of God, is no where els reuealed but in the Scriptures; if they containe a perfect reuelation of the will of God, then there need no other additements; what vse then of humane traditions, such as many the Church of Rome is pestered with, which haue no warrant out of the Scripture: *which being able to make the man of God perfect to euery good worke*, 2. Tim. 3. 17. all other helps and supplyes, are superstitious and superfluous. See further hereof, *Synops. Centur. 1. err. 11. 13.*

Controv. 7. *Against freewill.*

v. 2. *And be not fashioned, &c. Tolet* hence collecteth, because the vulgar Latine thus readeth, *nolite configurari, &c.* haue you no will to be conformed, &c. that it is *positum in arbitrio hominis*, placed in the will of man, whether thus to be fashioned, or not: whereas there is no such word in the originall, for μὴ συσχηματίζεσθε, signifieth *be not fashioned*, not *but yet not willing* to be fashioned: and beside the very next words, *be yee changed by the renewing of your minde*, doe confute this opinion, and euidently shewe, that a man hath no freewill of himselfe vnto that which is good. Indeede the Scriptures doe vse exhortations to the regenerate, to shewe, that it must be the worke of the Spirit, to stirre them vp to doe those things whereunto they are exhorted. See further, *Synops. Papist. Centur. 4. err. 46.*

Controv. 8. *Against the arrogancie of the Pope.*

v. 3. *According as God hath dealt to euery man, &c.* Then euery man hath his certaine measure and stint of gifts: one hath not receiued all: as the Apostle saith, 1. Cor. 7. 7. *Euerie man hath his proper gift of God, &c.* Then that man of pride here sheweth himselfe in his colours, who arrogateth to himselfe authoritie ouer the whole Church: and boasteth to haue all knowledge locked vp in his breast: wherein he sheweth not himselfe to be a seruant of Christ: for all his seruants haue receiued a portion and measure of gifts; one alone hath not all, *Pareus.*

Controv. 9. *Against the superstitious orders of the Popish Clergie.*

v. 7. *Or he that teacheth, on teaching, &c. Pet. Martyr* and *Gualter* vpon this place doe shew,

shew, what was the *œconomie*, ecclesiasticall policie and discipline of the Primitiue Church: how first they had *præsides doctrinæ*, the presidents of doctrine; then they had assistants, the Seniors and Elders, *qui disciplinam publicam conseruabant*, which did preserue the publike discipline: the next were the deacons, which dispensed the treasure of the Church, vnto whom were ioyned, such as attended the sicke: as in this place, the Apostle setteth downe fiue offices of the Church, pastors and teachers, that attended the spirituall edifying of the Church: then distributors, rulers, shewers of mercie, whose care was for the externall discipline: but now *ne nomina quidem extant, &c.* not so much as the names remaine of these functions, *Martyr*: or as *Gualter*, *præter inania nomina, &c.* beside vaine names and titles, nothing is left in the Popish Church: but they substituted other orders, as *Acoluthists*, exorcists, doorekeepers, candlebearers, and such like. See more hereof, *Synops. Centur. 1. err. 69.*

Controv. 10. *The Pope not the head of the Church.*

v. 5. *We are one bodie in Christ:* Beside that in this place the Church is said to be the body of Christ, and so he consequently the head thereof: as S. Paul calleth directly, Ephes. 1. 21. Coloss. 1. 18. and so this beeing a title peculiar to Christ, to be Head of the Church, no mortall man can arrogate it to himselfe: it may be thus further shewed. 1. The Apostles did not take vpon them to be heads of the Church: for S. Paul both here, and 1. Cor. 12. doth reckon himselfe in the number of the members. 2. The Church hath not two Heads; Christ is one, the Pope cannot be another. 3. The Head giueth direction and influence to the body, none of these offices can the Pope doe vnto the Church. 4. The Church is not the spouse or bodie of the Pope, therefore he is not the Head thereof. 5. From Peter to Clemens 8. 200. Popes haue died, but the Head of the Church dieth not, for then the Church should die with it. 6. From *Euaristus* to *Pius* 5. the Papall sea was vacant at times, 38. yeares, 8. moneths, and 29. dayes, as *Mercator* casteth it in his Chronologie, then so long was the Church without an Head, if the Pope were the Head. 7. There haue beene at one time 2. and sometime three Popes, then should the Church haue had so many Heads, *ex Pareo.*

Controv. 11. *That to loue our enemies is a precept, and commanded, not counselled as indifferent.*

v. 14. *Blesse them which persecute you, &c.* The Romanists doe hold, that a man is not bound *extra casum necessitatis*, but in case of necessitie to succour his enemie, and to apply any particular prayer vnto him, but onely in generall: in case of necessitie to doe it, it is a precept; but otherwise, and in other cases it is a counsell onely: to this purpose *Thomas* 22. *qu.* 25. whom *Pererius* followeth, 2. *disput. num.* 8. *Tolet* addeth further, for a man to be ready in minde, not onely not to reuenge himselfe, but to suffer more wrong, as to hold his other cheeke when he is smitten vpon the one, is a precept; but in fact to do it, is but a counsell onely, *annot.* 30. *in fine:* and a precept and counsell (they say) doe thus differ; the first belongeth to all Christians, and to leaue it vndone is sinne; the other is onely for such as are perfect, which though to leaue vndone be no sinne, yet to doe it, is of great merit.

Contr. 1. S. Pauls precept is here generall, to blesse our persecutors, there is no case or time excepted: Christian charity must not be restrained nor limited: who then seeth not, but that this mincing and cutting of the Apostolicall precept, is against the rule of charity. 2. To be alwaies ready in mind, and in fact when occasion requireth to keep patience toward our enemie, is a precept and commanded: but according to the strict letter, to turne the cheeke to the enemie, when one is striken, is neither precept nor counsell: for our Blessed Sauiour beeing smitten on the one cheeke did not turne the other, who was most perfect in all his actions. 3. A difference between precepts and counsels we graunt, in respect of the matter and subiect; the one is of things necessary, the other of matters in their owne nature indifferent; such as that is, 1. Cor. 7. 15. *of bestowing ones virgine*, but otherwise they are both generall, and not to be omitted, and neither are meritorious: See further *Synops. Centur. 2. err. 84.*

6. Morall obseruations.

Observ. 1. *Of the necessitie of good workes and a godly life.*

v. 1. *I beseech you brethren, &c.* S. Paul hauing hitherto in this Epistle laid downe the doctrin

doctrine of iuſtification, and of other principall points of Chriſtian religion, now beginneth to exhort vnto holines, and to the ſhewing forth of the fruits of our regeneration: as here in this place he entreateth them to giue vp themſelues and their bodies to the ſeruice of God: for this is the end of our redemption and deliuerance to ſerue the Lord, Luk. 1. 14. *M. Fulvius*, when he had taken away his ſonne from following *Cataline*, he killed him, ſaying, *non Catalina te genui ſed patriæ*, I did not beget thee for *Cataline*, but for thy country: but it may be better ſaid of vs, that God hath not created vs to ſerue the deuill, the world, or the fleſh, but to ſerue him: When *Philip* King of Macedon, beeing ſomewhat pleaſant, did daunce and leape among the poore captiues, inſulting ouer them, and vpbrayding their miſerie, *Demades* ſaid vnto him in this manner, *cum fortuna tibi Agamemnonis perſonam impoſuerit, nonne te pudet Therſitem agere*, ſeeing fortune hath put vpon thee the perſon of Agamemnon (that is of a King,) are not thou aſhamed to play Therſites (who was a baſe, contemptible, and odious, rayling companion:) ſo when God hath called vs to this high dignity to be called his ſonnes, and hath made vs heires of his kingdome, yea Kings in Chriſt, it is a ſhame for vs, to abaſe our ſelues to the vile condition of beeing ſeruants vnto ſinne.

Obſerv. 2. *We muſt not conforme our ſelues to the faſhion of this world.*

v. 2. *And be ye not faſhioned, &c. Chryſoſtome* obſerueth well, that the figure and faſhion of this world is not a tranſitorie thing: it is *tanquam perſona ſcenica non conſiſtens rerum ſubſtantia*, as a perſon counterfeited vpon the ſtage, not a thing of any ſubſtance: and therefore it were a vaine thing to conforme our ſelues to it: therefore the Apoſtle ſaith, *We ſhould vſe this world as if we vſed it not, for the faſhion of this world goeth away*, 1. Cor. 7. 32.

Obſerv. 3. *Againſt curioſitie.*

v. 3. *That no man vnderſtand aboue that, which is meete, &c.* This maketh againſt thoſe which are curious ſearchers and priers into Gods ſecrets, neglecting thoſe things, which are for their neceſſary knowledge and vſe: *Sirach* giueth good counſell, Eccleſiaſtic. 3. 22. *Seeke not the things that are too hard for thee, &c. but what God hath commanded, thinke vpon that with reuerence, &c. Auguſtine* ſaith well, *melius eſt dubitare de occultis, quam litigare de incertis, &c.* it is better to doubt of hid matters, then to contend about vncertaine. The Philoſopher was worthily reproued of his maid, who while he was vewing the ſtarres fell into a pit, that was before him: ſuch are they, which ſeeke after things to high aboue their reach, and let goe things more profitable.

Obſerv. 4. *Againſt pride and vaine glorie.*

v. 3. *That euery one vnderſtand according to ſobrietie. Chryſoſtome* hath here an excellent moll againſt arrogancie, when men doe attribute more to themſelues then there is cauſe, and are puffed vp with pride. 1. He compareth the arrogant man to a very foole: for their ſpeaches are alike vaine, and fooliſh: the proud man ſaith, *I will ſet my throne aboue the ſtarres*, Iſay. 14. *I haue gathered all the earth as one doth gather egges*, Iſai. 10. 13. what could a verie idiot and foole ſay more: ſauing that herein they differ, that fooles are pitied, becauſe they are ſuch by nature, not by their owne fault, but a proud man none hath pitie of: *pariter deſipimus cum illis, veniam tamen vt illi, non merentur*, they are vnwiſe like the other, but they deſerue not pardon, as the other.

2. He that exceedeth the meaſure of prudence, and is puft vp in pride becommeth fooliſh: he is timorous, and raſh, and ſubiect to all infirmities whatſoeuer: as Nabal of a proud man, became fooliſh, and afterward ſo faint hearted, and timorous, that through feare he died: for like as *corpus intemperatum factum quibuſuis eſt paſſionibus obnoxium*, a bodie being intemperate, and hauing loſt the complexion is ſubiect to euery paſſion; ſo the minde hauing loſt humilitie and prudence, is apt to euery infirmitie: and like as the eye beeing blind, maketh all the members blind, ſo is it with arrogancie, that blindeth the mind.

3. An arrogant man maketh himſelfe a monſter: *forſan tibi pennas innaſci optares*, it may be thou wouldſt wiſh thou hadſt feathers and wings: for a proud man *omnino volare conatur*, endeauoureth as it were to flie in his minde, and ſo becommeth a verie monſter, a man with wings.

4. In the laſt paſſage, he compareth a proud man not to aſhes or duſt, or durt, for they are to good; but they ſeeme to me *ſtupa accenſa ſimilis*, to be like vnto tow ſet on fire, which is ſoone kindled, and ſoone extinct, and it leaueth nothing behind: ſo is the minde of an arrogant man quickly inflamed, and as ſoone quenched, and come to nothing; more caſuall then a ſpiders web, and more light and vaine then ſmoake.

5. Observ. *Of hospitalitie.*

v. 13. *Giuing your selues to hospitalitie. Chrysostome* here hath an other worthy treatise concerning hospitalitie, against those which only doe not giue, but afflict and grieue the poore, with *reuiling words.* 1. He speaketh against their curiositie, which sift and examine the poore narrowly, before they will giue him any thing: if Abraham had done so, he had missed of entertaining the Angels, and so if thou *curiosa scrutaris pauperem*, doe curiously sift a poore man, thou maist sometime let slip a man approoued of God: but what if he be a leud man of life, doth not God suffer the sunne to shine vpon such, and dost not thou thinke him worthy of a morsell of bread: it is extreame insolencie, *pro vno pane totam hominis miseri vitam curiosè inquirere*, for a peece of bread to sift the whole life of a poore miserable man: but what if he be thine enemy, yet remember, *quod famulus illius es, qui percutientem se euasit, &c.* that thou art his seruant, which cured him, that smote him: yea Christ, *os illud, quod mortem operatum erat, exosculatus est*, kissed that mouth, which wrought his death.

2. In the next passage *Chrysostome* sheweth how monstrous a thing it is, not only to withdraw benevolence from the poore, but to persecute them with euill language. 1. Thou addest affliction to affliction, *velut tempestatem tempestati*, as one tempest to an other: and him that fleeth vnto the hauen, thou dost driue backe vpon the rocks. 2. *Quomodo peccatorum tuorum veniam petis, qui eum contristaris, qui tibi nihil peccauit, &c.* how canst thou aske pardon of thy sinnes, who railest on him, that hath not sinned against thee? 3. Thou art herein more cruell then the saluage beast: for they onely rauin, when their hunger compelleth them, *tu nemine cogente fratrem tuum denoras, mordes, lacerас*, thou, no man compelling thee, dost deuoure thy brother, bite him, teare him, &c. 4. How dost thou thinke to receiue the holy oblation, *qui linguam humano sanguine rubefecisti*, which hast died thy tongue redde with mans blood. 5. They which feede not the poore are condemned, *Goe ye cursed into euerlasting fire, prepared for the deuill and his angells*: and what punishment, thinkest thou, shall they haue, *qui non solum non pascunt, sed & conuitiantur, &c.* which doe not onely not feede, but raile also and reuile, &c.

6. Observ. *That no man should stand vpon his owne wit, but vse the counsell and advice of others.*

v. 16. *Be not wise in your selues:* because euery one seeth not all, and the most prudent may be sometime deceiued, it is very expedient, that we should giue eare vnto the counsell of others: we see that Rebeccahs aduise vnto Iacob, corrected the ouersight of Isaac, who partially would haue giuen the blessing vnto Esau, refusing Iacob: Moses that wise lawgiuer hearkned to the counsell of Hobab his father in law: and Naaman refused not the counsell of his poore seruant, who aduised him to doe as the Prophet had prescribed.

7. Observ. *How to ouercome our enemies with patience and lenitie.*

v. 20. *Thou shalt heape coales of fire, &c.* that is, either thou shalt winne him with thy benefits, as some interpret it, or heape vp a greater iudgement against him: And true it is, that oftentimes the malice of the enemie, which is by violence and resisting more inflamed, is by lenitie asswaged: as Sauls furie toward Dauid, was for the time much abated, when Dauid spared him in the caue, hauing cut off the lappe of his garment, and an other time when he tooke from him his speare, and pot of water, 1. Sam. 24. 26. *In forren stories*, euen among the heathen, memorable mention is made of *Phocion* that noble Athenian, who beeing vnworthily condemned to die, when he was about to drinke the deadly coppe, being asked of his friends, what message he would send to his sonne, answered, *mando ei hoc, vt obliviscatur potus huius*, this I command him, that he forget this drinke, which the Athenians haue appointed for me: *Aelian. lib.* 12.

The like *Valerius Maximus lib.* 4. *c.* 2. writeth of *Cicero*, who defended *Gabinius* in open iudgement, who in his Consulship had expelled him the citie: likewise twice he pleaded for *Vatinius*, that shewed himselfe a professed enemie alwaies to *Cicero*. Not vnlike vnto these is the example of *Baldwinus* King of Ierusalem, who hauing put the Arabian Saracens to flight, and taken great spoyles, in his returne found in the way a woman readie to trauell of child, wife vnto the cheife Prince of the Arabians, whom he had left behind, being pursued, whom he couered with his owne mantle, and appointed a woman to attend vpon her, and left with her two milch camels: This his kindnes was not lost: for afterward he beeing besieged by the Arabians, and put to a great straight, was deliuered by the meanes of that Captaine, whose wife he had succoured in her extremity.

CHAP. XIII.

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1. The text with diuerse readings.

1 Let euery soule be subiect to the higher (or supereminent) powers: for there is no power but of God: and the powers that be, are ordained of God.

2 Whosoeuer therefore setteth himselfe against the power, (resisteth, B.G.L. but there is an other word for that afterward) resisteth the ordinance of God: and they that resist, shall receiue to themselues condemnation. (iudgement, V.)

3 For rulers B. (magistrates, G. Be. ἀρχοντες) are not to be feared (are not a feare, Gr.) for good works, but for euill: wilt thou then not feare (be without feare, G.) the power? doe well, so shalt thou haue praise of the same.

4 For he is the minister of God for thy good: (wealth, B.G.) but if thou doe euill, feare: for he beareth not the sword in vaine: (without cause, L. for nought, G. δικῆ) for he is the Minister of God, and reuenger for wrath (to take vengeance, G.) on him, that doth euill.

5 Wherefore it is necessarie to be subiect, not because of wrath onely, but also for conscience sake.

6 For, for this cause pay ye also tribute: for they are Gods ministers, binding themselues (seruing, L.B. applying themselues, G. προσκαρτεροῦντες, with force and strength applying: see c. 13. 12.) to the same purpose.

7 Giue vnto all men their duties: tribute, to whome ye owe tribute; custome, to whom custome; feare, to whom feare; honour, to whom honour.

8 Owe nothing to any man, but to loue one an other: for he that loueth an other (his neighbour, L. S.) hath fulfilled the Law.

9 For this, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not couet: and if there be any other commaundement, it is breifly comprehended (capitulated, Gr. not restored, L. fulfilled, S.) in this saying, namely B. Be. (in this, Gr.) Thou shalt loue thy neighbour as thy selfe.

10 Charitie doth not euill to the neighbour: therefore is charitie the fulfilling of the Law.

11 And that considering (knowing, Gr.) the season, that it is now time (the houre, Gr.) that we should be raised (awake, B.) from sleepe: for now is saluation nearer vs (better, then our saluation is nearer, L. B. G.) then when we beleeued.

12 The night is past on, (passed before, L. praecessit, but it is better interpreted processit, is past in, Be.) and the day is approached: (is at hand, G. is come nigh, B.) let vs therefore cast away the workes of darkenesse, and put on the armour of light, (the habit which beseemeth the light, Be. ad.)

13 So that we walke honestly, as in the day, not in ryoting, Be. (or gluttonie, G. in mustes, S.) or drunkennes, neither in chambring, and wantonnes, nor in strife, and enuying:

14 But put ye on the Lord Iesus Christ, and take no care (make no prouision, Gr. B.) for the flesh, to fulfill the lusts thereof.

2. The Argument, method, and parts.

IN this Chapter from the generall exhortation to the offices of charitie, the Apostle commeth vnto particular duties, as vnto the Magistrate, and then falleth againe into the commendation of loue, dehorting from grosse vices, and corruptions of life: so then of this chapter there are three parts. 1. The first of dutie to be exhibited to the magistrate, to v. 8. 2. Of loue in generall, v. 8, 9, 10. 3. The dehortation is extended from v. 11. to the ende.

1. In the first the proposition is expressed, v. 1. euery soule must be subiect to the magistrate: which is confirmed by diuers reasons. 1. From the author or efficient cause, which is God, amplified by the contrarie, that they which resist magistrates, resist against the ordinance of God. 2. From the effects, the punishment of those which disobey, v. 2. 3. From the double ende of magistracie or gouernment, the praise of wel-doers, v. 3. and the punishment of them that doe euill, v. 4. 4. From the inconuenience that ensueth; he that disobeieth, violateth a good conscience: therefore for conscience sake we must be subiect, v. 5. 5. From a part to the whole: they pay tribute, therefore they must yeeld obedience also in other things, v. 6. 6. *Ab æquo*, from the equitie of it: we must pay vnto all, that which is due; but subiection is due vnto the magistrate, as he prooueth by diuers particulars, v. 7. *Ergo*.

2. In the ſecond part the Apoſtle exhorteth vnto mutuall loue. 1. From the rule of equitie, it is a common debt, which one oweth vnto an other. 2. From the effects, it is the fulfilling of the law, v. 8. which he proueth, 1. By a particular induction, v. 9. 2. by remouing of the contrarie effects: loue doth none euill vnto our neighbour, therefore it is the fulfilling of the law.

3. Then the Apoſtle concludeth with a generall dehortation from certaine vices: which is ioyned with an exhortation to the contrary vertues. And the ſame is either generall vrged by two arguments: 1. One taken from the ſtate of the regenerate, ſaluation is neare now, then before, v. 11. 2. the other from the circumſtance of time, which is propounded figuratiuely; the night is paſt, and the day is come, v. 12. Then the particular exhortation followeth, v. 13. with a dehortation from the contrarie vices: and ſo he concludeth againe generally concerning both, v. 14.

2. The queſtions and doubts diſcuſſed.

1. Queſt. *Of the occaſion, which moued the Apoſtle in this chapter to entreat of the dutie of ſubiects to the Magiſtrate.*

1. *Chryſoſtome* thinketh, that the Apoſtle hauing treated in the former chapter of patience, and not rendring euill for euill, doth very opportunely now moone obedience vnto the Magiſtrate; *multo enim magis illis, qui benefaciunt, &c.* for much more ought we to obey them, which deſerue well of vs; if we ſhould not be auenged of them, which doe euill.

2. Beſide he giueth an other reaſon, that whereas the Chriſtians had in thoſe daies many troubles, tentations, and trialls, it was needleſſe, *vanas tentationes ſuperaddere*, to adde vaine idle tentations and occaſions of trouble, namely, in reſiſting the Magiſtrates.

3. *Caluin* thinketh, that this precept was added eſpecially, becauſe of the Iewes, to whom it ſeemed a very vnmeete thing, that *progenies Abrahæ in ſeruitute maneret*, that the progenie of Abraham ſhould remaine in ſeruitude vnder heathen gouernors: the ſame reaſon is touched by *Peter Martyr*.

4. *Parens* addeth, that S. Pauls doctrine concerning Chriſtian liberty, as he ſaid before, c. 6. *we are not vnder the law, but vnder grace*, might haue been miſconſtrued, as though Chriſtians ſhould not be ſubiect to ciuill lawes: and therefore he ſeaſonably vrgeth ciuil obedience.

5. Adde hereunto, that the Chriſtians were defamed, as enemies vnto the policie of Commonwealths, and ciuill Magiſtracie: which falſe ſurmiſe was the cauſe of the perſecuting of Chriſtians, as *Clemens Alexandrin. lib. 4. ſtromat.* therefore the Apoſtle to giue ſatisfaction to the Gentiles, thus exhorteth: this moued *Iuſtinus Martyr*, in his 2. apologie vnto *Antonine* the Emperor, to cleare the Chriſtians by many argumentes of this ſurmiſed imputation: *Tolet.*

6. And further, whereas the Apoſtle before had taught, that Chriſtians ſhould not reuenge themſelues: ſome might haue gathered thereupon, that it were not lawfull to vſe the defenſe of the Magiſtrate againſt wrongs: nay that it was not lawfull for the Magiſtrate to take reuenge of euill doers, therefore the Apoſtle verie fitly falleth into this diſcourſe: *Gualter.*

7. And laſtly, becauſe the Magiſtrates were then infidels, leaſt that the faithfull might take themſelues free from the command of Infidels, as ſubiects from their Magiſtrates, ſeruants from their Maſters, the Apoſtle doth interlace this treatiſe, *Caluin, Gualter:* for theſe and ſuch like reaſons doth the Apoſtle ſo inculcate this doctrine of ciuill obedience, as in this place, and 1. Tim. 2. Tit. 3. 1. and S. Peter agreeth, 1. Pet. 2. 13. 14.

Queſt. 2. *How euery ſoule ſhould be ſubiect to the higher powers.*

1. *Enerie ſoule.* 1. The ſoule is put, a part for the whole, by the figure *ſynecdoche*, according to the phraſe of Scripture: as *Haymo* giueth inſtance of that place Gen. 46. how Iacob went downe into Egypt with 70. ſoules: and Act. 27. there were 275. ſoules with Paul in the ſhip: as ſometime the fleſh, the other part of man is taken for the whole: as *all fleſh ſhall ſee the ſaluation of the Lord.* 2. But *Origens* conceit is here ſomewhat curious, as *Martyr* and *Eraſmus* note, that it is not ſaid, *euery ſpirit*, but euery *ſoule*, for the ſpirituall man, which hath renounced the world, hath nothing wherin to be ſubiect to the ſuperior powers; as the Apoſtle ſaid, *gold and ſiluer we haue none*: he that hath none of theſe, *non habet vnde ſubiaceat poteſtatib.* haue nothing wherein to be ſubiect to the powers, &c. But euen the Apoſtles themſelues were

obedient

obedient vnto them. 3. He ſaith, *euery ſoule, quia debet eſſe voluntaria ſubiectio*, becauſe this ſubiection muſt be voluntarie, not onely in bodie, but in ſoule, *Gerhan.* 4. And further by this is ſignified, that all mortall men, none excepted, ſhould be ſo ſubiect; and therefore he ſaith, *euery ſoule.* 5. *Caietane* yet noteth further, that not onely our bodies, and our ſubſtance, but euen our ſoules ſhould be ſubiect vnto the ſecular-powers, *in iis quæ poſſunt legitime imperare*, in thoſe things, wherein they may lawfully command.

Be ſubiect. The word is ὑποτασσεσθω, which ſignifieth to be *ſubordinate:* where 1. is inſinuated the order of gouernment, which whoſoeuer reſiſteth, bringeth in diſorder and confuſion. 2. And *Chryſoſtome* noteth, that he ſaith not, be *obedient*, but be *ſubiect*; which is a generall word, comprehending all other duties and ſeruices. 3. But this muſt be limited vnto thoſe things, which are lawfully commanded: for otherwiſe, if they ſhall require any thing againſt the glory of God, and our conſcience, we muſt follow the example of the Apoſtles, Act. 4. to obey God rather then man, *Gualt.* ſo *Haymo* well obſerueth, that as man conſiſteth of bodie and ſoule, ſo he muſt inuiolably in his ſoule, *ſeruare fidem Deo*, keepe his faith vnto God, and in his bodie ſerue the powers.

To the ſuperior or cheife powers. 1. The vulgar Latin readeth, *ſublimioribus*, higher powers; which *Eraſmus* and *Beza* thinke not to be ſo fit, becauſe the word in the originall is not in the imperatiue: and this would giue occaſion to ſome to thinke, that obedience ſhould be giuen onely to the cheife magiſtrate. But they are called high in reſpect of the people, ouer whom they are ſet, not compared among themſelues: for not onely the King as the cheife, but other inferiour officers and miniſters are to be obeied; as S. Peter ſheweth, 1. epiſt. 2. 3. 14. 2. *Caietane* obſerueth, that this word *high*, or *excelling*, is added to exclude tyrants, who are not excelling Lords, and ſo he taketh the Apoſtle to ſpeake *de legitimis poteſtatib.* of lawfull powers: but I preferre the *ordinaria gloſſa*, which vnderſtandeth the Apoſtle of ſecular powers, *ſiue bonis, ſiue malis*, whether good, or euill: and *Peter Martyr* obſerueth well, that here we muſt not inquire, *quo iure, quaue iniuria*, by what right or wrong, theſe powers obtained their authoritie: for the Romanes by *force*, not by right, were at this time Lords of the world: but the Magiſtrates for the preſent are to be obeied. 3. *Chryſoſtome* alſo noteth well, that the Apoſtle ſpeaketh not of the perſon of the gouernors, *ſed de ipſa re*, but of the thing it ſelfe, of their authority, and power: that howſoeuer they are vnworthy of their authoritie, which abuſe it, yet the power, which they haue, is to be obeied. 4. *Lyranus*, and *Haymo* before him, thinke this place to be vnderſtood of ſpirituall gouernors, and Prelates, as well as ſecular and ciuill: but *Chryſoſtome*, and *Baſil. lib. de conſtitut. Monach. c.* 23. doe better interpret this place of ciuill gouernors: and *Baſils* reaſon is, becauſe the Apoſtle afterward maketh mention of tribute, which is due onely to the ſecular power: And therefore *Caluine* iuſtly taketh exception to the Romaniſts, which out of this place would conclude, that obedience is to be giuen alſo to the Prelates of the Church. *Pererius* here, *diſput.* 1, *numer.* 3, oppoſeth *Baſil* vnto *Caluin*, who ſhould thinke, that obedience to Prelates may be concluded out of this place: but *Baſil* in the place before alleadged, directly ſheweth, that the Apoſtle ſpeaketh *de poteſtatibus mundi*, of the worldly, not of ſpirituall powers: onely he reaſoneth from hence, from the leſſe to the greater; that if ſuch obedience be to be giuen to temporall gouernors, *quanto magis, &c.* how much more to ſpirituall; and then for proofe hereof, he alleadgeth that place, Heb. 13. 17. *Obey thoſe which haue the ouerſight of you.*

3. Queſt. *How the powers that be, are ſaid to be of God.*

1. God in the beginning gaue a threefold power vnto man: firſt ouer himſelfe: God gaue vnto man freewill, whereby he ſhould gouerne all his actions: then he gaue him power ouer the other creatures: and thirdly, he gaue vnto man power ouer man, firſt in families, as vnto the father ouer his children, to the maſter ouer his ſeruants, to the husband ouer his wife: then in the politike regiment, of what kind ſoeuer it be, whether *Monarchicall*, of one, *Ariſtocraticall*, of many, and thoſe the beſt, or *Democraticall*, which is the popular ſtate: all theſe had their beginning from God, ſome mediatly, ſome immediatly. *Parens.*

But it will be asked, how and when this order of gouernment, was firſt inſtituted of God: the anſwer is, that God imprinted in man by nature, this originall light, to ſee the neceſſity of gouernment, without the which there would be no order: as we ſee, that the vnreaſonable creatures, as the ſilly bees haue their gouernor, the cranes alſo, and ſheepe: *Chryſoſtome* addeth further, marueil not, that God hath appointed rule and gouernement among men, *cum iſtud in corpore feceris*, ſeeing he hath done the like in the bodie; for ſome parts

are made to direct and guide the rest: this naturall instinct of government the Lord eftsoone confirmed by precept; as Gen. 9. 6. *Whosoeuer sheddeth mans blood, by man shall his blood be shed*: which is not vnderstood of euery one, for God is not the author of confusion, but of the Magistrate, by whom the murther should be punished, *Martyr*.

3. *Tolet* here hath a very good distinction, betweene *potestas, vsus potestatis, assumptio in potestatem*, the power, the vse of the power, and the assuming of the power: for the power may be of God, when the abuse of the power commeth of the deuill, and of mans owne corruption: as Saul had his kingly power from God, but he abused it vnto cruelty: and the assuming of that power, and the entring into it, is often vnlawfull; as Abimelech by cruelty aspired the gouernment, Iudg. 9.

4. Beside, the same author obserueth well a difference betweene the Ciuill and Ecclesiasticall regiment: for the first is so from God, that yet the institution thereof may be deuised by man; as a king may in his kingdome according to the necessitie of the state, erect new officers and ministers, and therefore it is called, *the ordinance of man*, 1. Pet. 2. 13. but the spirituall power is immediately instituted of God, and therefore the Apostle saith, Eph. 4. 11. *He gaue some to be Apostles, some Prophets, some Euangelists, &c.* Thus farre *Tolet* goeth well: but this that is well said, he corrupteth with a dramme of his Popish dregges; that Christ gaue this power to make Bishops, and other Ecclesiasticall ministers to Peter, which power *in successores eius emanauit, &c.* did issue forth to all his posteritie: and so, saith he, all Ecclesiasticall power did not immediately come from Christ, but only *prima potestas*, the first power, out of the which the rest doe flow; but so is it not in the secular state.

Contra. 1. As though the other Apostles did not as well constitute Bishops, Elders, and other officers, as well as Peter: the Deacons, Act. 7. were chosen by the common consent of the Apostles: and *Paul* and *Barnabas* ordained Elders in euery Church, Act. 14. 23. 2. It will be hard for him to proue the Pope to be Peters successor, and to succeede in his Apostolicall power. 3. If the originall Ecclesiasticall power onely were immediatly from Christ, so is it in the secular also: for that originally hath Gods immediate warrant, that there should be rulers, and gouernors ouer the people: and so there should be no difference at all in this behalfe. 4. Wherefore we acknowledge this a true difference betweene the Ciuill and Ecclesiasticall state propounded by *Tolet*, but againe reiected, and disavowed by him; that euery Ecclesiasticall office and ministry was immediately instituted by Christ, and his Apostles, though now mediatly by the Church, men are assumed to these offices; but in the Ciuill gouernment, the institution onely in generall is from God, many particular offices haue been inuented by men.

4. Quest. *Whether euery superiour power be of God.*

That euery Magistracy and gouernement is not of God, it may be thus obiected.

1. The Lord saith by his Prophet Hoshea, 8. 4. *they haue set vp Princes, but not by me: they haue made Princes, and I knew it not.*

2. A tyrannicall gouernment is not of God, but many gouernments in the world are tyrannicall, as of the Turke and Mahometans.

3. Magistrates are created, and appointed by men, and S. Peter calleth them humane ordinances, 1. Pet. 2. 13. therefore they are not all of God.

4. Satban is called the Prince of the world, Ioh. 14. 30. yea the god of the world, 2. Cor. 4. 4. and he taketh vpon him to distribute the kingdoms of the world, Matth. 4. 9. therfore they are not of God.

5. And if euery power were of God, then the supreame authority, which the Pope chalengeth ouer the vniuersall Church, should be of God.

Anſ. First in generall this distinction is to be premised, which may serue to dissolue euery particular obiection: we must make a difference betweene the power in it selfe considered, and the way of attaining vnto that power, and the vse or manner of execution: the first is alwaies of God, but not the second, and the third: for when any by bribery, cruelty, or any other corrupt meanes, attaineth vnto any Magistracie, or if he abuse his power to the maintenance of superstition, and to oppresse the people of God, in neither of these respects, is it said to be of God. *Origen* doth thus illustrate this, by the similitude of the parts of the body, as the sight and hearing, are naturall faculties giuen vs of God, and men may abuse them *ad impia & iniqua ministeria*, to wicked and vngodly seruices: *Chrysostome* sheweth this

this difference by the example of mariage: carnall copulation lawfully vsed in mariage is of God, yet there may be an vnlawfull cohabitation and copulation with women, which is not of God; so in the Magistracie, we must distinguish betweene the institution and the abuse thereof, the first is of God, so is not the other: now for a further answer in particular, we say,

1. To the first place obiected out of Hoshea, diuerse answers are made. 1. *Hierome* thinketh that the Prophet speaketh of Saul, who was chosen *errore populi, non voluntate Domini*, by the errour of the people, not by the will of God: but it is euident, that the Prophet in that place toucheth the prepostorous setting vp of Ieroboam and his idolatrie, as v. 5. *Thy calfe, O Samaria, did cast thee off.* 2. Wherefore the better answer is, that concerning the thing it selfe, the renting of the kingdome from Salomon, and giuing of ten tribes to *Ieroboam*, was the Lords owne act, as the Prophet *Abiah* saith, 1. King. 11. 31. but in respect of the circumstances, as the rebellion of the people against their lawfull King, and their falling away from his obedience, without consulting with God, so was it not the Lords act, *Pareus*. 3. *Pet. Martyr* saith further, that he is said to haue raigned but not by God, in respect of the manner of his gouernement, *quia se non accomodauit ad scriptam & patefactam Dei voluntatem*, because he applyed not himselfe to the written and reuealed will of God. 3. *Faius* putteth both these answers together, that Ieroboam and such other gouernours are said to raigne, but not by God, because they inuade the kingdome, *praeter ordinem, &c.* beside or contrarie to the order instituted of God, *& sibi non Deo regnant*, they raigne for themselues, not vnto the honour and glory of God: yet the power it selfe which they haue is of God: to this purpose *Gregorie* writeth well, as he is alledged in the ordinarie glosse, *tumoris elatio, non ordo potestatis in crimine est, potentiam Deus distribuit, elationem potestatis malitia nostra mentis inuenit*, the swelling pride, not the orderly power is to bee blamed, God giueth the power, but the proud vsage of the power, the malice of mans minde hath found out, &c.

2. Tyrannicall gouernement, as it is tyrannicall is not of God, for that is the fault and corruption of the gouernour; but the power it selfe of gouerning is notwithstanding of God riches gotten by vsurie, extortion, and other euill meanes, cease not to be the gifts of God, and good in themselues, though they are not to them, which get them euill: so wee must here discerne betweene the right which God hath in such things, which alwaies remaineth in God, and his iudgements, whereby he so distributeth such things, as the corruption of man often concurreth in them, and the vniust vsage or vsurpation, or acquisition, whereby such things, though good in themselues, yet are not good vnto such vsurpers.

3. The second causes exclude not the first: though diuerse formes of gouerments are found out by men, the first institution notwithstanding was from God: as the fruits of the earth are brought forth by the industrie and labour of man, yet cease they not to bee Gods gifts: so Ecclesiasticall functions, as of Apostles, Prophets, were at the first immediatly appointed by God: yet now also Pastors are of God, though called mediately by men. And S. Peter calleth the Magistracie an humane ordinance, both *subiectiue*, because man is the subiect thereof, by whom it is executed, and *obiectiue*, because humane affaires are the obiect thereof, and *τελικῶς*, in respect of the ende, because it is for mans good: yet the originall institution is of God.

4. Sathan is called the Prince of the world, not simply as though he did what he would, but because he is Gods minister in the world, and vsed for the punishment of worldly men, and hath so much power ouer men, as is graunted vnto him: and he is called the God of the world, because he is so reputed of worldly men: and Sathan therein lyed, in saying that the kingdomes of the world were his to bestow.

5. The Episcopall authoritie of the Bishop of Rome, so he were a right Bishop, we deny not to be of God: but his challenge of vniuersall dominion, is not *potestas, sed potestatis vsus*, a power, but an abuse or disease of the power, which he hath not by Gods ordinance, but by his owne ambition, the deuills instigation, and Gods sufferance and connuence, *Pareus*.

Quest. 5. *How farre euill gouernours haue their power from God, whether by his permission and sufferance only.*

1. *Pererius* here taking occasion to slaunder the Protestants, that they should hold, that *Deus est vere author & effector quorumlibet peccatorum*, God is the very author and effector

of any sinnes whatsoeuer; findeth great fault with *Bucer* for thus writing, that whosoeuer hath any power whether he vse it well or euill, or come vnto it by right or wrong, that it is vndoubtedly true, *eam potestatem à Deo accepisse*, that he receiued that power from God, &c. whereupon he inferreth, that he which by manifest tyrannie inuaded the gouernement, *Dei fuerit consilio & voluntate assumptus*, was by the counsell and will of God assumed and taken vnto that gouernment: and further he falleth into a great admiration, that they which denie obedience to Christs Vicar, yet doe perswade obedience to bee giuen to euery Tyrant: to this purpose *Pererius, numer. 6.* And consequently the opinion of the Romanists is, that euill gouernours doe rise vp in the world, *permittente Deo*, God onely so permitting. *Tolet annot. 3.*

Contra. 1. It is a meere slaunder, that Protestants lay any such imputation vpon God, as to make him the author of euill: nay the Romanists are rather guiltie hereof, that affirme God to be a permitter and sufferer of euill: for he which suffereth euill to be done, which he can hinder, must be accessarie vnto it: we say then, that God is neither an actor nor a permitter of euill, as it is euill: his permission we grant, but such as is ioyned with his will; for that which God would not haue done in the world, cannot be done: but for the more full explanation of this point, I referre the Reader to the 64. question vpon the 1. chap. of this Epistle.

2. But that euill gouernours doe not rule onely by Gods permission is euident out of Scripture, as it is here alleadged by the *ordinar. gloss.* as Iob. 34. 30. *qui facit regnare hypocritam, &c.* which causeth an hypocrite to raigne for the sinnes of the people, &c. as the vulgar Latine readeth: and Hosh. 13. 11. *I gaue a King in mine anger, &c.* and hereupon the *glosse* inferreth, *datur improbis nocendi potestas*, power to hurt is giuen to the wicked, that the patience of good men might be prooued, &c. and further it is added, *per potestatem diabolo datam, & Iob probatus est, vt iustus appareret, & Petrus tentatus est, ne de se presumeret, & Paulus colophizatus, ne se extolleret, & Iudas damnatus vt se suspenderet*: by power giuen vnto the Deuill, both Iob was prooued, to appeare iust; and Peter tempted, that he should not presume of himselfe; and Paul buffeted, least he should extoll himselfe; and Iudas damned, to hang himselfe, &c. Here their owne glosse is against them, which maketh God a giuer of that power, which wicked gouernours abuse. This is then our assertion, that euill gouernours rule not by Gods permission onely: for in the Scripture God is said to haue raysed and stirred vp the Assyrians and Babylonians: But therein Gods prouidence is seene, and such euill gouernours are not sent without Gods secret will and ordinance, for the punishment of mens sinnes: as *Pet. Martyr, Deus arcana & efficaci voluntate voluit eos imperare*, God by his hidde and the same effectuall will would haue them to rule: though then they doe not either attaine vnto the place of gouernement, by lawfull meanes, and according to the rules of Gods reuealed will, neither doe rule after the same, yet by his secret will and prouidence they are appointed thereunto for the execution of Gods iudgements, which are most iust.

3. Neither is a Tyrant to be obeyed, if he command any thing contrarie to the word of God: such are the lawes of the Pope, which maintaine superstition and idolatry: and though a Tyrant in his proper place of gouernmẽt is to be obeied, it followeth not, the Pope should: for the one (though a tyrant) beareth sway in temporall things, wherein the conscience is not touched, and in his proper seignorie, which he is aduanced vnto: but the Pope doth tyrannize in spirituall things and ouer the conscience, and out of his owne precinct and iurisdiction: so that he commandeth as a Lord out of his owne territorie, where no obedience is due; As for his supposed Vicardome, it is but an idle fansie and Popish dreame.

Quest. 6. Why the Apostle saith againe, *The powers that be, are ordained of God.*

1. The *vulgar Latine* readeth, *The things which are, are ordained of God*, and so *Anselme*, and the *interlinear. gloss.* wherein a double error is committed: for the word *powers*, which is in the originall, is omitted, and the word *ordinata*, ordained, is put in the *neuter*, which in the Greeke is in the feminine, answering vnto *powers*: and beside, as *Tolet* well obserueth *annot. 4.* these words would beget an erroneous sense: for all things that are, are not ordained of God, as warre, sickenes, pouertie: for then it were not lawfull to preuent any of these: for Gods ordinance must not be resisted.

2. *Origen* omitteth this clause altogether: and *Erasmus* coniecturech, that this clause might

might be inserted by some interpreter, by way of explanation: but seeing *Chrysostome* hath it, and the Syrian interpreter, with other auncient copies, this conceit cannot be admitted.

3. Neither yet is it a repetition of the same thing, which the Apostle set downe before, *every power is of God*, to shew God to be the author and founder of these powers, as *Oecum.* saw: for there had beene here no great neede or vse of repetition.

4. *Haymo* thinketh, that the Apostle in the second place vnderstandeth *iura potestatum*, the rights belonging to these powers: that not onely the power it selfe, but the right of gouerning is of God; but these two cannot well be distinguished, the power and the right of the power: *Beza* thinketh that in the first place, the Apostle in generall shewed the dignitie of the Magistracie; in the second, the distribution of the same dignity: because there are diuers degrees of magistracie, to shew, *ipsis infimis ordinibus, &c.* that wee are to yeeld obedience to the lowest orders of gouernment: but this was comprehended in the former sentence, *Every power is of God*, that is, whether superiour or inferiour, none are excluded.

5. Some doe inferre, because the Apostle saith, *They are ordained, &c.* that there is an ordered certaine degrees in gouernment, some are superiour to others: *Bonifacius 8. in the extrauagant vnam sanctam:* but it is euident by the words following, where the power is called διάταγή, the ordinance of God, that this *ordaining* hath reference vnto Gods institution, not to the distinction and order of degrees in the powers: But whereas *Bonifacius* in that place, vpon this supposed ground buildeth the preheminence of the Ecclesiasticall power aboue the Ciuill, and so would make the Pope the Lord paramount aboue all, the vanitie of this conceit shall be examined among the controuersies following.

6. *Theodoret* by *ordaining*, vnderstandeth the diuine *prouidence:* the *ordinar. glosse* interpreteth, *rationabiliter disposita*, reasonably disposed: but more is signified then so: for there are many things disposed of in the world by Gods prouidence, which yet it is lawfull to resist, as *Tolet* noteth, *annot.* 4.

7. Wherefore the *emphasis* or force of this sentence, lieth in the word *ordained*, which implieth that which the Apostle said before: that these powers are not simply of God, as other things, but specially ordained, that is, by speciall precept from God: there are other things of God, as famine, warre, sickenes, pouertie, but not ordained by precept and commandement: Thus *Tolet*, likewise *Faius:* that by *ordaining*, is vnderstood, *praeceptum esse à Deo*, that it is commanded of God, that obedience should be yeelded to magistrates: so also before them both *Hyperius:* and three wayes may these powers be said to be ordained or ordered: first in respect of God, because they are by him instituted and appointed: secondly in regard of themselues, the Lord hath set them certaine limits and bounds, whereby they should be ordered: thirdly in respect of those which are to be ordered: God would haue order among men, some to rule, some to obey: like as in a campe there are some leaders and captaines, others are appointed to followe, and to be ranged in their rankes, as the souldiers, *Pareus.*

Quest. 7. *Of not resisting the power.*

1. He that resisteth, the word is ἀντιτασσόμενος, which properly signifieth *disordered*, or *mis-ordered, ordered against:* which sheweth that all rebellion is a disorder, ἀταξία, a very confusion, *Pareus.*

2. Diuerse wayes is the power resisted, either *aperta vi*, by open violence and rebellion: or *fraude*, by deceipt and craft, when the power is deceiued and misinformed, which is an ordinarie thing in Princes Courts, *Martyr: Tolet* addeth a third, *qui praecepta negligit, &c.* he that neglecteth the precepts of the Prince, and withholdeth duties, as to pay tribute, and such like, therein sheweth himselfe contrary to Gods ordinance.

3. *Chrysostome* obserueth the phrase, that the Apostle saith, not he which obeyeth the Magistrate, therein submitteth himselfe to Gods ordinance, but by the contrarie, *he that resisteth the power, resisteth Gods ordinance*, to shewe, that *non gratiam sed debitum illis obedientiae praestemus, &c.* that we doe not shew them a pleasure in obeying, but pay our debt: and further he inferreth, that no man should thinke *subiectionem turpem*, that this subiection is vile, seeing God hath appointed it.

4. *Origen* here also noteth, that we must not vnderstand such powers as persecute the faith: for in such a case it is better to obey God then man: and the reason is, as *Tolet* obserueth, *quia nemo debet potestati obedire contra Deum*, no man must obey the power against God, of whom the power is.

5. *Gerhan*

5. *Gorthem* maketh this obiection, that if it be not lawfull to reſiſt any power which is of God, then not the power of Sathan: he anſwereth that it doth not follow, becauſe that is *poteſtas permiſſionis, non commiſſionis*, a power of permiſſion, not of commiſſion: or rather it is not ſo much a power which the deuill exerciſeth, as an abuſe of power, and therefore we are to reſiſt him. And ſo concerning ſuch powers, which commaund or allure to any thing which is euill. *Auguſtines* rule muſt be followed, *contemne poteſtatem timendo maiorem poteſtatem*, contemne the power, by fearing a greater power.

6. *Pet. Martyr* well obſerueth here, that although it be not lawfull to reſiſt the powers, by riſing vp, or practiſing againſt them, yet one may make an eſcape by fleeing away from the force of the Magiſtrate: as Dauid was let downe at a window out of his owne houſe by his wife, and ſo eſcaped Sauls hands; and ſo was Paul at Damaſcus, let downe in a basket by a windowe, as 2. Cor. 11. but the caſe is otherwiſe, when one is apprehended, and committed to priſon: for then he thinketh it not lawfull for a man though vniuſtly impriſoned, to breake priſon; becauſe it is againſt the law, *& audaciam idem faciendi, &c.* and it would miniſter boldneſſe to malefactors to commit the like: adde hereunto, that thereby an other mans life is endangered, as the keeper vpon the eſcape of his priſoner is like to bee puniſhed: and further it were a betraying of their cauſe, to make a priuie eſcape: this made S. Paul, that though his bonds were looſed, and the priſon doores opened, yet he would not flee away: nay, he refuſed to be ſent away priuily, when the gouernours ſent vnto them to depart, Act. 16. yet euery eſcape of the innocent out of priſon is not to be condemned, if it be not procured by ſome ſiniſter practiſe by themſelues, as by fraud or violence, but by ſome other meanes, as the voluntarie conniuence or negligence of the keeper, or ſome other way as it were made by God: for ſo we reade, that Peter eſcaped out of priſon, the doores being opened by the Angel before him, Act. 12. but this is not raſhly to be done for the aforeſaid reaſons, but vpon good warrant, when God ſhall as it were make a way for a man to ſet him free.

Whether it be lawfull for one vniuſtly impriſoned to breake priſon.

Queſt. 8. *What kind of iudgement they procure to themſelues, which reſiſt the Magiſtrate.*

1. Whereas the Greeke word κρίμα, ſignifieth both condemnation, as *Beza, damnation*, as the *vulgar Latine: iudgement*, as the *Syrian* interpreter: *puniſhment*, as *Piſcator*: ſome take this to be vnderſtood not of eternall puniſhment, but of temporall inflicted by the Magiſtrate: when as the powers beeing offended, doe either puniſh rebels with death, or caſt them into priſon, *Haymo*: ſo alſo *Vatablus*. 2. *Lyranus* contrariwiſe interpreteth it, *de aeterna morte*, of euerlaſting death, not excluding alſo temporall puniſhment: ſo alſo *Martyr*. 3. Some vnderſtand *poenam*, puniſhment generally, without limitation, *Oleuian, Piſcator, Innius anno.* 4. Some will haue the puniſhment in this life vnderſtood, whether inflicted by the Magiſtrate, or by God himſelfe, who will take reuenge for the tranſgreſſion of his owne ordinance, as is euident in the fearefull puniſhment of rebellious Core, Dathan, and Abiram, Numb. 16. *Pareus, Gualter*: and ſo before them *Chryſoſtome* and *Theophylact, cum à Deo, tum ab hominibus poenas daturum*, he ſhall endure puniſhment both from God and men. 5. But all theſe are better ioyned together; that ſuch as reſiſt the Magiſtrate are puniſhed by the publike lawes, and God often taketh reuenge alſo: beſide they make themſelues guiltie of euerlaſting damnation, which is due vnto the tranſgreſſion of Gods commaundement, and the violating of his ordinance, *Faius*. 6. *Tolet* hath here this conceit by himſelfe, it is ſaid, *they ſhall receiue iudgement*, becauſe being not reſtrained by the Magiſtrate, whom they ſtand not in awe of, they caſt themſelues into thoſe ſinnes, for the which *damnationem incurrunt*, they incurre damnation: but here the Apoſtle ſpeaketh of that puniſhment which is due for the reſiſting of Gods ordinance. 7. *Pareus* here obſerueth wel theſe two things, that the purpoſes and endeauours of ſuch are fruſtrate, and beſide they ſhew their madnes and fooliſhnes, in beeing acceſſarie to their owne puniſhment; for it is an vnwiſe part for one to procure his owne hurt.

Queſt. 9. *How the Prince is not to be feared for good workes, but for euill.*

1. Concerning the words in the originall they ſtand thus, *Princes are not a feare of good workes*, and ſo the *vulgar Latine*: that is, *for good workes*, as the *Syrian* interpreter putteth it in the datiue, *bonis operibus*, to good workes: ſo alſo *Tertullian* readeth in *Scorpiac*: and *Beza* followeth this ſenſe, and the meaning is, that they are not a terror, or to be feared, *rationi bonis*

boni operis, by reason of the good worke, *Lyran.* or *his qui sunt boni operis*, to them which are of good workes, *Gorrhan:* so before him *Chrysostome, bene agentibus*, to those which do well: *good workes* are here to be vnderstood, not as Diuines take them, for morall workes, but for ciuill workes agreeable to the publike lawes, which are either against the diuine lawe, whereof the Magistrate ought to haue speciall care, or against the positiue constitution: *Pa-*
rum.

2. Touching the occasion of these words: *Tolet* will haue them to depend of the former sentence, and to shew the cause, why they which resist the powers, doe *receiue iudgement to themselues*, because they contemne the Magistrate, who is ordained to restraine euill workes: and so they without restraint fall into euill, and so incurre punishment: but the better coherence is, to make this an other argument, to moue obedience to the higher powers from the vtilitie thereof, as *Chrysostome*; or *à duplice fine*, from the twofold ende of magistracie, which is for the punishment of the euill, and praise of the good.

3. They which doe good works, must feare the Magistrate still; but *timore reuerentiæ, non seruili, &c.* with a reuerent, not a seruile feare, as the malefactors doe, which hauing a guiltie conscience, are afraid of punishment, to be inflicted by the Magistrate: *Gorrhan.*

Quest. 10. *What it is to haue praise of the power, v. 3.*

1. Whereas often it falleth out, that the Magistrate doth punish the good, and encourage the wicked, how then is this true, which the Apostle saith, *doe well and thou shalt haue the praise of the same:* the answer is, that first wee must distinguish between the power it selfe and authoritie, which is ordained of God, to these ends: for the reward of the good, and punishment of the euill, and the abuse of this power: secondly, although gouernours abusing their power, doe offend in some particulars, yet in generall more good commeth by their gouernement, then hurt: as vnder cruell *Nero*, there was some execution of iustice, for Paul was preserued by the Romane captaine from the conspiracie of the Iewes, and appealed vnto Cæsar, which was then Nero, and his appeale was receiued.

2. It will be obiected, that euen vnder good Princes, where there is punishment for offenders, yet the righteous receiue not their reward. 1. *Origen* thus vnderstandeth these words, *thou shalt haue praise of the same, &c.* that is, in the day of iudgement, *ex istis legibus eadem habebis apud Deum*, by these lawes thou shalt haue praise with God for keeping them, &c. but the Apostle speaketh not of hauing praise by the lawes, but of the power, that is, the Magistrate. 2. *Augustine* thinketh it is one thing to be *praysed of the power*, that is, to be commended and rewarded by it; an other *laudem habere ex illa*, to haue praise of it, that is, *exhibit se laude dignum*, he sheweth himselfe worthy of praise, whether he be actually praised or not of the power: *Tolet* alloweth this sense, though he take the distinction betweene these phrases to be somewhat curious: so also also *Haymo*: but the Apostle speaketh not simply of hauing praise and commendation, but of hauing it from the Prince. 3. The *ordinar. gloss.* thus: thou shalt haue praise of the power, *si iusta est ipso laudante*, if it be iust it will praise thee, *si iniusta, occasionem prebente*, if vniust, it will giue thee occasion of praise: so also *Gorrhan*, it shall praise thee, either *causaliter*, by beeing the cause of thy praise, or *occasionaliter*, by beeing the occasion, &c. *causa erit maioris coronæ*, it shall be the cause of thy greater crowne, *gloss. interlin. laudaberis apud Deum*, thou shalt be praised with God, *Haymo*: but the Apostle speaketh of receiuing praise from the power: as *Chrysostome* and *Theophylact* well obserue, *erit laudum tuarum præco futurus*, he shall be a setter forth of thy praise. 4. *Bucer* thinketh that the Apostle alludeth vnto the custome of the Grecians and Romanes, among whom they which had done any notable exploit, were praised publiquely, or priuately: but S. Paul speaketh in generall of the office of all Magistrates whatsoeuer. 5. *Pet. Martyr* thinketh, that it is no small part of praise, *absolui in iudicio*, to be absolued in iudgement: as it was no small praise to *Cato*, beeing so often accused, still to be freed and absolued: it is also a great praise for a man to be so innocent, that nothing can bee obiected against him in iudgement: as *Fimbra* beeing asked, what he could obiect vnto *Scevola* so innocent, and harmelesse a man, answered, *quia telum toto suo corpore non receperit*, because hee receiued not his weapon whole into his bodie: but it is one thing to receiue praise and reward, another to be freed onely from punishment. 6. Wherefore I take this to be the better answer, that first the Apostle speaketh here, of the power it selfe, and of the true ende wherefore it was ordained, and not of the personall faults in those, that abuse this power:

for

for if the good be not rewarded, as well as the euil punished, it is the faule of the gouernors: adde hereunto, because it is not possible for a Prince to reward all good subiects, that by praise we must vnderstand, *omnia commoda & priuilegia, &c.* all the priuiledges and commodities, which are by the lawes offered to good subiects, *Parens*: they are praised, that is, counted worthy, *qui participent omnibus ijs bonis, &c.* to be made partakers of all those benefits and commodities, for the which Commonwealths came first together, *Bullinger*: as good subiects enioy liberty, possession of their lands, and goods, defence from wrong, and such like, and as occasion may serue, may receiue also praise and encouragement from the Magistrate.

Quest. 10. *How the Magistrate is said to be Gods minister for our wealth or good.*

1. Some vnderstand this onely of the power to punish, *loco Dei vindicat*, hee taketh reuenge in Gods place, *gloss. interlin. Lyranus.* 2. *Haymo* giueth these two senses: hee is Gods minister to defend thee from wrong: or for thy good, *that thou do no euill:* but this expresseth but one part of this ministring power. 3. Therefore *Chrysostome* better, *voluntati Dei cooperatur, &c.* he worketh according to Gods will in punishing of the euill, and in rewarding the good, and therefore he is called his minister: so also *Theophylact, voluntati Dei obsequitur*, he obeyeth the will of God, as in commaunding chastitie, in forbidding auarice and theft: like as the Lord is, so must the minister be: but God loueth the iust and punisheth the wicked, therefore so should the Magistrate doe that is Gods Minister. 4. And generally they are Gods ministers, 1. Because they are ordained of God. 2. They are as gods in earth, in respect of their preheminence and authoritie ouer others. 3. In regard of their office, because they doe execute iustice in the earth, in awarding rewards to the righteous, and punishments to the wicked. 5. Whereas the Prince is called διάκονος, the minister of God, which name and title also agreeth to spirituall Pastors, who are the Ministers of God, yet they are ministers in a diuerse kind: both agree in their institution, which is from God, and in the generall ende, which is to seeke the good of Gods people, yet they differ both in the obiect: for the Pastors charge is onely about spirituall things, the Prince is occupied also in caring for temporall: as also in the meanes: for the Prince by his sword and coactiue power procureth the good of his subiects: but the Pastor seeketh it by the preaching of the word, the administration of the Sacraments and discipline, and other spirituall meanes.

For thy good.] That which the Apostle called before, ἔπαινον, *praise*, now he nameth ἀγαθὸν, *good*: which is either *naturall, morall, ciuill*, or *spirituall* good: the Magistrate procureth all these: the *naturall* good, as in preseruing the liues and bodies of his subiects; the *morall* good, in commaunding vertue, and punishing vice; the *ciuill*, in maintaining their goods and possessions; their *spirituall* good, in setting forth and defending the true religion, *Parens.*

11. Quest. *How the Magistrate is said, not to beare the sword for nought*, v. 4.

1. *Lyranus* doth indifferently vnderstand this of the materiall sword which the Ciuill power hath, or of the Ecclesiasticall: but the whole course of the Apostles speach sheweth, that he speaketh of the Ciuill power, to whom tribute, and such other customes belong.

2. By the sword, he vnderstandeth the power of exercising and drawing forth the sword against offenders: and he alludeth to the custome of Princes, which haue the sword carried before them, and other ensignes of their authoritie.

3. There are three vses of the Ciuill sword, the one is *ad vindictam*, to be reuenged of the euill: *ad protectionem bonorum*, for the protection of the good: and, *ad executionem iustitiæ*, for the execution of iustice.

4. He beareth not the sword, εἰκῇ, in vaine: that is, *temere*, rashly, *Beza*: because he hath his authoritie from God, nor, *sine causa*, the vulgar Latine, without some certaine cause or ende, namely, the punishment of the euill.

5. And so he is called a reuenger vnto wrath. 1. Which some vnderstand of the diuine wrath, which is executed by the Magistrate: or to shew the wrath of God in time to come, *Gorrh. Hug.* 2. Rather by wrath we vnderstand the punishment it selfe inflicted, which is an effect of wrath, *Parens, Tolet, Sa.*

Quest. 12. *Of the right vse of the sword, both in time of peace and warre.*

1. Concerning the vse of the sword in time of peace, three things are requisite. 1. That there

there ſhould be good lawes enacted, and eſtabliſhed. 2. That there ſhould be vpright iudgment according to thoſe lawes. 3. That of ſuch iudgements once giuen, there ſhould be iuſt execution.

1. In the making of lawes, three things muſt concurre, the matter of the law, the ende and ſcope, and the extent. 1. For the matter, it muſt be agreeable to the lawe of nature, and to the will of God: Princes muſt not make lawes according to their owne minde, but ſuch as may be conſonant to the pure and perfect will of God: hereupon it was, that the law-makers among the Gentiles would alwaies aſcribe the inuention of their lawes to ſome one of the gods, to winne more credit vnto them: *Zoroaſtres* who gaue lawes to the *Baſtrianes* and *Perſians*, did make *Oromazen*, whom they held to be a god, the author of his lawes: *Triſmegiſtus* among the Egyptians, *Mercurius*: *Minos* among the *Cretenſians*: *Iuppiter Carundas* among the *Carthaginians* made *Saturnus* his author: *Lycurgus* among the *Lacedemonians*, *Apollo*: *Solon* and *Draco* among the *Athenians*, *Minerua*: *Xamolpis* among the *Scythians*, *Veſta*: *Numa* among the *Romanes*, the goddes *Egeria*: and *Mahomet* commended his *Alcaron* to the *Arabians*, vnder the name of Gabriel the Arkeangel: But theſe were their fabulous conceits: we haue indeede the booke of God, a perfect rule and line of all iuſt lawes: ſecondly, the end and ſcope of the lawes muſt be to ſuppreſſe vice and maintaine vertue: the lawmaker muſt intend the publike good, and not his priuate gaine: thirdly, for the extent of theſe lawes, they muſt include all: ſome muſt not be bound vnto the lawes, and others free: and therefore it is dangerous to giue priuiledges and immunities to ſome perſons, by vertue whereof they may without checke and controlment tranſgreſſe the lawes: *Papinianus* is worthy of honourable memory, who choſe rather to die, then to excuſe the parricide of *Antonius Baſſianus* the Emperour.

Why the Gentiles made the gods the authors of their lawes.

2. As good lawes muſt firſt be made, ſo iudgement muſt be exerciſed according to thoſe lawes: that the iuſt caſe may be diſcerned from the falſe, and good men from the euill: *Anſtides* was wont to ſay that thoſe commonwealths were declining, wherein *boni à malis non differunt*, good men did nothing differ from euill: Now in the proceſſe of iudgement theſe rules muſt be obſerued. 1. That the Iudge be willing to admit all complaints, and to take knowledge of all cauſes, and aggrieuances. this was the fault of Sauls gouernement, that the oppreſſed could not haue iuſtice, which made many that were aggrieued to flocke and haue recourſe vnto Dauid: Abſalom did not more inſinuate himſelfe into the hearts of the people, then in ſhewing his affability in hearing the greiues, and complaints of them: In foreen hiſtories, Philip King of Macedon was killed by *Pauſanias*, becauſe he reiected his ſuite to haue iuſtice againſt *Attalus* that had wronged him, and after laughed him to ſcorne: and *Demetrius* of Macedon did much alienate the hearts of his people, becauſe he neglected their complaints, and would caſt their bils of ſupplication from the bridge of *Arnus* into the riuer: ſecondly, after diligent inquiſition of the cauſe, there muſt be iuſt iudgment giuen, without partiallity, feare, fauour, or any other ſiniſter affection: ſee *Leuit.* 19. 15. among the *Thebanes* a Iudge was pictured blindfold, and without hands, to ſignifie that he ſhould neither be lead by partiall affection in iudgement, or corrupted with bribes: and the Athenians had a law, that cauſes ſhould be handled ἄνευ κλαυθμῶν καὶ οἰκτισμῶν, without proeme and prefaces to ſtirre vp affection.

What is to be required in iudgment.

3. After iudgment muſt follow execution: for otherwiſe the lawes are in vaine and iudgement according to the lawes, if they be not put into execution: where theſe two things muſt be obſerued. 1. That the execution be not too remiſſe: for it is profitable often for the offender himſelfe to be puniſhed, thereby to bee brought vnto repentance, who otherwiſe might continue in his ſinne; as the theiſe conuerted vpon the croſſe was prepared by that ignominious puniſhment vnto repentance: and it is good for the example and admonition of others, that puniſhment be inflicted vpon the offenders. 2. Yet the puniſhment muſt not bee haſtened too much, or bee too ſeuerely adiudged, but with ſuch moderation as that the partie which ſuffreth be not in hazard of looſing both ſoule and bodie.

Of the excellencie of lawes.

2. Concerning the vſe of the ſword in warring, and waging of battell: 1. It is out of doubt, that it is lawfull for the Magiſtrate to take in hand iuſt and lawfull warre: for Abraham recouered Lot by force, from them which had taken him captiue: the Centurions faith is commended in the Goſpell by our Sauiour: and if it be the Magiſtrates office

How warre is to be enterpriſed.

and part, to defend euery particular person from wrong, much more the whole people. 2. But warre must be enterprised not rashly, or suddenly, but with deliberation, and not without waighty and vrgent cause. 1. As when either the Magistrate is bound by some league to helpe his confederates, as Iosh̃ua did the Gibeonites. 2. Or when the enemies offer to inuade the countrey, they must by the Magistrates force be kept off, as Dauid often encountred the Philistims that assaulted Israel. 3. And in the quarrell of religion and defence of the truth, the Magistrate may fall to battell: as the other tenne tribes had thought to haue warred against *Ruben, Gad*, and the halfe tribe of Manasseh, for setting vp an altar, fearing that they had declined from the true worship of God, Iosh. 22.

Quest. 13. How it is said, *it is necessarie to be subiect, for conscience sake.*

v. 5. *Therefore it is necessarie ye should be subiect.* 1. First some reade, *be ye subiect vnto the necessitie, diuinæ dispositionis*, of the diuine ordinance, and so put necessity in the datiue, *Gorhan.* 2. The *vulgar* Latine, which many follow, put *necessitie* in the ablatiue, *necessitate subditi estote, be subiect of necessitie:* but both these readings are diuerse from the originall: where the word is not ὑποτάσσεσθε *be ye subiect*, in the imperatiue, but ὑποτάσσεσθαι, *to be subiect*, in the infinitiue, as both *Beza*, and *Erasmus* well obserue: so then the best reading is, *it is necessarie to be subiect.* 3. Which neither must be vnderstood of a compelling necessitie, as the *interlin. gloss. quasi ex necessitate*, as of necessitie: because he cannot *executere iugum Principis*, shake off the yoke of the Prince: nor yet as *Augustine*, is it referred to the necessity of this life: because we must necessarily vse temporall things, as long as we are in this world, which it is in the Magistrates power to deprive vs of: but we vnderstand rather *obligationem præcepti*, the bond of the precept, which is of necessitie to be kept: so that it is not a free thing, whether men will be subiect or no, but it is necessarie, both in respect of the wrath and reuenge of the power, and for conscience sake toward God: so in effect here are three reasons couched together, why we should be subiect to the Magistrate in respect of God, it is his ordinance, of the Magistrate, because of wrath and punishment, of our selues, that we wound not our conscience: the first is *honestum*, honest, the second, *vtile*, profitable, the third, *delectabile*, pleasant and delightfull.

But also for conscience. 1. *Ambrose* referreth this conscience, to the feare of punishment in the world to come: that men should not obey onely for feare of present punishment, but because of the iudgement to come. 2. *Chrysostome* applyeth this to the conscience of the great benefits, which we receiue by the Magistrate, that he which is disobedient offendeth against his conscience in beeing vnthankfull. 3. *Lyranus* vnderstandeth it of the particular conscience, which euery man ought to haue, *debitum reddere*, to render that which he oweth to another. 4. *Tolet* interpreteth it of the conscience of other sinnes, which they that are lawles and disobedient are apt to fall vnto. 5. *Hugo* of the conscience *quæ naturaliter dictat, &c.* which naturally suggesteth vnto a man, that the superior is to be obeyed. 6. *Erasmus* of another conscience, which is offended by the euill example of the disobedience. 7. But here the conscience of the diuine precept must be vnderstood, which to obey bringeth peace of conscience, but to resist Gods ordinance, is a deadly sinne, *saucians conscientiam*, wounding the conscience, *Pareus:* so *Haymo, propter conscientiam mentis*, for the conscience of the minde, which we must keepe and preserue pure.

Quest. 14. *What tribute is to be paid, vers. 6.*

For this cause: that is, as a testimonie of your subiection you pay tribute: some referre these words to the former sentence, v. 4. *He is the Minister of God, præpositi sunt à Deo*, they are set ouer others by God, and therefore they must pay tribute, *Haymo:* some thus expound *for this*, because they are *profitable for you, Hugo:* but these words depend rather of the next before, *because of conscience:* for the paying of tribute is a testimony of their subiection, that they in their conscience acknowledge it to be due.

Pay ye tribute. 1. He saith, *præstatis, non datis*, you pay, not you giue, to shew that it is not giuen, but they repay it againe, in their care which they vndertake for the common-wealth, *gloss. ord.* 2. The word φόρος, tribute, is derived of φέρειν, to beare or bring in, *quia infertur à subditis*, because it is brought by the subiects into the kings treasure, *Pareus:* or it signifieth properly portage money, which was paid for such commodities, as were brought in: and so by one kind all the rest are vnderstood, as there be diuerse other customes: as *pedagia*,

which

which was paied for the passage on foot toward the mending of the high waies: and *guidagia*, guide mony for those that trauailed, and such like, *Faius*. 3. And the Apostle maketh expresse mention of the paying of tribute, taking it as a thing yeelded and acknowledged of all: because it was obiected against the Christians, that they vnder pretence of religion would free themselues from tribute, as *Iustinus* sheweth, *apolog. 2. ad Anton.*

For they are Gods Ministers. 1. Two reasons are giuen of the lawfulnes of paying tribute, both because it was a signe of their subiection, and as a recompence to the magistrate, for his great paines vndertaken in the defence and gouernement of the commonwealth. 2. The word here vsed is λειτουργοὶ, ministers, as the Magistrate before is ualled λειτουργὸς, a Minister, which words are not onely vsed of sacred offices, as we see, but of ciuill: and therefore that is a false obseruation of the massing Papists, Act. 13. v. 4. where by the vse of the word λειτουργεῖν, *to minister*, they would prooue, that the Apostles said Masse.

Applying themselues to the same end, &c. 1. The word προσκαρτεροῦντες, signifieth more then to serue, as the vulgar Latine readeth; it betokeneth to continue, watch, to take paines in any busines: as c. 12. 12. continuing or labouring, persewering, watching in prayer. 2. Some referre these words to them that pay tribute, that they serue to this ende, *Gorrhan*: but it is euident that the Apostle speaketh of the Magistrates: that they watch ouer the people for this, not to receiue tribute, as some interpret, but it is referred to the whole dutie of the Magistrate rehearsed before, that he beareth not the sword for naught, that he is for the terror of the euill, and praise of well doers.

Quest. 15. *Of the diuerse kinds of tribute, and to whom they are to due.*

v. 7. Render therefore to all men, &c. 1. *Chrysostome* here obserueth well, that the Apostle saith, ἀπόδοτε, *render*, not *giue*, *nihil enim gratuite dat, qui hoc fecerit*, for he doth not giue any thing freely, that doth this: for it is our dutie to yeeld obedience in all these things here specified to the Magistrate.

2. But *Origen* here hath a strange allegorie: by the powers, he vnderstandeth the ministring spirits; and by the tribute, *vestigalia negotiationis in carne*, the payments due for our trading in the flesh to the spirits exacting it of vs by diuerse tentations: but this dangerous kind of allegorizing peruerteth the sence of the Scripture, & giueth occasion of many errors.

3. *Gorrhan* calleth the first two, custome and tribute, *debitum temporale*, the temporall debt which is due vnto superiours, the other he nameth *debitum spirituale*, the spirituall debt which is either inward, *feare*; or outward, *honour*: As though all outward honour and seruice were spirituall: the Apostle speaketh onely of ciuill honour, which is to be yeelded to the Magistrate, not of spirituall and religious honour, which is onely due to God.

4. The Apostle here nameth two kinds of payment, φόρος, tribute, and τέλος, which is interpreted, *custome*. 1. Some doe thus distinguish them, *tribute* is that which *soluitur domi*, is paied at home: *vestigal*, custome, that which is carried to the Lords house, *gloss. ordin. Lyranus* taketh *tribute* for that which was paid generally by a country or citie in signe of their subiection: *custome*, that which is exacted of particular persons, as for traffike, merchandize: *Mart. Pareus*, take the first called φόρος, for the tribute paied out of mens grounds or substance: and the *custome* due for commodities carried forth or brought in: *Beza* taketh the first for *capitatio*, poll money, when men are taxed either by the poll, or according to their wealth: so the Sytian interpreter, calleth it *agentum capitationis*, *head siluer*, and the latter for tribute due out of their grounds, or for Merchandize, and such like: but the latter, rather called τέλος, seemeth to be poll mony, which was paid *viritim*, man by man, as appeareth Matth. 17. 25. it is called tribute, or *census*, poll money: and the other φόρος, was such tribute, as was due for commodities brought in, as the *etymon* of the word sheweth: and the Latine word *vectigal*, is so called also *à vehendo*, of carrying: when the fruits of their grounds were brought into the citie. And so with vs there are two kind of payments, *subsidies* and *tenths*, which are laid vpon men according to their ability and substance, and then the impost and custome which is due for merchandise, in exporting of wares, or bringing in of forren commodities: but for the most part, these two words φόρος, and τέλος, are confounded, and are indifferently taken for any kinds of tribute or payment made to the gouernours: yet to speake distinctly, there are two kinds of tribute, which is either laid vpon the persons, which is properly called τέλος, poll money; or vpon their substance, either moueable, as their goods, such as is merchandise, or immoueable as their lands; and this is φόρος, tribute, impost, *Faius*.

5. Here the Apostle nameth foure kind of duties, which are to be performed to the Magistrate and their officers: as impost and custome to the customers, tribute and subsidies to the collectors and treasurers, feare to the Kings officers and Ministers, and honour to the person of the Magistrate himselfe.

6. *Chrysostome* and *Theophylact* here moove this doubt, how the Apostle enioyneth the subiect to feare the Magistrate: and before he freeth good subiects from it, and would haue them onely to feare that doe euill, he answereth by a distinction of feare; that feare which is *ex mala conscientia*, of an euill conscience, good subiects are free from; but yet they haue a kind of feare, which is nothing els but a reuerence of the Magistrate: *Pet. Martyr* addeth that though a good man feareth not the power for any thing that is done and past, yet he may feare, *ne quid in posterum committat*, that he commit nothing in time to come: as *Ambrose* hath the like distinction of feare, *aliud est timere quia peccasti, aliud timere ne pecces, ibi formido est de supplicio, hic sollicitudo de præmio*, it is one thing to feare because thou hast sinned, an other to feare least thou sinne: there is fearefulnesse of the punishment, here carefulnes of the reward.

7. Honour also is to be yeelded to the Magistrate, which is nothing els but an externall signification of our inward reuerent opinion, which we haue of one for his excellency and greatnesse: wherein these three things are considered, the inward reuerence, the outward gesture, the obiect, the excellencie of the person: betweene honour and glorie this is the difference: honour is giuen *propter officij dignitatem*, for the dignitie of the place and office, glory *propter virtutẽ*, because of his vertue; to a good Magistrate both are due, to an euill honour is to be shewed for his place, though he deserue no glorie for any vertue; and a priuate person may bee worthy of glorie for his vertue, though not of honour, which is the Magistrates due.

Quest. 16. *The seuerall duties summed together which are due to the Magistrate.*

Gerrhan reduceth them to these seaven. 1. We owe vnto the Magistrate subiection, 1. Pet. 2. 13. *submit your selues.* 2. Honour, 1. Pet. 2. 17. *feare God, honour the King.* 3. Feare, Prou. 25. 21. *Feare God, and the King.* 4. Fidelitie, as in Ittai, that said to Dauid, 2. Sam. 15. 21. *In what place my Lord the King shall be, whether in death or life, euen their will thy seruant be.* 5. *Obedience*, as the people said to Ioshua, 1. 17. *as we obeyed Moses in all things, so will we obey thee.* 6. Paying of tribute, Matth. 22. 21. *Giue vnto Cæsar the things that are Cæsars.* 7. *Prayer*, 1. Tim. 2. 2. The Apostle willeth supplications to bemade for Kings.

Parens obserueth that fiue things belong to the honouring of our superiours. 1. *Reuerence*, because of the diuine ordinance. 2. *Loue*, because of their labour and care in watching ouer vs. 3. *Thankefulnesse* for the benefits which we enjoy vnder them. 4. *Obedience* in all lawfull things. 5. *Equitie*, and *charitie*, in couering and extenuating the faults and infirmities in gouernment.

Quest. 17. *How farre the Magistrate is to be obeyed, and wherein not to be obeyed.*

It may seeme, that in no wise it is lawfull, to resist the Magistrate, but that obedience must be absolutely yeelded vnto him, vpon these reasons.

1. The ordinance of God is not to be resisted; euil Magistrates are the ordinance of God, therefore euen the euill must be obeyed and not resisted.

2. S. Peter biddeth seruants to obey their Masters, not onely the good and curteous, but euen the froward. 1. Pet. 2. 18. so likewise subiects must obey their Magistrates.

3. It is not lawfull to recompence euill for euill, Rom. 12. 17. therefore the subiect being oppressed is not to resist.

4. It is not lawfull for a priuate person to vse the sword, for it is said onely of the Magistrate, *he beareth not the sword in vaine*, but to resist the Magistrate is to take the sword. *Ergo.*

Ans. 1. True it is, that the ordinance of God is not to be resisted, so it be not against God: for like as the inferiour Magistrate, to whom the Prince committeth the sword is not to vse it against his Prince; so neither is the Prince to be obeyed, vsing his authority against God, in commanding impious & vnhoneſt things; we must giue vnto Cæsar the things that are Cæsars, and vnto God the things which are Gods; we may not giue vnto the Prince the things which are Gods, that is, the conscience. And in this case the Apostles giue vs a rule, to obey God rather then man, *Act. 4. 19.* when obedience then is denied in vniust & vnlawful things, not the authority which is Gods ordinãce, but the abuse of the authority is gainsaid.

2. True

2. True it is that both euill Masters, and euill Magistrates are to be obeied, but with this limitation, that nothing be enioyned against the conscience: and so much is implyed by the words following, v.19. *This is thanke worthie, if a man for conscience toward God endure greife suffring wrongfully*: so that when any thing is commanded against the conscience, a man is to suffer rather: and so the power is obeyed, not in doing, but in suffring.

3. To disobey vnlawfull commandements, is no requitall of euill for euill, nor yet for a man to vse lawfull defense: but if the subiect should beare armes against his Prince, and seeke to assault his bodie or life, which is vnlawfull, that were indeede to recompence euill for euill.

4. There are three degrees of not obeying an euill Magistrate, in *not doing* that which is commanded, and here the subiect vseth not the sword at all, he onely refuseth to doe any thing against his conscience: in *vsing his lawfull defence*, against wrongs offered, tending to apparent impietie: here he taketh the sword no otherwise, then as the lawes arme a priuate man to defend himselfe in case of necessitie against a theife and robber: the third is in assaulting the Prince by force: which is a taking of the sword, and most vnlawfull.

Now on the other side, certaine cases shall be propounded, wherein obedience is to be denied to vniust Magistrates, and some kind of resistance to be vsed: And here a distinction is to be made of subiects: some are either publike persons, and the same either Ecclesiasticall, as the Pastors and ministers of the church: or ciuill, as inferiour Magistrates, or more priuate persons: according to this diuision, we are to see, how farre each of these may proceede in denying their obedience to the Magistrate commanding vniust things.

1. Concerning the Pastors of the Church, these propositions may be set downe. 1. That they are not to attempt any thing at all by the sword, and outward violence against the Magistrate: for it is forbidden, that a Bishop should be a striker, 1. Tim. 3. 3. *Ambrose* saith, *cogitus repugnare non noui, potero flere, potero gemere, aduersus arma, milites, lachrymæ meæ arma sunt*, beeing vrged, I know not how to resist, I can mourne, I can weepe: against armed souldiers my weapons are teares, *orat. in Auxent.* and in an other place, *epist. 33. rogamus Auguste, non pugnamus*, we entreat O Soueraigne, we fight not. *The Ministers of the Church are not to attempt any thing by the sword.*

2. It is the dutie of Pastors to admonish the Magistrates by the word of God, *arguendo eorum notoriam impietatem, & ad officium iuxta verbum Dei & leges faciendum cohortando*, by reproouing their notorious impietie, and by exhorting them to doe their dutie according to the word of God, and the lawes: this proposition which *Pareus* setteth downe may safely be receiued, and assented vnto, as agreeable to the word of God: for so Elias reprooued Ahab to his face, and Iohn Baptist, Herod, telling him of his incest with his brothers wife. Thus excellently *Ambrose* writeth hereof to *Theodosius*, who had caused some thousands of people to be put to the sword vniustly, *an pudet te imperator facere, quod Propheta Dauid, &c. peccaui Domine, &c. noli ergo impatienter ferre imperator, si tibi dicatur, (tu fecisti illud) quod Dauidi dictum est à Propheta, &c.* art thou ashamed O Emperor, to doe that which the Prophet Dauid did (I haue sinned Lord) doe not then take it impatiently O Emperour, if it be said vnto thee, as Nathan said vnto Dauid, thou hast done this: *epist. 28. ad Theodos.* *Kings may be admonished of their faults, so it be done with reuerence.*

3. It is lawfull for the Pastors of the Church to refuse to communicate holy things vnto impious and cruell Magistrates, which will not be admonished nor reclaimed from their sins: as in such a case they are not to be admitted vnto the Sacraments, neither is the Pastor bound to be a minister of holy things vnto them: this is warranted by the Scripture, Matth. 7.6. *Giue not that which is holy vnto dogs, neither cast ye your pearles before swine*: 1. Tim. 5. 22. *Lay hands suddenly on no man, neither be partakers of other mens sinnes, keepe thy selfe pure*: but he which admitteth any notorious sinner to the communion, is partaker of his sinnes. *Ambrose* also to this effect saith to *Theodosius, offerre non audeo sacrificium, si volueris assistere*, I dare not offer the (spirituall) sacrifice, if thou be present, *epist. 28.* be refused to communicate with the Emperour beeing guilty of blood. *Ministers of the Church are not bound to communicate holy things to Tyrants.*

4. *Pareus* goeth yet a steppe further, that the Bishops and Pastors may resist vniust Magistrates, not onely by admonishing, reproouing, and exhorting them; but also *contumaces de consensu Ecclesiæ etiam Satanæ tradendo, donec resipiscant*, in deliuering them vp also vnto Sathan, with the consent of the Church, such as are obstinate, till they repent: for this his assertion he alleadgeth these reasons. S. Paul saith, 1. Tim. 5. 20. *Them that sinne rebuke openly, that the rest may feare.* 2. Because *the Pastors watch ouer mens soules, and must giue account for* * *them*, if any perish by their default. 3. *Ambrose* resisted *Theodos.* by the word. * Heb. 13. 17.

But none of these reasons doe proove, that Princes are to be excommunicate, but onely that they must be reprooued, and shewed their faults, which yet must be done with reuerent respect, not in such sort, as they should by taunting speach, or malepart reprehensions be disgraced before their subiects: *Ambrose* as is shewed before, onely withdrew his hand from ministring holy things to the Emperour being guilty of innocent blood, neither by his peremptory sentence did he cast him out of the Church, but perswaded him to repentance for his sinne, and to forbeare.

Indeed the practise of the Romane Church is such, to make no great matter of excommunicating Emperors and Kings, and to absolue the subiects from their obedience: wherin the Pope euidently transgresseth in these three points, in exercising iurisdiction, where he hath nothing to doe, and in arrogating to himselfe the sole authoritie of dispensing the keyes of the Church, and in denying ordinarie duties and obedience to an excommunicate Prince.

And as touching the excommunicating of Magistrates by the censure of the Church, I take it not to be so conuenient to be done, neither haue we any direct precept or president in the Scripture to warrant it: But the contrarie rather.

Kings are not to be censured by excommunication.

1. If the ecclesiasticall sword might be drawen forth against the Magistrates, then the Ciuill also, and the Prince might as well be proceeded against in Ciuill courts, to be sentenced for his offence, as in ecclesiasticall: for otherwise there should be lesse power in the Ciuill, then in the Ecclesiasticall state: but this were a very prepostorous course, to appoint superior iudges to the Prince in his owne kingdome.

2. Dauid when he had committed those two great sinnes of murther and adulterie, confessed and said, *tibi soli peccaui*, against thee onely haue I sinned: the reason whereof *Ambrose* yeelded; *quia rex erat, nullis ipse legibus tenebatur*, because he was a King, and was bound to no lawes, *apolog. Dauid c.* 10. and *Hierome* also saith, *rex enim erat, alium non timebat*, he was a King, and feared no other, *ad Eustoch:* It seemeth then that Dauid was free both from Ciuil and Ecclesiasticall censure: whereupon *Ambrose* inferreth generally of all Kings: *neque enim vllis ad penam vocantur legibus toti imperij potestate*, that they cannot be drawen to punishment by any (humane) lawes, beeing priuiledged by their imperiall powers.

3. Saint Paul willeth prayers to be made for Kings, 1. Tim. 2. 2. we must blesse them, not curse them, but to giue them ouer to Sathan, is to curse them: Saint Paul when he had called Ananias *painted wall*, beeing admonished that he was the high Preist, excused himselfe by his ignorance, alleadging that text, Exod. 22. 28. *Thou shalt not speake euill of the ruler of thy people:* so farre off was Saint Paul from excommunicating him, and giuing him ouer vnto Sathan, as he did Elymas the Sorcerer whom he called the child of the deuill, Act. 13. 10. I hold it then the safer way, that the sentence of excommunication goe not forth vpon any occasion against the supreame Magistrate, (howsoeuer the inferiour may be censured) it is sufficient, that the Minister discharge his dutie, in reproouing and exhorting, and in not consenting to any sinne in the Magistrate; as *Ambrose* said to the Emperor, *malo mihi bonorum esse tecum, quam malorum consortium*, I had rather be partaker with thee in good things, then euill, &c. He speaketh of his silence and conniuence in the Emperors sinne, as the words following shew, *ideo clementia tua displicere debet sacerdotis silentium*, therefore the silence of the Priest (or Pastor) ought to dislike your clemencie.

4. But because, the Papall sea taketh vpon it to excommunicate Kings, wherein I would haue a perpetuall difference betweene their synagogue, and the reformed Churches: this shall be our last proposition here of this matter: that an excommunicate Prince is notwithstanding to be obeyed by his subiects, neither is it lawfull for them by that colour to withdrawe their obedience.

Princes excommunicate by the Pope are notwithstanding to be obeyed of their subiects.

1. The diuine ordinance is to be obeyed in all lawfull things, but all higher powers are Gods ordinance, euen when they stand excommunicate, they cease not to be Magistrates: for seeing they are ordained of God, by no humane constitution can they be vnordained: but the Ecclesiasticall censure of excommunicating kings, is onely an humane ordinance, not commanded nor warranted by the word: *Ergo:*

2. An excommunicate person is in the same degree with an heathen and Publican, Mat. 18. 17. but an heathen Magistrate is to be obeyed, for such were the gouernours in S. Pauls time, to whom he willeth subiection to be giuen, Rom. 13. 1.

3. Christi-

3. Christian religion ouerthroweth not the politie of Commonwealths, neither is God the author of confusion: but if Princes excommunicate should be disobeyed, great disorder and confusion should follow in the commonwealth: for the canons forbid *palam vel secrete loqui*, to speake openly or secretly with excommunicate persons, *part. 2. c. 11. qu. 3. c. 1.* or to goe vnto the house of one that is excommunicate, *ibid. c. 26.* or to receiue any that is excommunicate into their house, *c. 29.* and they are decreed not to be homicides, *qui contra excommunicatos armantur*, which take armes against excommunicate persons, *caus. 23. qu. 5. c. 27.* and an excommunicate person *non audiendus in iudicio*, must not be heard in iudgment, *decret. Gregor. lib. 1. tit. 29. c. 21.* Now who seeth not what confusion would be brought vpon the Common-wealth, if the subiects might neither speake and conferre with the King, nor resort vnto him, and that they might take armes against him standing excommunicate.

4. No Ecclesiasticall lawe can dispense and take away the ciuill and naturall lawe: as, for the sonne to doe his dutie to his father, the wife to her husband, the seruant to his Master, though they stand excommunicate: yea the Popish decrees allowe all these to doe their seruice euen vnto excommunicate persons: as thus stand the words of the Canon: *anathematis vinculo has subtrahimus, videlicet vxores, liberos, seruos, ancillas, &c.* we doe release from the bond of excommunication, wiues, children, seruants, maides, &c. which did attend vpon excommunicate persons, *part. 2. c. 11. qu. 3. c. 103.* If those domesticall inferiours may performe their duties to persons excommunicate, how much more lawfull is it for subiects to doe the like to their Princes, because the necessitie of the state, so much the more requireth it.

5. The Popes censure of excommunication is vniust and vnlawfull, and therefore voide by their owne lawes, as *part. 2. c. 11. qu. 3.* it is decreed *iniustam damnationem irritam*, that an vniust damnation is of no force, *c. 1. 46. non est petenda solutio, vbi inique fertur sententia*, absolution is not to be craued, where the sentence is vniustly laid, &c. to this purpose is the decree of *Gelasius* B. of Rome there expressed.

Now the Popes excommunicating is vnlawfull for diuerse reasons: 1. Because he is an incompetent iudge, he excommunicateth Princes, who are not of his iurisdiction: and the law is, *cui denegatur executio, denegatur & sententia pronuntiatio*, to whome the execution of the sentence is denied, the pronouncing of the sentence is, &c. *Cod. l. 3. tit. 26. leg. 8.* but the Pope out of his precinct and iurisdiction, hath no power to execute his sentence, *Ergo*, the denouncing thereof belongeth not vnto him.

2. Their owne canons hold, that *qui inimici sunt, iudices esse non possunt*, they which are enemies can be no iudges: *Caus. 3. qu. 5. c. 15.* but the Pope is a professed enemie to kings whom he excommunicateth.

3. They are not held to be excommunicate, which are excommunicate by heretikes, *c. 24. qu. 1. c. 36.* but the Pope holdeth many hereticall points of doctrine, for proofe hereof, see *Synops. Papist.* throughout.

4. Is it not lawfull for any to excommunicate in their owne cause: See the decree of *Greg. c. 23. qu. 4. c. 27.* but this doth the Pope.

5. Their law is: that no man should be excommunicate *antequam causa probetur*, before the cause be prooued, *c. 2. q. 1. c. 11.* but how can the causes of Princes be prooued before an incompetent iudge, where no man appeareth to answer for them.

6. An excommunicate person cannot excommunicate, *c. 24. qu. 11. 4.* but the Pope standeth excommunicate himselfe according to that decree of the *Toletane* councell, *12. c. 1. non erat ab anathematis sententia alienus, aut à diuina animadversionis vltione securus, quisquis contra salutem principis deinceps, aut erexerit vocem, aut commouerit eadem, aut quamcunq; quæsierit ledendi vltionem*, he shall not be free from the sentence of excommunication, or secure from the reuenge of the diuine animadversion, whosoeuer hereafter, doth either lift vp his voice against the safetie of the Prince, or plotte to murther him, or seeke to be reuenged by procuring any hurt vnto him, &c. the like decree see *Toletan. 4. 74. Toletan. 5. 4. Toletan. 7. 1.* Now then because it is apparantly knowne, that the Pope practiseth against the safety and state of Princes (not of his faction,) he standeth excommunicate, and so his excommunication is of no value.

6. If Kings ought not at all to be excommunicate, *de iure*, by the right of their imperiall authoritie, then *de facto*, if they chaunce in fact to be excommunicate, obedience notwithstanding

ſtanding is to be yeelded vnto them: but the firſt is true, as is partly ſhewed before; and further appeareth by the reaſons ſometime vſed by the Colledge or Church, *Leodienſ.* againſt the excommunication of *Paſchalis* the 2. in this manner; *Si quis vetus & novum Teſtamentum, geſtaq; reuolueris, &c.* If any man turne ouer the old and new Teſtament, and the things done therein, he ſhall euidently finde, *quod aut minime aut difficile poſſunt Reges & Imperatores excommunicari*, that Kings and Emperours either not at all, or verie hardly are to be excommunicate, they may be admoniſhed, rebuked by diſcreete men: becauſe thoſe whom Chriſt the King of Kings, hath appointed in his place in earth, *damnandos & ſaluandos ſuo iudicio reliquit, &c.* he hath reſerued to be condemned or ſaued to his owne iudgement, &c. here are two reaſons of this aſſertion, the one taken from the authoritie of the olde and new Teſtament, wherein no ſuch preſident is to bee found; the other from the eminencie of the Princely eſtate, which Chriſt hath reſerued to his owne iudgement: An other reaſon which they vrge is this, *Paulus pro malis regibus orari vult, &c.* Paul will haue euill Kings prayed for, that we may lead a quiet life: *eſſet apoſtolorum imitari Apoſtolum*, it were Apoſtolike to imitate the Apoſtle, &c. Kings then muſt be prayed for, and bleſſed, they muſt not be anathematized and accurſed.

How farre the Ciuill ſtate may proceed in reſiſting a Tyrant.

Here *Pareus* hath this poſition: that the inferiour Magiſtrates being ſubiects, may defend themſelues, the Commonwealth, and the Church, and the true faith, euen by force of armes againſt a Tyrant, ſo theſe conditions be obſerued: 1. When either the Prince degenerateth to a Tyrant, and maketh hauock of all, offering notorious wrongs againſt all law and equitie to his ſubiects, and forceth them to Idolatrie and falſe religion. 2. If that without ſuch defence they cannot be ſafe, their liues, bodies, and conſciences. 3. That vnder pretence of ſuch defence, they ſeeke not their owne reuenge, with other reſpects vnto themſelues. 4. That all things be done with moderation, not to the vndoing of the ſtate, but the preſeruation of it: his reaſons are theſe.

1. From the inſtitution of God, and the end of the ordinance of Magiſtracie, which is to be auenged of euill doers, and for the praiſe of the good: they doe not beare the ſword for naught: the inferiour Magiſtrates then hauing the ſword, may exerciſe their power, in reſtraining the tyrannie of ſuperiour gouernours: and for this cauſe inferiour Magiſtrates are ioyned with the ſuperiour, not onely as helpers, but to moderate their licentious and outragious gouernement: and therefore where they bridle the inſolencie of Tyrants, *vtuntur gladio per legitimam vocationem diuinitus ſibi tradito*, they vſe the ſword deliuered vnto them from God by a lawfull vocation.

2. Like as a furious and mad man may be remooued from the gouernment, as Nabuchadnezer was caſt forth by publike authoritie, Dan. 4. 31. ſo a Tyrant alſo who differeth not from a mad and furious man.

3. They which haue power to conſtitute the Magiſtrate, as where they enter by election of the Senate, conſent of the people, or by other electors appointed, haue power alſo to reſtraine their immoderate gouernment.

4. This is confirmed by many commendable examples, out of ſacred and forren ſtories: the people reſiſted Saul, that he ſhould not put Ionathan his ſonne to death, 1. Sam. 14. 45. the Iſraelites in the time of the Iudges, often were deliuered by their Iudges whom God raiſed vp, from their oppreſſors: *Athaliah* was remooued from her tyrannicall gouernment, 2. Kin. 11. the Macchabees defended themſelues and their country againſt the rage and fury of the Syrian Kings: the Romans expelled their vitious Kings: ſo did they depoſe their cruel Emperors, as *Nero*, *Maximinus*: *Traianus* is commended for that ſaying, when he gaue the ſword vnto a cheiſe officer; *hoc pro me vtere, ſi iuſta imperauero, contra me, ſi iniuſta, &c.* vſe that for me, if I command iuſt things, and againſt me if vniuſt. The Prince Electors remooued *Wencelaus*, a man giuen to idlenes and luxurious life from the Empire, in his ſtead appointing *Rupertus* the Countie of Palatine, one of the Electors: to this purpoſe *Pareus*.

But here certaine differences are to be obſerued: for where either there is an extraordinarie calling, as in the time of the Iudges, or where the kingdome is vſurped without any right, as by Athaliah, or where the land is oppreſſed by forren inuaders, as in the time of the Maſchabees; or where the gouernment is altogether Elective, as the Empire of Germanie, in all theſe caſes there is leſſe queſtion of reſiſtance to be made by the generall conſent of the ſtates,

ſtates. And yet where none of theſe concurre, God forbid, that the Commonwealth and Church ſhould be left without remedie, the former conditions obſerued, when either hauock is made of the Commonwealth, or of the Church and religion.

How farre priuate men may be warranted, in denying obedience vnto Tyrants.

Here *Parens* hath two propoſitions. 1. *That it is not lawfull for a priuate man without a lawfull calling, to take armes either before the danger to innade a Tyrant, or to defend themſelues in time of danger, or to reuenge himſelfe after danger, if hee may bee defended by an ordinary power, &c.* for vnlawfully to reſiſt the power is to reſiſt Gods ordinance, and one ought rather to die, then to ſinne: and here that ſaying of the Lacedemonians taketh place, *ſi duriora morte imperetis, potius moriemur*, if yee command things more heauie then death, we will chooſe rather to die.

2. His other poſition is, *That it is lawfull for ſubiects, beeing meere priuate men, if a Tyrant as theefe, and violater of chaſtitie, doe offer them violence, and they neither can implore the ordinary power, nor by any other meanes eſcape the daunger, to defend themſelues and theirs for the preſent againſt a Tyrant, as againſt a priuate perſon, that maketh an aſſault*: for if it ſhould not be lawful to make ſuch reſiſtance in caſe of neceſſitie, there ſhould be no remedy left againſt the furious outrage of Tyrants, which would tend to the vtter diſſolution of humane ſocietie: and beſide, againſt whom defenſe by the Magiſtrate is lawfull, in caſe of neceſſitie where that cannot be had, a priuate defence is allowed: for then *leges armant priuatos*, the lawes do arme priuate men: but it is lawfull for the inferiour Magiſtrates to defend the priuate ſubiects, in caſes before limited, againſt the furie and outrage of Tyrants: *Ergo, &c.* to this purpoſe *Parens*.

But this laſt poſition of his muſt receiue ſome further qualification: for if a priuate man might lawfully defend himſelfe, when any notorious wrong is offred vnto him by a Tyrant, men in this caſe ſhould be iudges of their owne wrongs, and as their iudgement is partiall in their owne caſe, ſo they would take great libertie to defend themſelues: wherefore theſe conditions muſt further be here obſerued.

1. It muſt be conſidered, whether in theſe wrongs that are offered, the Tyrant do tranſgreſſe his owne lawes: if he doe, then he is held to be but as *priuatus graſſator*, a priuate aſſaulter, otherwiſe if the lawes beare him out in theſe wrongs, they are rather to ſuffer and endure, then vſe any reſiſtance: as the band of Chriſtian ſouldiers, which were put to the ſword for their Chriſtian faith, at the commandement of the cruell Emperour *Maximianus* reſiſted not, but yeelded themſelues: *Otto Phrinſigenſ. lib. 2. c. 54.* becauſe then the lawes of the Empire were for the maintenance of Idolatry: and a whole citie of Phrygia profeſſing Chriſtianitie was deſtroyed and burnt with fire vſing no reſiſtance, *Euſeb. lib. 8. c. 11.*

2. The ſubiect muſt wiſely diſcerne, whether he be forced to be an agent, or patient in theſe wrongs: he is rather to die, then to be compelled to conſent to any euill: as a woman attempted by a Tyrant to adulterie, ſhould reſiſt rather vnto death, then proſtitute her body: but if they be patients onely, and are not forced to doe any thing, or conſent againſt their conſcience, the caſe is otherwiſe.

3. It muſt be alſo waighed, wherein this wrong is offered; if it be onely in the goods and ſubſtance of the ſubiect, no reſiſtance is to be made: for the goods of the ſubiect are more yeable to the command of the Magiſtrate, then any thing beſide, ſo Naboth refuſed to yeeld his inheritance and patrimonie vnto Ahab, but without any reſiſtance: but if a mans life be aſſaulted, or the chaſtitie of his wife, or the libertie and ſafetie of his children, againſt all colour of law, nature teacheth a man here to vſe defence.

4. Further the cauſe muſt be conſidered, for the which the ſubiect is aſſaulted; if it be a ciuill matter, reſiſtance may more ſafely be vſed: but if it be the cauſe of religion, therein they ſhould rather ſhewe their patience in ſuffering, as we reade in the perſecutions of the primitiue Church of 20. thouſand Martyrs, that were burnt together in a Temple, without any reſiſtance at all, who for their number might haue ſuſtained the brunt of the aduerſaries: but they willingly yeelded themſelues to the fire.

5. Likewiſe this diſcreete conſideration muſt be vſed, whether there be not hope to eſcape the daunger without reſiſtance, or whether by reſiſting, a way may be opened of deliuerance, or whether by their eſcaping, many of their bretharen ſhall not be brought into greater

greater danger: for where any of these things doe happen, it is not safe to resist.

6. They must in such extremities so defend themselues, as that they vse no assault vpon the person of their Prince, to put his life in danger: for therein they manifestly transgresse the publike lawes: it is one thing to vse a necessary defence, an other to make an assault: Dauid though he stood vpon his owne guard, and had a great band of men attending vpon him, yet when Saul twice fell into his hands, he spared to lay any violent hands vpon him: with these restraints and limitations, some defence may be graunted euen vnto priuate subiects against Tyrants, otherwise it is dangerous, both in respect of their conscience, in resisting the power, and for the euill example whereby other seditious persons may be encouraged. Thus much of this question, how farre resistance may be made against the ciuill power: how farre also and in what manner the Tyrannie of the Pope the Antichrist may be resisted, see among the Controuersies, Contr. 3.

Quest. 18. *How we should not owe any thing to any man, but to loue one an other.*

1. Touching the occasion of these words; *Augustine* thinketh that the duties before *membratim fusa, nunc ipso circuitu clauduntur*, deliuered by parts, are now shut vp together, *de doctrin. Christian. 4 c. 20. Lyranus* also thinketh, that here inferiours are taught, that they owe charitie to their superiours: so also *Mr. Caluin* thinketh this precept of the Apostle, to be a confirmation of his former doctrine of obedience to Magistrates, because *violat charitatem, &c.* he doth violate charitie, who denieth obedience. 2. *Beza* thinketh that the Apostle remooueth the impediment of obedience, because the want of charitie is cause of quarrels and suits; whereupon the Magistrate is constrained by his authoritie to force men to render vnto euery one their owne; and so by this meanes, *magistratus nomen inuidiosum fit*, it commeth to passe, that the name of the Magistrate is odious and enuied. 3. *Erasmus* collecteth out of *Ambrose*, but not rightly, as *Beza* here noteth, that hitherto the Apostle shewed what dutie was to be yeelded vnto the heathen Magistrates, but now he teacheth the dutie, which must be rendred to Christian Magistrates. 4. But the truth is, the Apostle from speciall duties belonging to superiours, ascendeth higher to treat of the generall dutie of loue, which is common to all.

2. *Owe nothing*, there are two kinds of debts: there is a *Ciuill* debt, and a *Naturall* debt: the *ciuill* is either common to all, as the *paying* of tribute, yeelding of obedience must bee performed by euery one to the superiours: or concerneth onely some particular persons, which are endebted by promise and contract, or some other bond vnto others: there is also a naturall debt, either *peculiar* and proper to some, as of the children to the parents, of schollers to their Masters, wiues to their husbands; or *common* to all, as is mutuall loue here by the Apostle commended.

3. There are three kind of wayes, whereby one may be a debter to another; either when he payeth nothing of his debt, as if he owe an hundred shillings, and pay none at all: or if he pay but part and not all, as but tenne; and if he pay the whole debt due at one time, but not at an other, as if he should pay euery day a shilling, till the whole debt be paid, and he hold the payment one day or two, but faile in the rest: the debt of charitie, is not of either of the first kinds, but of the third: a man sheweth charity once or twice, he is bound to shewe it still, *Tolet.*

4. The debt of charitie differeth from other debts in these three points: 1. As *Chrysostome* saith, it is such a debt, *vt semper reddatur & semper debeatur*, that it both is alwaies paied, and yet is alwaies owing: not like vnto other debts, which beeing paid, cease to be due: and so both *redditur cum impenditur*, it is restored when it is paied, *& debetur, cum reddita fuerit*, and it is owing, when it is rendered, because it must be shewed at all times. 2. *Nec cum redditur, emittitur*, charitie is not lost from him, that sheweth it: as money which is paid goeth from him that payeth it. 3. Nay charitie, *reddendo multiplicatur*, is multiplyed by the paying of it, *cum redditur ab homine, crescit in homine*, when it is rendred by a man, it increaseth in man, *gloss. ordinar. ex Augustin.* so some things, when they are communicated to many, *minuuntur, non augentur*, are diminished, not encreased, as money, and all terren things: some things are neither encreased nor dimished, when they are communicated, as the light, and the sound of a voice: some things, *non minuuntur, sed augentur*, are not diminished, but encreased, as charitie and all spirituall things, *Gorrhan.*

5. *Origens* conceit is here verie strange, who by debt vnderstandeth sinne, *vult ergo omne*

omne debitum peccati ſolui, he would therefore euery debt of ſinne to be paid, and not to remaine with vs. But the Apoſtle ſpeaketh not of any ſuch ſpirituall debt, whereby we ſtand indebted to God, neither is it in our power to pay the debt, but of outward debts and duties vnto men.

19. Queſt. *How he that loueth his brother fulfilleth the law.*

1. He which loueth his brother doth not in euery particular, and in act, keepe euery part in the law: for one may loue his brother, though in that inſtant he doe not performe all the acts of charitie, as in feeding him, if he be hungry, and ſuch like: but yet he fulfilleth all theſe duties, *virtute & poteſtate*, in poſſibilitie, and hauing an aptnes and power thereunto: both becauſe charitie is the cauſe and beginning of all the duties, which as it mooueth him to one duty, ſo it will ſtirre him to the reſt, as alſo it is the ende and ſcope of the law, which is to maintaine charity, and it is *modus*, the manner, how the law ſhould be obſerued: for whatſoeuer externall duty one doth, if it be not in loue, it is nothing: as S Paul ſheweth, 2. Cor. 13. 2.

2. But here a queſtion is mooued by *Chryſoſtome*, how the Apoſtle reduceth all the law vnto this one precept of louing our neighbour, when our Sauiour Chriſt in the Goſpel ſpeaketh of two great precepts, the loue of God, and of our neighbour. 1. Some thinke that the Apoſtle meaneth the fulfilling of the precepts of the ſecond table, and ſo *M. Caluin* hath one anſwer, the Apoſtle *in totam legem nunc reſpexit*, hath not reſpect to the whole law, but onely to the duties toward our neighbours. 2. *Origen* by this neighbour vnderſtandeth Chriſt: *hunc proximum ſi diligamus, &c.* if we loue this neighbour, we fulfill all the law: but this ſeemeth too curious. 3. But the better anſwer is, that the one includeth the other, as S. Iohn ſaith, *How can one, that loueth not his brother, whome he ſeeth, loue God whom he hath not ſeen*, 1. Ioh. 4. 20. ſo *Chryſoſtome* alleadgeth thoſe words of our Sauiour, *Peter loueſt thou me, feed my ſheepe, &c.* the loue of God is ſeene then in the loue of our brother: *neque Deus ſine proximo, neque proximus ſine Deo diligi poteſt*, neither is God loued without our brother, nor our brother without God. *Haymo.*

3. Now the Apoſtle rehearſeth not all the commandements, but onely of the ſecond table, becauſe he treateth of thoſe duties, which are to be performed vnto men: and by the keeping of the ſecond table it is better diſcerned who obſerue the law, then out of the firſt: and he omitteth the firſt precept of the ſecond table, becauſe he intended not to rehearſe them all, but ſupplieth them in thoſe generall words, if there be any other commandement: neither doth he obſerue the ſame order, for he ſetteth the ſeuenth precept before the ſixt, becauſe he purpoſed not to ſet downe the precepts, neither all, nor in their order, but onely to giue an inſtance in ſome of them.

Queſt. 20. *How a man is to loue his neighbour as himſelfe.*

1. *Chryſoſtome* thus expounderh, *non ſolum dilectionem requirit, ſed etiam vehementem*, hee doth not onely require loue, but a vehement and earneſt loue: that is, a man ſhould loue his neighbour, without diſſimulation, earneſtly, heartily, as he loueth himſelfe.

2. And it comprehendeth more beſide. 1. No man hateth his owne fleſh, no more ought he to hate his neighbour. 2. When any thing happeneth vnto our ſelues that is euill and grieuous, we are ſorie, and troubled, ſo ſhould we be affected toward our brethren in their griefes. 3. In our owne faults we are fauourable, making the beſt of euery thing, ſo we ſhould not be *rigidi*, auſtere, and too cenſorious in ſifting the infirmities of our brethren. 4. In louing of our ſelues, *nunquam defatigamur*, we are neuer wearied, ſo we ſhould hold out ſtill to loue our brethren. 5. We wiſh all good things to our ſelues, ſo ſhould we doe to our neighbours.

3. But this muſt be vnderſtood of the naturall ſelfe-loue, which euery man beareth toward himſelfe, not of that vitious loue, whereby men thorough the corruption of their nature, and euill cuſtome, are affected to their owne vices: ſo a man muſt not loue himſelfe vnto that which is euill, for he that ſinneth hateth his owne ſoule: and therefore neither muſt one loue his neighbour, as he corruptly loueth himſelfe: but either, *quia iuſtus, aut vt ſit iuſtus*, a man loueth himſelfe, either becauſe he is iuſt, or that he may be iuſt, and ſo muſt he loue his neighbour: *gloſſ. ordinar.*

4. *Theophylact* here obſerueth, that the Goſpel requireth a more perfect loue then the Law doth, namely, that one ſhould lay downe his life for his brethren: but the Law biddeth

vs onely to loue an other as our ſelues: but the charitie which the lawe requireth comprehendeth this alſo: for then a man loueth an other as himſelfe: when he is readie to doe that to an other, which he would haue done for himſelfe, Matth. 7. 12. Now one would deſire to be redeemed by an others life, rather then his ſoule ſhould periſh: for ſo let him be affected to an other. A man is not bound to giue his bodily life to redeeme an others, for then he ſhould loue him better then himſelfe: but to giue his bodily to deliuer an others ſoule from periſhing, is but to loue him, as himſelfe; for ſo he would wiſh his friend to doe for him.

3. But this rule taketh not away all inequality, difference, and degree of loue: for though *euery one is to be loued as our ſelues*, yet one is to be loued before an other: our parents, children, and wiues, are firſt to be reſpected in the duties of charity, then ſtrangers: for S. Pauls rule is, that men muſt firſt ſhew godlines toward their owne houſe, 1. Tim. 5. 4. the qualitie of our loue is here ſignified: that it ſhould be ſimple, ſincere, vnfained, not the quantity, or the degree of our loue: all are to be loued as our ſelues, that is, conſtantly, vnfainedly, hartily, and yet one may be preferred before an other in our loue.

Queſt. 11. *Who is vnderſtood by our neighbour.*

1. *Origen* expoundeth this neighbour to be Chriſt, *hunc ergo proximum ſi diligamus*, if then we loue this neighbour, we ſhall fulfill the whole lawe: and that Chriſt is our neighbour he prooueth by that parable of the Samaritane, Luk. 10. who tooke the man who was wounded by theiues, and laid him vpon his beaſt, and brought him to the Inne, and gaue two pence to the hoſt to ſee vnto him: ſo Chriſt, he tooke vs vp beeing wounded of our ſinnes, and ſtriped and left naked by Sathan, *inuenta corporis ſui ſuppoſuit*, and laid vs vpon his bodie to be borne, and brought vs *ad ſtabulum Eccleſiæ*, to the ſtable or fold of his Church, and left the two pence of the old and newe Teſtament, for the expenſes of our cure, and healing. And he proceedeth further and ſheweth how he which loueth Chriſt keepeth all the commandements: for he whoſe delight is in Chriſt, will not commit aduoutrie, nor follow any other carnall pleaſure, becauſe his delight is in Chriſt: neither will he ſtraie from another, who is willing to leaue all he hath for Chriſt, &c. But *Origens* interpretation is too curious: howſoeuer in that parable Chriſt may be vnderſtood by that good Samaritane, though euery point of the parable cannot fitly be allegorized, yet it is euident, that the Apoſtle here by *neighbour* vnderſtandeth, our brother, for he ſpeaketh of louing our an other.

2. *Hugo Cardinal* out of *Auguſtine* here mooueth a queſtion, whether vnder this name of *neighbour*, the Angels are comprehended; and he bringeth two ſolutions, one is that the Angels are excluded, becauſe the commandement ſpeaketh of thoſe, *qui diligendi ſunt ex charitate*, which are to be loued in charitie: but our charitie is not extended vnto the Angels: the other ſolution is, that ſeeing by neighbour euery one is vnderſtood, *vel ad prebendum miſericordiæ, vel a quo*, either to whom or from whom mercy and compaſſion is ſhewed, then Angels may be well ſaid to be our neighbours, by whom we receiue ſo great benefits: but the better anſwer is, that our loue toward thoſe bleſſed ſpirits, is not comprehended in the duties of the ſecond table, the ſubiect whereof is our brother, whom we daily ſee, 1. Ioh. 4. 20. neither can any one of the precepts, *thou ſhalt not kill*, *thou ſhalt not ſteale*, be referred to the Angels in any ſenſe: but like as man is not commanded to loue himſelfe, which nature teacheth him: for it followeth neceſſarily if a man loue his neighbour as himſelfe, he muſt needs loue himſelfe firſt: ſo the loue of the holy angels, the miniſters of God doth neceſſarily follow vpon our louing of God, which though it be not commanded in the firſt table, yet it followeth neceſſarily vpon it.

Whether the law commandeth vs to loue the Angels.

3. Wherefore by our neighbour we vnderſtand not, thoſe which are ſo in habitation, or with whom we haue affinitie, or from whom we haue receiued any benefit, *ſed omnem hominem intelligi oportet*, wee muſt vnderſtand euery man in generall, *quia nemo eſt quem male operandum malum*, becauſe we ought not to worke euill with any, or to offer wrong vnto any: *gloſſa ordinar. ſufficiat vobis quod homo ſit &c.* let it ſuffice vs that he is a man, and of our and the ſame nature, who ſtandeth in neede of our helpe: and there is none that liueth that may not ſtand in neede of an others helpe, as *Xerxes* that great King and commaunder of Perſia, that brought ſo many hundred thouſand men into Grecia, was faine to eſcape in a fiſhers boat.

Queſt. 22. *How ſaluation is ſaid to be nearer, then when we beleeued.*

1. *Lyranus* referreth this time of beleefe, to the old Teſtament, when the fathers beleeued onely in Chriſt to come, but they ſaw nothing performed: ſo alſo *Eraſmus, Tolet:* but *Beza* refuſeth this, becauſe S. Paul ſpeaketh ſpecially to the conuerted Gentiles among the Romanes, and not to the Iewes onely, who liued vnder the old Teſtament.

2. Some giue this ſenſe, *ſaluation is nearer then when we beleeued*, that is, then a man would beleeue; there was ſuch an open doore of ſaluation made, as one would hardly beleeue it, *Hugo:* but the words, *we, when we beleeued:* not any other beleeued of vs.

3. An other hath this gloſſe, it is nearer, that is, *magis debita per bona opera*, more due vnto vs by good workes, then when we beleeued, hauing yet no good workes, *Gorrhan:* but a liuely faith is neuer without workes.

4. *Chryſoſtome* vnderſtandeth it of the end of the world, when the ſaluation promiſed ſhall be accompliſhed: *tempore procedente futura ſecula proprius accedunt*, for as time weareth, ſo the world to come draweth neater.

5. But the Apoſtle rather *confert incrementa cum initijs fidei*, compareth the encreaſing of faith with the beginning: and this is an other argument, which hee vſeth to ſtirre vs vp to pureneſs of life: as before he mooued by the opportunity of time, that now we ſhould awake from ſinne, as one when the day is come riſeth vp vnto his worke, ſo here he perſwadeth *ab vtili*, from that which is profitable: *iam proprius acceſſimus ad metam*, we are now come neater the marke, then when we beganne to beleeue, and therefore it behooueth vs to be the more earneſt: like as they which are ſet to runne a race, *the nearer they come to the marke, the farther they runne, leaſt any ſhould outſtrippe them*: this difference is made betweene a naturall and violent motion, this is more ſpeedy in the beginning, and it ſlacketh toward the end, but the naturall is ſlowe in the beginning, and more quicke and ſpeedy toward the end: ſo the faithfull that are truely called, will ſtill encreaſe more and more.

Origen toucheth both theſe laſt expoſitions: there is, *aduentus lucis generalis, & ſpecialis*, a generall comming and approaching of this light, which ſhall bee at the comming of Chriſt, and this euery day groweth neater: and there is a particular comming of this light to euery one: *ſi Chriſtus in corde eſt, dies nobis facit*, if Chriſt be in our heart, he bringeth day and light with him.

Queſt. 23. *How the night is ſaid to be paſt, the day at hand: of the literall ſenſe.*

1. *The night is paſt or well ſpent.* The word is προέκοψεν, which properly ſignifieth *præcedo, promoueor*, to goe foreward, to proceede: and ſo reade *Chryſoſtome, Theodoret:* the *vulgar Latine* readeth *præceſſit*, is gone before: ſo *Cyprian* in the ſame ſenſe, *tranſiuit*, is paſſed: and *Hierome in c. 26. Matth. præterijt*, is gone ouer: but the other is the better reading, both becauſe of the proper ſignification of the word, and for that it followeth, *the day is at hand*, but if the night were all paſt, and not rather ſpent, and ſome part thereof behind, the day ſhould not be at hand onely, but it ſhould be preſent: this metaphor the Apoſtle vſeth, becauſe there remaineth with vs ſome ignorance and darknes ſtill, euen after our calling, and we haue not in this life a perfect knowledge of Chriſt, neither is it full day with vs till the next life.

2. By the workes of darknes are vnderſtood the workes of ſinne, both becauſe they proceede from darknes and ignorance of God, and they which follow them delight in darknes, and hate the light, as alſo the end of ſuch workes is euerlaſting darknes, and to be depriued for euer of the light of Gods kingdome.

3. *We muſt caſt them away.* Which ſignifieth, 1. That we ſhould not deferre our repentance from dead works, like as he which awaketh when it is day doth haſtily put him from his night garments. 2. As we muſt ſpeedily put them off, ſo *cum deteſtatione*, we muſt doe it with a kind of hatred and deteſtation, as a man caſteth from him with diſdaine that which he abhorreth. 3. And we muſt *procul abijcere*, caſt them farre away from vs, neuer to entertaine them againe.

4. We are bid to *put on:* which metaphor noteth three things. 1. *Diligence*, like as he which putteth on his garments or armour, doth not onely cloath or arme one part of his body, but euery one: ſo it is not enough to follow one or two good workes, but we muſt giue our ſelues to *euery good worke, as we cloath euery part of our body.* 2. We muſt doe it with delight, like as there is comelines in cloathing the body wherin we delight. 3. Herein is expreſſed conſtancie, that hauing put on theſe garments, or armour, wee ſhould

not suddenly put them off, as it is said, in the Cantic. 4. 3. *I haue put off my coat, how shall I put it on:* so after we haue put on our coat, so we should not put it off.

5. *The armour of light.* 1. They are called armour in these two respects, because they are *defensiua*, both defensiue, we thereby resist the temptations of Sathan, having the brest-plate of righteousnes: and they are *offensiua*, offensiue, whereby we driue away also the tempter from vs; such is the word of the spirit, whereby wee quench all the fierie darts of Sathan. 2. They are called rather armour then garments, for we are not thereby couered in Gods sight, as iustified by our owne righteousnes, yet we are thereby defended from Satans assaules.

6. They are called the armour of light: because they proceede from the knowledge of God, the true light of the soule: and they doe shine and giue light before men, who seeing them doe glorifie God, *Par.* and they defend vs against the workes of darkenes, illuminate the soule, and bring vs *ad lucem eternam*, to euerlasting light, *Lyranus*.

Quest. 24. *What time is vnderstood by the day and night.*

1. *Chrysostome* by the night seemeth to vnderstand the time of this life, and by the day, the resurrection, *prope est resurrectio*, the resurrection is at hand: but, as *Tolet* well obserueth, that the day cannot be vnderstood here of the day of iudgement: (as beside *Chrysostome*, others of the Fathers interpret this place, as *Athanas.* 44. *ad Antioch.* qu. 90. *August. epist.* 80. *ad Isich.*) for then the Apostles exhortation would be of small force, who moueth to cast off the works of darknes in respect of the time, because the day was come: but if the day were not yet come, then the ground of this exhortation faileth.

2. *Anselme* by the day, vnderstandeth the time after this life, which is so much the neere as death approacheth: so also the *ordin. glosse.* but when death commeth it is no time to worke here the Apostle exhorteth to walke honestly which is in the day: therefore this day must be in this life present.

3. Some doe expound this night to be the time before the comming of Christ, and the day the time of preaching the Gospell, when Christ the Sunne of righteousnes did shine vnto the world: so *Lyranus*, the night is past, *obscuritas figurarum legis*, the darknes of the figures of the law: likewise *Erasmus*, vnder the law, *vmbra fuit magis quam res*, there was a shadowe rather then the thing: *Osiander* also vnderstandeth that time, *quando nondum fuit exhibitus Christus*, when Christ was not yet exhibited to the world: so also *Faius*. But as *Beza* noteth, the Apostle in this sense should haue had reference onely to the Iewes, whereas he writeth to the beleeuing Gentiles among the Romanes, which were not acquainted with the figures of the law.

4. Wherefore with *Pet. Martyr, Pareus, Beza*, by *night*, rather we vnderstand, *tempus ignorantiæ & cæcitatis*, the time of blindnes and ignorance, which goeth before regeneration: for till they were called to the knowledge of Christ, they were in darknes, as the Apostle saith, Ephes. 5. 8. *Ye were sometime darknes, but now are ye light in the Lord, walke as children of light:* this day light as *Martyr* obserueth, if it be compared with our darkenes and ignorance in times past, it may be called the day; but in respect of the life to come, it is but as the twilight, or breake of the day, *Martyr:* so whereas the Apostle saith not, the night is past, but *processit*, it is well nie spent, thereby he signifieth the imperfection of the state present, because yet there remaineth some darknes euen in the regenerate: like as when *we see noctem properare ad diluculum*, the night hasten to the dawning: and the swallowes beginne to chatter, we one call vp an other and say it is day: *Chrysostome*, and *Theophylact*, yet maketh the matter more plaine: as allowing 12. houres to the night, and tenne of them be spent, we say the night is wearing away, and it is toward day, &c. so the grosse darknes is past when the light of faith and knowledge riseth vp in vs: but yet it is but as the dawning of the day in this life: Thus *Origen* followeth this sense, as is alleadged before, *si Christus in corde sit, &c.* if Christ be in our hearts, he maketh it day.

Quest. 25. *How we should walke honestly.*

v. 13. *So that we walke honestly.* 1. *Chrysost.* obserueth well, whom *Theophyl.* followeth, that whereas the Romanes were much affected with the opinion of glory, he perswadeth them, *decoro, & honesto*, by that which is comely and honest. 2. And further he saith, *that we walke*, not *walk ye*, putting himselfe in the number, that he might exhort the without enuie. 3. That which he saith here in one word, *ἐυσχημόνως, honestly*, he elswhere, Tit. 2. 12. thus distinguisheth into

to these three, to liue *soberly, righteously, and godly.* 4. And he addeth, *as in the day*: like as a man will be ashamed to goe naked or cladde with tattered and ragged garments in the day: so this time of the light of faith requireth vs to walke honestly.

Not in riot and drunkennesse. 1. Some by these two vnderstand, by the first excesse in meat, by the other excesse in drink, *Gorrhan:* but *Origen* better distinguisheth them, by the first vnderstanding, *inhonesta & luxuriosa conuiuia*, vnhonest and riotous feasts; by the other drunkennes, which is a companion of such feasts: such excessiue feasts were vsed among the Egyptians, where the manner was to haue a dead mans scull brought in, in the middes of their feasts, that they beeing put in minde of mortalitie, might more freely spend the short time which they had in following of their pleasure. 2. *Chrysostome* here noteth also, *bibere non prohibet, sed prater mensuram bibere*, he forbiddeth not to drinke, but to drinke beside measure.

Chambering and wantonnes. 1. *Gorrhan*, and so *Hugo*, by the first vnderstandeth the sinne of slouth, by the other fornication and vncleannes. 2. But *Origen* taketh these to be *cubilia impudicitiæ*, the chambers of wantonnes: and thinketh here some reference to be made to the dennes of beasts, because these filthie sinnes are more agreeable to beasts, then men. 3. *Chrysostome* noteth that the Apostle forbiddeth not all kind of bedding, and chambering, for the marriage bed is vndefiled, Heb. 13. 4. *non mulieribus commisceri, sed scortari*, he forbiddeth not to companie with women, but to followe whoredome.

Not in strife and enuying. 1. As before he touched the sinnes of the flesh, so now he forbiddeth the vices of the minde, contention, emulation, *Origen.* 2. These are ioyned to the other, as beeing the perpetuall companions of banqueting and drunkennes: as the wiseman sheweth, that to such is woe, sorrowe, and strife, that followe wine, Prou. 23. 29. 3. These two are the fruits and effects of drunkennesse, concupiscence and wrath, so that the Apostle taketh away the verie occasions of these euill affections, *Chrys.* for excesse in meat and drinke is the cause of wantonnes, and of the sinne of vncleannes, and of strife and contention. 4. *Haymo* thinketh that by strife, is here vnderstood the contention about questions of faith: rather such brawles and contentions are here restrained, which follow vpon excessiue rioting and drunkennesse.

Quest. 28. *How we must put on Christ.*

1. The Apostle altereth his phrase of speach: for whereas before he spake of the armour of light, now he vseth an other metaphor of putting on a garment: for our good workes, though they may defend, and arme vs against the assaults of Sathan, yet it is the righteousnesse onely of Christ, that couereth vs as a garment in the sight of God, *Par.*

2. How Christ is put on, it is diuersly scanned. 1. Some make fowre wayes of the putting on of Christ, as the glasse receiueth the image by *impression*, so some put on Christ for a time, but it passeth away as an image in a glasse: as the wooll receiueth the die or colour *per assumptionem*, by assuming the same: as the example is as it were put on, *per imitationem*, by imitation: and the iron taketh the fire *per penetrationem*, by penetration: but all these doe onely shewe the putting on of Christ vnto sanctification, whereas he is put on also vnto iustification. 2. Some then make two puttings on of Christ, the one is by faith in Christ, whereby we are iustified: like as Adam was cloathed with skinnes of slaine beasts, to signifie our spirituall cloathing by the death of Christ: this sense followeth *Pet. Martyr, Paræus*: the other by imitating of Christ in holines: as *Origen* saith, that he which putteth on all vertues, putteth on Christ, *qui hæc omnia habet, habet Christum*, he that hath all these things, hath Christ: but *Chrysostome* saith better, he that hath put on Christ, *omnem virtutem habet*, hath euery vertue indeed: of the workes of sanctification, *Beza* vnderstandeth this putting on of Christ, and *Osiand.* likewise *Toles* referreth it to the imitation of Christs vertues: but the better sense is, to ioyne them both together: it signifieth more then imitation only, as *Christum sic apprehendere*, to apprehend Christ by faith, and then by his spirit to be made fit and apt vnto euery good worke, *Cal.* for the word *putting on*, signifieth not onely *partem aliquam tegumenti*, some part only of the couering, but the apparelling of the whole man, both inward and outward, *Faius.*

3. But seeing the Apostle saith, that Christ is put on by baptisme, & S. Paul here speaketh to them which were baptised, how then doth he bid them now put on Christ: the answer is, that as *August.* saith, some do put on Christ *ad sacramenti perceptionem*, to the receiuing of the Sacrament onely; some *vsq; ad vitæ sanctificationem*, vnto the sanctification of life, the

Apostle speaketh here of the latter: for so Christ not once onely in baptisme but all our life long is to be put on.

4. *Gorrhan* is here somewhat curious in distinguishing these three, put on the *Lord*, which signifieth power, *Iesus*, clemencie, *Christ*, wisedome: the first is seene in subduing sinne with power, the second, *clementer indulgendo*, in gently pardoning the penitent, the third, *prudenter instruendo*, in prudently instructing the ignorant: But this I omit as too curious.

5. *Chrysostome* taketh here occasion to shew, how Christ is all things vnto vs: as here he is our vesture and apparell: he is our way and life, our foode, our foundation, our spouse, our master, our friend, our brother, our aduocate, our habitation, as he saith, *he dwelleth in me, and I in him:* yea he is our suppliant, we pray you in Christs stead, be reconciled vnto God, 2. Cor. 5. 20.

Quest. 27. *How the flesh is to be cared for.*

v. 14. *Take no care for the flesh, to fulfill the lusts thereof.* 1. I will omit here to note the elegancies which *Erasmus* obserueth in the Apostles phrase, and stile, how in the originall the Apostles words doe fall well to the ears in the orderly compounding, and one part doth answer an other; his sentences are full of Metaphors, and there is ὁμοιοτέλευτον, the likeending of the words in the sound and pronouncing. 2. But I preferre *Chrysostomes* note, that as the Apostle before did not forbid simply to drinke, but to be drunken, nor to marrie, but to commit fornication; so here he simply restraineth not all care for the flesh, *sed ad concupiscentias addidit*, but he addeth, not to concupiscence: and as *Origen* saith, *in necessarijs cura habenda est*, in necessarie things a care is to be had, *sed non in delicijs*, but not in pleasure and delights: so that here is forbidden not *necessitas sed superfluitas*, necessitie but superfluitie, *Lyran. sor.* whereas the Apostle vseth the Greeke word, προνοια, prouidence, care, *prouidentia dici non potest, &c.* it cannot be called prouidence, which prouideth hell fire for the flesh, while it liueth in pleasure, *Theophyl.* 3. This then sheweth the hypocrisie of those which place the greatest part of their religion in macerating and pinching of their flesh, as many superstitious Friers doe, of whom the Apostle speaketh, Coloss. 2. 23. *that they haue it in no estimation*, to satisfie the flesh: whereas S. Paul alloweth Timothie to drinke wine, for his often infirmities sake, 1. Tim. 6. 23. *Parens.* 4. *Haymo* well obserueth that the Apostle saith not, *ne cogitetis*, that ye thinke not, *sed ne perficiatis*, but that ye fulfill not the lusts of the flesh, for not to thinke of them here, is impossible.

4. Places of doctrine.

Doct. 1. *That God is author of order, and so consequently of gouernement.*

v. 1. *There is no power but of God.* God is the author of order, the deuill bringeth in confusion: as in heauen and earth God hath set all things in an excellent order, so he would haue order kept among men: that some should command and rule, others be ruled and obey: that they should not be as fishes and creeping things, that haue no ruler, *Habac.* 1. 14.

Doct. 2. *That it is lawfull for the Magistrate to vse the sword.*

v. 4. *He beareth not the sword for naught.* The Magistrate then may lawfully vse the sword both in time of peace to punish offenders euen vnto death, if the qualitie of their offence deserue it; and in time of warre to resist the common enemie: yea not only in ciuill matters may he punish offenders with the sword, but in Ecclesiasticall also, as heresie, blasphemie: for these also are the workes of the flesh, Galat. 5. 20. and the Prince is to be feared for (all) euill workes, v. 3.

Doct. 3. *That Magistrates must be obeyed not for feare, but for conscience sake,* v. 3.

This maketh against those which thinke they haue satisfied their dutie, if they doe outwardly performe their obedience; but the Apostle requireth more, the inward disposing of the mind and conscience to obedience: that if there were no lawe to compell a man, yet his owne conscience, and the feare of God, should keepe and hold him in awe and reuerence of the Magistrate: as the Preacher saith, *Curse not the King, no not in thy thought*; Eccles. 10. 20.

Doct. 4. *That tribute must be paid.*

v. 7. *Giue to all men their dutie, tribute to whome tribute, &c.* It is then a requisite and meete

meete thing, that tribute should be payed vnto the Prince. 1. As a signe of subiection. 2. As a recompence of the great care and paines, which the Magistrate taketh in watching ouer his people. 3. As a support and supply of the manifold charges, which the Prince is put vnto in maintaining his officers and Ministers, in founding and raising Churches, schooles, hospitals, in waging battell, and such like: our Blessed Saviour refused not to pay poll money to the officers, Matth. 17.

Doct. 5. *A Christian is bound to pay his debts.*

v. 6. *Owe nothing to any man, &c.* Though charitie require, that no extremitie should be vsed in rigorous exacting of debts, yet euerie one that is endebted, ought to haue a care of discharging his debts: as Christian religion doth not ouerthrowe the generall policies of states and commonwealths, so neither doth it dissolue priuate contracts, and couenants: the Prophet did by a miracle bring vp the axe that was fallen into the water, to restore it againe to the owner, of whom it was borrowed, 2. King. 6. 5.

Doct. 6. *That Christian religion taketh not away the obedience of subiects.*

This euidently appeareth out of the whole chapter, wherein the Apostle sheweth fowre speciall bands of obedience. 1. The authoritie of God, who instituted magistrates. 2. The feare and awe of conscience, which is more then the feare of any humane lawes. 3. The dutie of charitie, which is to yeeld vnto euery one their owne. 4. The puritie of Euangelicall doctrine, which forbiddeth all vice, and commandeth vertue.

Therefore the Romanists doe cause the Gospell of Christ to be slaundered, so much diminishing and empayring the authoritie of Magistrates, by exemption of Ecclesiasticall and other priuiledged persons.

The Magistrates authoritie is empayred, not confirmed by the exemption of Ecclesiasticall persons.

But *Tolet annot.* 12. here telleth vs, that notwithstanding some persons are exempted, yet for all this the Ecclesiasticall state, doth confirme and corroborate the secular obedience, as by the Magistrates authoritie, is diminished in some sort the particular power of parents ouer their children, of Masters ouer their seruants: and yet also their authority is confirmed and strengthened by the care and prouision of the superiour Magistrate: and so is the secular state confirmed by the Ecclesiasticall, though it seeme in some respect to be empayred.

Contra. 1. The example is not alike, for the lawe commandeth obedience of children to their parents, of seruants to their Masters, it exempteth them not, as they free Ecclesiasticall persons altogether: yet in case the parent or master doe command any thing against the state, then they are not to be obeyed: neither is the ciuill Magistrate to require any thing against God. 2. The Ecclesiasticall state by preaching confirmeth obedience to the Prince: and the Prince by his authoritie countenanceth the Ministers: but when as subiects are so freed, that the Prince hath no power ouer them, it is a manifest empairing of their authoritie.

5. Places of Controuersie.

Controv. 1. *Whether the Pope and other Ecclesiasticall persons, ought to be subiect to the Ciuill power.*

This doctrine is agreeable to the rule of truth, the word of God, that all persons as well Ecclesiasticall as temporall, ought to be subiect and obedient to the Ciuil power, both touching their causes and persons: which is denied by the Romanists, whose obiections to proove the exemption and immunitie of both, are these.

1. *Obiect.* The superiour ought not to be subiect to the inferiour: but the Ecclesiasticall power is superiour vnto the Ciuill, as beeing occupied in a more excellent matter about spirituall things: therefore it ought not to be subiect: and *Bonifacius* the 8. in the extrauagant, which beginneth *vnum sanctum*, inferreth as much out of this place, v. 1. *the powers that bee are ordained of God*, that there are degrees and order between the powers themselues, some are superiour to others.

Contra. 1. We graunt, that wherein the Ecclesiasticall function is superiour, as in the preaching of the word, and administration of the Sacraments, therein it is not subiect to the Ciuill power, to receiue direction from them, but from the word of God: but yet in other things, which appertaine vnto the bodily life, and concerne ciuill subiection, and obedience, they ought to be subiect. 2. And yet euen in things meerely Ecclesiasticall the Prince hath a compulsiue power, to see that the Ministers of the Church doe their duties, and that they peach no false doctrine, and to remoove such as are scandalous,

either by doctrine or life. 3. There is no such matter of order or difference betweene the powers themselues gathered out of this place: their ordaining hath relation to God, by whom they were instituted, not to any such distinction and order among themselues.

2. *Obiect.* The Imperiall constitutions doe exempt Clergie men from the iudgement of secular Courts, *Nouel.* 79. 83. 123.

Contra. 1. Then their immunities such as they are, they enioy onely by humane priuiledge, not by diuine right. 2. Neither are they by the lawe exempted from the ciuill power in criminall causes, but onely in certaine ciuill: for the lawe saith, *omnes secundum leges viuant, etiamsi ad diuinam domum pertineant*, let all liue according to the lawes, though they belong vnto the house of God, *lib.* 10. *de mandat. princip.* 3. Though Princes of their munificence, graunted certaine immunities and priuiledges to Clergie men, as to free them from personall seruice, as to goe to warre, to watch, to ward, and such like: and from base and seruile workes, as to digge, to plowe, to cart: as also from extraordinarie taxes and burthens: yet they are not for all this discharged of their ciuill obedience: these freedomes were giuen them, that they might better attend vpon their Ecclesiasticall function, not to the preiudice of the secular power. 4. And although Princes should wholly exempt the Clergie from the Ciuill power, the question is not, what they haue done, but what they may do: for Princes haue not power, *vt rescindant leges Dei*, to cut off the lawes of God, which doe subiect all soules vnto the higher powers, *Mart.* neither can Princes free any from the naturall and diuine bond, to the which they are obliged: as to exempt the child from the obedience of the father, and the wife from her husband, and so consequently, the subiect from the Prince, the seruant from the Master. 5. Adde hereunto that some of these priuiledges, which are thus vrged, are *conficta*, forged; some *malis artibus extorta*, extorted by cunning, *Gualter.*

3. *Obiect.* It is not fit, that the sheepe should iudge the sheepheard: Princes are as sheepe vnto their Ecclesiasticall Pastors: therefore they ought not to iudge them.

Contra. 1. Princes are not to iudge them concerning their doctrine, and the word of God, in respect whereof, they are fed, and feede not: but in all other ciuill things, the Magistrate is as a Pastor and sheepheard himselfe, and therefore in these things he hath a command ouer Ecclesiasticall persons.

4. *Obiect.* Ministers are the seruants of the most high God, and cheife king of the world, therefore it is not fit, that a terrene gouernour should iudge them.

Contra. The Prince also is the seruant of God, and is in Gods place in earth to iudge other seruants of God: like as a Prince maketh some of his subiects, to whom he committeth his authoritie, iudges of the rest.

5. *Obiect. Tolet annot.* 11. thus reasoneth from the authoritie which the spirituall power hath ouer mens persons and bodies, to free and exempt them, as it shall make most for their soules health, toward the obtaining of euerlasting life. 1. Like as a king hath power to take mens sonnes and daughters for his seruice, and their vineyards and possessions, to giue them to his seruants, as Samuel describeth the office of a king, 1. Sam. 8. so much more hath the spirituall power authoritie to doe it, toward the aduancement of Gods kingdome. 2. Our Sauiour, Matth. 17. 26. freeth the sonnes of kings, that is, *omnes credentes*, all that beleeue, from paying of tribute, which notwithstanding was paid, *propter vitandum scandalum*, to auoide scandall. 3. S. Paul had power to retaine and keepe *Onesimus* from his master *Philemons* seruice, yet he did remit somewhat of his power, that his Master might not seeme to doe it of necessitie, but willingly, Philem. 1. 4.

Contra. 1. Popes are partiall iudges in their owne case, and therefore it skilleth not, what immunities they haue giuen to the Clergie: and no man can conferre more power vpon an other, then he hath himselfe: seeing then that the Pope himselfe is not exempted from the power of the Magistrate, he much lesse can exempt others. 2. Samuel in that place describeth not the office of a King, what it ought to bee, but what Princes would doe for their will and pleasure: and so the Pope herein taketh vpon him to tyrannize in the Church. 3. That place is vnderstood of the naturall sonnes of Kings, who are free from tribute: and so Christ being lineally descended of Dauid, might haue challenged that priuiledge: thus beside our owne interpreters, *Pererius* one of *Tolets* owne order, expoundeth that place, *de naturalibus filijs*, of the naturall sonnes of Kings, *disput.* 2. *num.* 12. for otherwise a great inconuenience would followe, that all Christians should be

be exempted and freed from paying of tribute. 4. S. Paul had a ſpeciall intereſt in Philemon, to commaund him, becauſe as *Theophylact* well interpreteth, *te in Chriſto genui*, I haue begotten thee in Chriſt: this was his ſpeciall caſe, this can not then be drawne to an ordinarie preſident & example: and again, this maketh directly againſt the Papiſts, that if S. *Paul* which had this Apoſtolike authoritie, would not keepe *Oneſimus* from his maſter, without his conſent, it is great boldnes and preſumption for the Pope, who begetteth none vnto the faith by preaching, as S. Paul did, and ſo hath no ſuch intereſt in that behalfe, neither is he an Apoſtle, to arrogate that to himſelfe, which S. Paul would not vſurpe.

Now, notwithſtanding theſe obiections, that Eccleſiaſticall perſons, and cauſes, (though in things meerely Eccleſiaſticall, and proper to the miniſtery, as are the preaching of the word, and the adminiſtration of the Sacraments, they are to be ruled onely by the word, and are not ſubiect to men) yet are in reſpect of their ciuill obedience, as they are citizens, and parts of the Commonwealth, and in ſome ſort, as miniſters alſo, ſubiect to the cenſure and command of the ciuill Magiſtrate: ſome of our arguments are theſe.

1. The Kings of Iudah exerciſed power ouer Eccleſiaſticall perſons, both in ciuill and criminall cauſes, and partly alſo Eccleſiaſticall: as Dauid appointed vnto the Leuites their courſes; Salomon diſplaced Abiathar from the Prieſthood.

Bellarmine anſwereth, that theſe Kings were alſo Prophets, and ſo God did extraordinarily commit vnto them ſome things, which belonged onely vnto the Prieſts, *lib. 1. de concil. c. 20. Contra.* Not onely Dauid and Salomon which were Prophets, did exerciſe this power ouer Eccleſiaſtical perſons and cauſes, but the reſt alſo of the ſucceeding godly kings of Iudah: as Iehoſaphat gaue commiſſion to the Prieſts and Iudges to aboliſh idolatry, Ioas reproued the negligence of the Prieſts, Ioſias purged the land of idols, and put downe the Chemarims, and vnlawfull order of Prieſts.

2. The Apoſtles words are generall, *Let euery ſoule be ſubiect to the higher power:* therefore Eccleſiaſticall perſons alſo.

Anſ. 1. *Origen* by euery ſoule vnderſtandeth, *animalis homo*, a naturall man: ſpirituall men then are exempted. *Contra.* 1. In the Hebrew phraſe, *euery ſoule*, is taken for *euery perſon*: therefore that diſtinction betweene the ſpirit and the ſoule, proceedeth from the ignorance of the Hebrew phraſe. 2. *Origen* in that place ſaith, that he which hath no ſiluer, or gold, or poſſeſſions, hath nothing to be ſubiect for, but the Papall Clergie haue all theſe, and in great abundance: therefore euen by *Origens* ſentence for ſuch things they ought to bee ſubiect vnto the Ciuill powers.

2. *Anſ. Bellarmine* telleth vs, that the Apoſtle ſpeaketh generally of obedience to bee giuen as well to ſpirituall as temporall powers; and that the meaning is, that euery ſubiect ſhould yeeld obedience to his ſuperiour: and ſo the Clergie ſhould giue obedience to the Pope, and the Laitie to their Prince: *lib. 2. de Rom. Pontif. c. 29. reſp. ad argum. 3. Contr.* 1. The Apoſtle ſpeaketh here of that power, which hath the ſword, but the Eccleſiaſtical ſtate doth not handle the ſword: therefore the Apoſtle ſpeaketh onely of ſubiection to the Ciuil power, to whom the ſword is committed. 2. And this were to make a diuiſion and rent in Kingdomes, if all that are therein ſhould not be ſubiects to the King of the countrey: as in France all the French ſhould not be in ſubiection to the French King, but the Clergie of France ſhould be ſubiects to the Pope: *Martyr.*

3. *Anſ.* The Papall Clergie are bound by oath vnto their Biſhops, and they to the Pope, and therefore without breach to their oath, they cannot be ſubiect to temporall gouernours. *Contr.* Such oaths are contrarie to the Apoſtles precept, of obedience to be giuen to the Ciuill magiſtrate, and therefore *pro impijs & illicitis reſcindi debent*, they muſt be cut off and diſanulled as vnlawfull and impious: *Gualter.*

3. *Argum.* Our bleſſed Sauiour was himſelfe ſubiect not onely priuately vnto his Parents, but publikely to the Magiſtrate, to whom he cauſed poll money to be paid for himſelfe and Peter, refuſing to vſe that priuiledge, which he might haue challenged to himſelfe, as beeing deſcended lineally of King Dauid: wherein he was an example vnto vs of obedience to be yeelded vnto Ciuill gouernours: So alſo S. Paul following his maſters ſteps was obedient to the Magiſtrate, and appealed vnto Ceſar, Act. 16.

4. *Argum.* This was the doctrine of the Church in the pure ages: as *Chryſoſtome* vpon this place ſaith, Euery ſoule ſhould be ſubiect, *ſi Apoſtolus, ſi Euangeliſta, ſi Propheta, ſiue quiſquis tandem fueris*, if thou art an Apoſtle, or Euangeliſt, or whatſoeuer elſe. *Bernard. e-*

pist. 42. thus inferreth vpon this place; *si omnis anima, & vestra, quis vos excipit ab vniuersitate, si quis tentat excipere, conatur decipere*, if euery soule, then yours, who can except you from this vniuersalitie, he that attempteth to except you, goeth about to deceiue you. *Greg. l. 4. epist.* 31. acknowledgeth *Mauritius* the Emperour his Lord, &c.

5. To conclude, reason it selfe perswadeth thus much: that all the citizens, as parts and members of the Commonwealth, should be subiect to the head and gouernour thereof: Ecclesiasticall persons then, if they be citizens, and members of the Commonwealth, must be in subiection to the Ciuill head, not onely *directiua, sed coactiua obligatione*, not onely to receiue direction, but by a coactiue bond, and obligation: for otherwise they are not parts and members of the Ciuill bodie. See further hereof, *Synops. Cent.* 1. *err.* 98. 100.

2. Controv. *Whether the Pope haue a spirituall power aboue Kings and Princes.*

The Pope is contented to exempt himselfe, and his Clergie from the command of the Ciuill Magistrate, but he arrogateth vnto himselfe a superiour power to be aboue Emperors, and Kings. *Innoc.* 3. *decret.* 1. *titul.* 33. *de maiorit. C. solitæ*, thus decreeth; *Imperium non præest Sacerdotio, sed subest*, the Empire is not superiour to the Priesthood, but vnder it: and *Bonifacius* 8. *extrau. de maiorit. C. vnam sanctam*, decreeth thus; that *omnes Christi fideles de necessitate salutis, &c.* all the faithfull of Christ vpon necessitie of saluation, are subiect to the Romane Bishop, *qui vtrumq; gladium habet, &c.* who hath both swords, and iudgeth all, and himselfe is iudged of none. And in the same place, he compareth the Ecclesiasticall and Ciuill power, to the two great lights which God made; and there is as great difference betweene them, as between the Sunne and Moone.

Bellarmine, though in words he deny the Pope to haue *vllam temporalem iurisdictionem directe*, any temporall iurisdiction directly, yet he hath power *indirecte*, indirectly to dispose of temporall things, yea of Princes, kingdomes, and dominions, *in ordine ad bonum spirituale*, as it serueth for the promoting of spirituall good: and so in effect the Pope shall haue absolute power of temporall things, to dispose at his will and pleasure, as he seeth to make for the maintenance of his iurisdiction, which they vnderstand to be this spirituall good. Some and the cheife of their arguments, for this vnreasonable opinion, are these:

1. The Pope hath both the swords, the spirituall, and the material sword: as the Apostles said, Luk. 22. behold two swords, and Christ answered, *it is enough*: he is therefore aboue Ciuill power, which hath but one sword.

Ans. 1. *Bellarm. lib.* 5. *de Rom. Pont. c.* 7. disclaimeth this argument, and sheweth that there is no such meaning in that place, by the two swords to vnderstand a double power of the Pope: but they were two materiall swords in deed, which were shewed vnto Christ. 2. And this beeing but a deuised allegorie not expressed in Scripture, is of no force to proue any doctrine.

2. *Bonifacius* further vrgeth in the said place; that the Church is superiour to the Ciuill state, because they receiue tithes of them.

Answ. 1. We grant that the Church, which giueth spirituall things, and receiueth temporall, is superiour and more worthy in respect of the spirituall things, which it giueth, but it is not therefore superiour in temporall dominion. 2. Neither were they in the law alwaies superiour, which receiued tithes: for beside the tythes, which were giuen to the Leuits, the rich also reserued a tythe for the poore and strangers, Deut. 14. 28. 3. And though this bee admitted, that the payment of the ceremoniall tythe was a signe of subiection, as the Apostle reasoneth for the prehemінence of *Melchisedeck*, Heb. 7. 5. because that tythe was giuen vnto the Leuites in the Lords right, who were then a type and figure of Christ: yet now all ceremonies beeing ceased, tythes are giuen vnto the Church, not in the name of the Leuiticall tenths, but as the salarie and stipend of the ministers, for their maintenance: so that now they are no signe of such superioritie: for the hire is giuen to the labourer, as well by those that are superiours, as inferiours.

3. *Argum.* The Bishops do anoint Kings at their inauguration, and do blesse them: but the lesse is blessed of the greater, Heb. 7. therefore the Ecclesiasticall state is greater.

Answ. 1. By this meanes, not the Pope onely, but euery Bishop, which doth annoint the Prince at his coronation, should bee greater then the Prince. 2. Hee that blesseth by a Propheticall benediction, as did the Prophets & Priests, which was by the speciall appointment of God, was greater: but euery one that ordinarily blesseth is not greater: for the subiects

iuſt vſe to bleſſe their Prince, in their vſuall acclamations: and this is but *benedictio ritualis*, a kind of rituall, no reall bleſſing, which is vſed in ſuch inauguration, as an externall complement, and matter of ſolemnitie, as ſo is the anointing, which argueth no more a ſuperiorie, then the receiuing of the ſword from the high Marſhall, and of the great ſeale from the Chancellor, as the vſe was in Princes coronations.

4. *Argum.* The Lord ſaid to Ieremie, chap. 1. 10. *I haue ſet thee ouer nations and kingdoms, to pull vp and deſtroy*: which Ieremie was not of the Princely race, but of the ſtocke of the Prieſts: therefore the Eccleſiaſticall power is aboue Kings.

Anſw. 1. The particular and extraordinarie example of one Prophet, can be no rule to the Pope. 2. And his power was ſpirituall, not in the actuall deposing of Kings, but in prophecying of their ruine.

5. *Argum.* The Apoſtle ſaith, 1. Cor. 2. *that the ſpirituall man iudgeth all things, but he is iudged of none*: this ſpirituall man is the Pope, &c.

Anſ. 1. The Apoſtle ſpeaketh not there of a ſpirituall man by calling or profeſſion, but of one illuminate by the ſpirit, and he is ſet againſt the carnall and naturall man: ſuch a ſpirituall man being guided by the ſpirit, is able to iudge and diſcerne all things, and he himſelfe cannot be iudged of thoſe which are carnall. 2. Such a ſpirituall man the Pope is not, but the man of ſinne, who ſauoureth not the things of the ſpirit of God, but of the fleſh.

6. *Argum.* The power of binding and looſing is the greateſt power in earth: but this power was giuen vnto Peter and his ſucceſſors: therefore the Pope hath the greateſt power in earth.

Anſ. 1. The power of binding and looſing by the word of God, is the greateſt power in ſpirituall things, but not in temporall. 2. The Pope hath not this power, he bindeth not by the word, but by his bulls, booke, bell, and candle. 3. If he had this power, hee ſhould not haue it alone, for it was not giuen onely to Peter, but to all the Apoſtles, and their ſucceſſors the Paſtors of the Church: to whome it is ſaid, Matth. 18. *Whatſoeuer ye looſe in earth, &c.*

7. *Argum. Bellarmine* thus reaſoneth. 1. The ſuperior power may command the inferior, therefore the Eccleſiaſticall being ſuperiour, may command the Politike ſtate. 2. And temporall things may be by the ſpirituall power diſpoſed, *in ordine ad ſpirituales bonum*, as they may be way to further the ſpirituall good. 3. If the Pope had not this power ouer the Temporall ſtate, the Church ſhould not be perfect, *nec ſufficeret ſibi ad ſunum finem*, neither ſhould haue ſufficient meanes to attaine the ende, which is eternall happines. 4. And if the Pope haue not power to depoſe Kings, the Church ſhould be compelled to ſuffer an hereticall, or infidell King, which is not to be admitted.

Anſw. 1. Euery ſuperior power, can not command the inferiour, vnleſſe it bee a power *in ſpiritu*, ioyned with authoritie: it is not true, of ſuch a power, which conſiſteth onely in miniſteriall employment, as in teaching, exhorting, comforting, and ſuch like: ſo the Eccleſiaſticall, in reſpect of the matter, wherein it is occupied, which is ſpirituall; but in reſpect of externall power and authoritie, it is not ſuperiour.

2. I confeſſe, that temporall things ought to be referred vnto the ſpirituall ende: but the ſpirituall Paſtors haue no power to diſpoſe of temporall things to that ende, but to direct the temporall power, to inſtruct and exhort, and teach, how they ſhould vſe their temporall things, for the ſetting forth of Gods glorie, the maintenance of the truth, and the miniſtery thereof: and if they faile in this dutie, they muſt leaue the reſt vnto God: againe, the ſpirituall good which the Pope intendeth, is his owne greatnes, and the aduancement of his Papall ſea, which is a meere worldly and temporall thing: and further this power of directing temporall things to a ſpirituall ende, euery faithfull Paſtor hath, and the Pope hath it not, becauſe he preacheth not.

3. The Church is perfect enough without any ſuch power: for till a 1000. yeares after Chriſt, when Popes began to vſurpe vpon the temporall power, the Church was ſufficient, without any ſuch vſurpation, to attaine the ende propoſed vnto the faithfull: and had better direction vnto ſaluation, then vnder the Papall tyrannie.

4. The Church is patiently to ſuffer the gouernment, yea of ſap hereticke or infidell: as *Ieremie* moued the people, to pray for the proſperity of Nabuchadnezzar, c. 29. *Paul* would haue praiers and ſupplications made, euen for the heathen Kings, yea for *Nero* then liuing and reigning: yea and the Church of God more flouriſhed in vertue and godlines, then afterward

terward vnder Christian gouernours: as *Hierome* witnesseth of the life of *Malchus*, after the Church beganne to haue Christian Magistrates, *facta est opibus maior, virtutibus minor*, it became greater in wealth, but lesse in vertue. And if it were necessarie to haue an euill Prince deposed, it followeth not that this power should be deuolued to the Pope: it belongeth to the States and Peeres of the land, where the lawes doe authorize them to see vnto such matters.

8. *Argum.* They vrge examples, and bring forth presidents for this supreame authoritie of the Papall Sea. 1. The high Priest cast out *Vzziah* out of the Temple, when he would haue vsurped the Priests office; and Iehoiada the high Priest caused Athaliah to be slaine.

2. *Ambrose* excommunicated *Theodosius* the Emperour.

3. *Gregorie* the 2. excommunicated *Leo* the Emperour, and depriued him of his tribute and reuenewes? *Zacharias* deposed *Childeric* king of France, and set vp *Pipinus* in his place; *Gregorie* 7. deposed Henry 4. Emperour: *Innocentius* 3. deposed *Otho* 4. *Innocentius* 4. *Frederick* the 4. *Clemens* 6. *Ludovike* the 4.

4. *Leo* the 3. translated the Empire from the Greekes to the Germanes; and *Gregorie* the 5. made that order, that the Emperour should be chosen by 7. Electors, which remaineth vnto this day.

Answ. First in generall, examples doe not proove; specially such as are either vnlike, or forged, or such examples, as are vniust and vnlawfull; of one of these sorts are all the examples produced.

1. The Priests did not cause Vzziah to goe out of the Sanctuarie, vntill the leprosie appeared in him; and for that they had a direct commandement, not to suffer a leprous person to enter into the Sanctuarie: if the Pope could shew such a warrant for the deposing of Kings, he should say somewhat to the purpose: neither was Vzziah for all this deposed from his Kingdom, but liued apart by himselfe, and the kingdome was administred by Iotham his sonne, 2. Chron. 26. 21. The example also of *Iehoida* is much vnlike: for hee not as the high Priest, but as the Tutor and protector of the young King, and with the aduise and consent of the fathers of Israel, caused seditious Athaliah to be slaine: 2. Chron. 23. 1.

2. *Ambrose* deposed not Theodosius, but suspended him from the Communion, till hee had giuen satisfaction to the Church: neither was he Bishop of Rome, but of Millaine: if this example prooued any thing, not the Pope onely, but euery other Bishop might depose Kings.

3. Touching all those examples alleadged, they are vnlawfull, and vniust, and the Pope beganne to discouer himselfe to be Antichrist, in so abasing the Imperial power, and taking vpon him to dispose of kingdomes; as the Deuill challenged to be Lord of the world, and to giue the kingdomes thereof to whom he would: no better right hath the Pope the eldest sonne of Sathan to pull downe, and set vp Kings. And though in those blind and superstitious daies, when iniquitie was strong, the Pope preuailed in his presumptuous enterprises, yet he had not alwaies the like successe: *Bonifacius* 8. attempted to haue deposed *Philippus* the faire, King of France: *Benedict* the 13. would haue done the like to Charles the 6. *Iohn* the 2. against Lewes the 12. but their presumptuous enterprises were frustrate. What *Pius* the 5. attempted against Queene Elizabeth, and of late *Paulus* 5. against the Venetian state, and with what friuolous successe, is euident to the world: all these examples are vniust, because the Pope was Iudge in his owne cause, and resisted the lawfull powers, which are ordained of God.

4. Neither is it true, that *Leo* the 3. translated the Empire from the Greekes to the Germanes: for he could not conferre that vpon an other, which he neuer had himselfe: the truth is, that *Charles* by force inuaded the Empire of the East: *Aventinus* sheweth the occasion by reason that a woman then had the gouernment of the Empire at Constantinople, the Romanes tooke an occasion to nominate a new Emperor; and whereas *Charles* at that time, *tenebat omnes prouincias, quæ ad vrbem Romanam pertinebant*, did hold all the Prouinces which belonged to the citie of Rome, *Papa, Senatus, & populus Romanus illum designarunt Imperatorem*, the Pope, Senate, and people of Rome, did appoint him to be Emperor, &c. So then it was not the Popes act alone, but of the whole Senate and people of Rome; neither was it their act before, *Carolus* had made a way before, hauing all the Romane Prouinces in his possession.

As touching the supposed sanction and order for the electing of the Emperor; neither

was

was it the Popes ſole act, but the Emperor *Otho*, then brother German to the Pope, eſtabliſhed it: neither is that cuſtome and order continued by the Popes authority, but by vertue of the golden bull of *Charles* the 4. made *ann.* 1536. for neither *Ferdinand*, *Maximilian*, nor *Rodolphus*, now Emperor, receiued their Imperiall crowne from the Pope: And ſome thinke that this conſtitution of Electors was not begun by *Gregorie* the 5. but before was brought in by *Charles* the great, who appointed 4. Electors. *ex Pareo.*

Arguments againſt the Lordſhip peramount of the Pope aboue Kings and Princes.

1. Our bleſſed Sauiour doth reſtraine his Apoſtles from all worldly gouernment, Matth. 20. 25. Luk. 22. 25. *The kings of the nations haue dominion ouer them, &c. but it ſhall not be ſo with you, &c.* If no Lordly dominion be permitted them ouer others, much leſſe ouer Princes.

Bellarmine anſwereth, that he doth not ſimply forbid them to beare rule, but κατακυριεύειν, to tyrannize, or beare vnlawfull rule. *Contra.* The word κυριεύειν, and the other compound, are vſed by the Euangeliſts in the ſame ſenſe: the ſimple verb S. Luke hath, the compound, S. Matthew; therefore all kind of temporall rule is ſimply forbidden them.

2. As our bleſſed Sauiour by precept reſtraineth all worldly dominion in his Apoſtles and their ſucceſſours, ſo by his owne example he confirmeth the ſame: When he was asked concerning his kingdome, he anſwered, it was not of this world, Ioh. 18. 36. when he was deſired by certaine brethren to diuide their inheritance, he ſaid, *Who made me a Iudge among you?* Luk. 12. when they ſought him to be a king, he fled into the mountaine, Ioh. 6. of the which fact of our bleſſed Sauiour, *Tertullian* thus writeth, *de Idolol. c. 18. quæ noluit, reiecit, quæ reiecit, damnauit, in pompa diaboli deportauit, &c.* what he would not haue, he reiected, what he reiected he condemned, and counted the deuills pompe, &c.

Bellarmine anſwereth, that Chriſt tooke vpon him onely the perſon of an Eccleſiaſticall, not of a temporall Prince. *Contra.* If Chriſt then aſſumed not the perſon and office of a temporall Prince in earth, what warrant hath the Pope, who challengeth to be Chriſts Vicar in earth to arrogate more, then Chriſt himſelfe tooke vpon him.

3. S. Peter alloweth not Paſtors to be Lords ouer Gods heritage, 1. Pet. 5. 3. that is, the Church of God, ouer the which they are ſet: then much leſſe ought they to be Lords ouer kings and Princes, vnto whom they ſhould be ſubiect.

4. S. Paul forbiddeth the Paſtors to encumber themſelues with the affaires of this world: to he ſaith, 2. Tim. 2. 3. *No man that warreth, entangleth himſelfe with the affaires of this life:* but for the Pope and his Biſhops to domineere in temporall things, were more then an entangling of them, it maketh them madde and drunken with worldly ambition: *Ergo.*

Bellarmine hath here a very ſimple euaſion, that by the affaires of this life, the Apoſtle meaneth buſines about victuall. *Contra.* The ſoldiers did thus buſie themſelues in prouiding victuall, and S. Paul alſo laboured with his hands for his liuing: this then is not the encumbrance or entangling here ſpoken of.

5. This hath beene the conſonant doctrine of the auncient Fathers, that the Eccleſiaſticall Paſtors ſhould not arrogate to themſelues any temporall or ciuill Dominion.

Tertullian ſaith, *lib. de idol. c. 8. Chriſtus gloriam ſeculi, ſibi & ſuis alienam eſſe iudicauit*, Chriſt iudged the glory of the world, not to be meete for him or his.

Hilarie ad Auxent. Oro vos Epiſcopi, &c. aune aliquam ſibi è palatio aſſumpſerunt dignitatem, I pray you Biſhops, &c. did the Apoſtles aſſume vnto themſelues any dignitie of the palace, &c.

Chryſoſt. hom. 42. in Ioan. Chriſtus fugit, vt oſtenderet ſuum regnum nullis ſecularibus rebus indigere, Chriſt fled, to ſhew, that his kingdome needeth no ſecular matters.

Ambroſ. in 2. Timoth. 2. 4. non conuenit vnum duplicem habere profeſſionem, &c. it is not fit, that one man ſhould haue a double profeſſion.

Bernard. de conſiderat. lib. 2. c. 4. The Apoſtles were forbidden to beare rule: ergo tu vſurpare audes, aut Dominus Apoſtolatum, aut Apoſtolicus Dominatum, plane ab vtroq; prohiberis, ſi vtrunq; ſimul habere voles, perdes vtrunq;, &c. wilt thou vſurpe then, either a Lord to be an Apoſtle, or Apoſtolike to be Lordly, thou art forbidden both, if thou wilt haue both, thou looſeſt both. See further of this Controu. *Synopſ. Papiſm. Centur. 1. cap. 51.*

3. Controu.

3. Controv. *That the tyrannie and idolatrie of the Pope may be gainsaid and resisted.*

In the deciding of this Controuersie, three kind of persons must be considered, the priuate, the publike which are Ecclesiasticall, as Pastors and Ministers, and the publike Ciuill, the Magistrate.

1. *Concerning priuate persons.* 1. They may and must resist the idolatrous proceedings of the Pope, by denying their obedience: as when he commandeth and enioyneth any thing in the seruice of God contrarie to his word, or forceth men to subscribe and consent to his abominations: in this case the rule and practise of the Apostles is to be followed; it is better to obey God then man, Act. 4. 19. 2. They may also escape by fleeing from the Popish tyrannicall persecutions, *if they be not otherwise tied by the necessitie of their calling: for so* our blessed Sauiour gaue his Apostles libertie, if they were persecuted in one citie to flee vnto an other. 3. But yet it is not lawfull for priuate men to vse resistance by the sword and force of armes, where Popery is maintained by the Ciuill authoritie: for this were to vsurpe vpon the office of the Magistrate: but where Popery is not countenanced by the ciuil power, priuate men may vse resistance.

2. Concerning the dutie of Pastors and Ministers: it is their parts to resist the Popes tyranny, not by armes and the sword, which is not committed vnto them, but by the preaching of the Gospel, in setting forth the truth, conuincing the gainsayers of error, and in exhorting the people to beware of the false doctrine of Antichrist. 1. Pastors are the shepheards of the flocke, they must take heede vnto it, to keepe away the wolues, Act. 20. 28. but the Pope is a wolfe, and seeketh to deuoure Christs sheepe. 2. The preaching of the word is that meanes, which God hath appointed, to confound Antichrist with, euen with the spirit of his mouth, 2. Thess. 2. 8. and the two witnesses, which shall prophesie against Antichrist are the faithfull preachers, which should restore the light of the Gospel.

3. Touching the authority of Princes: It is their part and office, to resist the Popes tyranny by the sword, in rooting out idolatry, weeding out his Seminaries and seeders-men, and in restoring true religion, and the Church of God to his former integrity and liberty. 1. For so their calling is to be a terror vnto euill workes, and a praise vnto good: but the works of Antichrist, are wicked and abhominable. 2. Princes are commaunded to render vnto the whore, as she had done vnto them, and to recompence her double, Reuel. 18. 6. this is their warrant, the commandement of God. 3. And it is prophesied and foretold, that the Princes shall hate the whore, and make her naked, deuoure her flesh, and consume her with fire, Rev. 17. 16. This prophecie shall not fall to the ground; and Princes for their part must endeauour to make it good.

4. Controv. *Whether the ciuill Magistrate hath any power or authoritie in matters of Religion.*

Because there is a great question mooued betweene the Romanists and vs, concerning the power of the Ciuill Magistrate in causes Ecclesiastical, and in religious affaires, first of all it is necessarie, that the state of the question be considered: which shall be deuided into certaine propositions of two sorts, first generall touching the foundation and institution of Kings and other superiour Magistrates, and then more particular, of the execution of their office.

1. There is in the Commonwealth, a superior authority, called *architectonica*, as the framer and cheife builder of the Commonwealth, to the which it belongeth to institute and ordaine lawes, and to see that iustice be exercised according to those lawes: this being the supreame and highest authority, can not be in subiects, and so not in the Ecclesiasticall persons, but in the king onely.

2. To this power, it belongeth to prouide for the good in generall, that belongeth to the subiects, whether it be ciuill or spirituall: for the good of the subiects is the intendment of the lawmaker.

3. Yet least this power should erre in making of lawes, it receiueth direction for the ciuill lawes, from the rule of equitie and prudence, confirmed by experience; for Ecclesiasticall lawes, from the word of God.

4. Vnder this supreame authoritie, there is the Ciuill, and Ecclesiasticall power: but not alike: the Ciuill is simply inferior vnto it, altogether depending of it, but the Ecclesiasticall, though it be subiect vnto it, in respect of the externall policie, yet in respect of the obiect, which

which is spirituall, the word of God, and of that direction, which it giueth out of the same to the magistrate, it is not simply inferior as the other.

4. This supreame *architectonicall* power, though properly it be ciuill in respect of the obiects, acts, condition, and state thereof, yet in some sort it is also an Ecclesiasticall power, as it hath oversight also of the Church.

5. This princely power, though it haue the oversight and cheise care of Church and Commonwealth, as the cheise steward, and *disposer*: yet it cannot execute all the offices and functions belonging to either: as some it can not exercise, *ob defectum facultatis*, for want of liesure and skill, as to minister Physicke, to teach in schooles: some, for the defect of dignity in the things themselues, which beeing base are not incident into the maiestie of the King, as to digge, to plow, and such like: some *propter defectum iuris*, for the defect of lawfull right and calling, as the Prince is not to preach the word, to conferre orders, to minister the Sacraments, because he is not thereunto called not appointed.

6. This supreame and Princly power, though it be incident both to the Christians and Pagane magistrates, yet it is so much the more perfect in a Christian gouernment, in as much as both of himselfe, by the light of nature, and in himselfe by direction from others in ciuill things, and by illumination of Gods spirit, and instruction without in spirituall matters, he hath better vnderstanding.

Now concerning the execution of this supreame and princely power, these propositions are to be maintained, which are without any controuersie.

1. Princes ought not onely to take care about the affaires of the Common-wealth, and to be altogether careleſſe of religion, but euen vnto Ecclesiasticall affaires, and matters of religion, they ought to extend their Princely care and watchfulnes. 1. The Prince is the minister of God for our good: but the good of the subiect, is not onely ciuill and temporall, but spirituall concerning religion. 2. Euen the heathen did ascribe vnto their kings a principall care euen of religion: whereupon the Emperors of Rome were styled, *Pontifices maximi*, the high Priests or Prelates: and *Aristotle* writeth, *lib. 3. politic. c.* 10. that the Lacedemonian kings, had the command of warre, *& rei diuina cultum exercuisse*, and did exercise diuine worship, vnlesse they were such sacrifices, as were necessarily to be done by a Priest: that therefore, which by a common consent of nations was giuen vnto kings, ought not to be denied vnto Christian Princes. 3. The care of religion otherwise concerneth the Prince, rather then priuate persons: these onely are to wish well vnto it, and to accept of it, but the Prince ought to bee an agent: without whose power nothing can be effected publikely for the maintenance of religion.

2. It belongeth to the Imperiall power to maintaine true religion, and to see that no confused mixture of religions be admitted: for this is giuen as a reason in the time of the Iudges, why some followed Idolatry and strange worship, because there was no king in Israel, but euery one did that which was good in his owne eyes, Iudg. 17. 4. if there had beene then a king, they should not haue beene suffered euery one to followe their owne fancies.

3. Christian Princes are by their lawes and edicts to restraine all blasphemie, idolatry, heresie, sacrilledge, and such like: because Princes are to be feared for euill works: their office is to restraine euill works whatsoeuer, such as these are: and they are appointed to procure the good of their subiects, and consequently to take out of the way all impediments, which may hinder their good, such as these are: the Romanists graunt thus much, that the Princes by their lawes should provide against heresie, but they will exclude the Prince from all iudgement of heresie, which must be in their opinion determined onely by the Church: but of this matter more shall be said afterward.

4. The Ciuill Magistrate is not to assume vnto himselfe, or take vpon him the execution of any Ecclesiasticall function, as to preach, to binde, or loose, to minister the Sacraments: because they are not thereunto called, and without a calling none are to intrude themselues into those ministeriall functions, Hebr. 5. the examples of Ieroboam, who would haue sacrificed, and his hand withered, 1. King. 13. and of Vzziah, who attempted to haue offred incense, and was therefore stricken with the leprosie, 2. Chron. 26. doe teach kings to keepe themselues within the limits and bounds of their callings.

5. Neither hath the Prince authority in matters of religion, concerning the worship of

God, and the doctrine of faith, to appoint, what it pleaseth him, but he must therein be directed by the word of God: for this was the sinne of Ieroboam, that set vp two golden calues of his owne inuention: and if it be not lawfull for the Ecclesiasticall gouernours, whose speciall charge is about religion, to bring in their owne inuentions, as Aaron sinned in setting vp a golden calfe, much lesse may the Ciuill powers presume that way. Three things are signified vnder the name of religion, and religious matters. 1. The doctrine of the Church. 2. The discipline and gouernement in generall, that there should be pastors and teachers in the Church: neither of these are to be swaied by the Prince, but they are to be directed by the word. 3. But the speciall *œconomie* of the Church, as touching the number of the Pastors, and who ought to be appointed thereunto, this appertaineth to the care and office of the Magistrate.

6. Princes are bound, to haue the ministers and Pastors of God in reuerence, because they are the Embassadors of Christ, 2. Cor. 5. 20. and to see them sufficiently maintained: because the labourer is worthie of his hire, and it concerneth the spirituall good of their subiects, that sufficient Pastors should be prouided for them, to minister vnto them spirituall foode: and besides, they must submit themselues to the doctrine, precepts, and exhortations deliuered by the Pastors out of Gods word: as Dauid gaue care vnto Nathan, and suffred his reprehension: and our blessed Sauiour saith, he that heareth you, heareth me, &c. All these propositions are not at all controuerted betweene our aduersaries the Papists, and vs: thus then standeth the state of the question.

7. The office of the Prince is, as in Ciuill matters to prouide all things concerning the ciuill good of the subiect, to see that right and equity be maintained; so also to take care touching their spirituall good, that true religion be continued and taught in the Church, according to the word of God: vnto the which care and charge belong these particulars.

1. The Prince in himselfe, and for his particular, is to take knowledge and to vnderstand true religion, to be able to discerne it from error, and false worship, and to this end to be exercised himselfe in the law and word of God, Deut. 17. 19.

2. Then it is his part, to cause to be set downe a perfect forme of religion and Ecclesiasticall gouernment, squared out according to the line of truth, and rule of Gods word, and by godly lawes to establish the same, as Iosias did, 2. King. 23. 3.

3. He must also see, that sufficient and able Pastors be prouided for the Church, which may instruct the people in the waies of God, as Iehosaphat did, 2. Chron. 19. 8.

4. Further, the Princes care must be, to see that these Pastors doe their dutie in preaching true and sound doctrine, and in administring discipline vprightly: as Dauid appointed the Leuites their offices, 1. Chron. 16.

5. And the Prince is also to remooue ignorant, erroneous, and delinquent Pastors, and to see vice duly punished; as Salomon remooued Abiathar from the priesthood: to appoint Councells and Synods to that ende, for the redresse of enormous faults. The state of the question beeing thus propounded, we will first see how it is impugned by our aduersaries, and examine some of their arguments.

Stapl. repetit. schol. contr. 3. qu. 5. art. 1.

1. *Stapleton* thus prooueth that the Prince hath no power in Ecclesiasticall matters, because the sheepe haue no iurisdiction ouer the Pastor: but the Magistrate is of the number of the sheepe: *Ergo*.

Ans. 1. There is a double Ecclesiasticall power; one is properly and simply so called, which consisteth meerely in Ecclesiasticall matters, as in preaching the word, administring the discipline of the Church: this power belongeth onely to Ecclesiastikes: there is an Ecclesiasticall power improperly so called, which is ciuilly so exercised about Ecclesiasticall persons and causes: & this is in the Ciuill magistrate: so *Constantine* said, *vos estis Episcopi in ecclesia, ego extra ecclesiam sum Episcopus à Deo constitutus*, ye are Bishops within the Church, I also without the Church, am a Bishop appointed of God: *Euseb. lib. 4. c. 24. de vit. Constantin.* 2. As Princes are sheepe, to be ordered and directed by the word of God, so they haue an Ecclesiasticall power: but they are Pastors also in regard of their gouernment, and the Ministers, as subiects, and so sheepe also vnder the magistrate: and thus Princes haue and Ecclesiasticall power.

2. *Argum.* That which neither the Emperors would euer assume vnto themselues, nor the Church giue vnto them, no way belongeth vnto them: but to be Iudges of Ecclesiasti-

call

call matters, neither they challenged, nor the other yeelded: *Ergo*: for proofe of the precedent part, is alleadged how *Theodosius* the Emperor said, *illicitum esse Imperatorem se interserere ecclesiasticis tractatibus*, that it is not lawfull for the Emperour to enterpose himselfe in Ecclesiasticall affaires: *Cyril.tom.4.epist.* 17. *Hilarius* writ to Constantine the Emperour, *vt iudices non vsurpent cognoscere causas Clericorum.&c.* that the Iudges vsurpe not vpon them to take cognizance of the causes of Clergie men, &c. *Ambrosius* refused to dispute with *Auxentius* the heretike before *Valentinian* the Emperour, of the orthodoxall faith, &c.

Ans. 1. It is vntrue, that the Emperours assumed no such Ecclesiasticall power to themselues: for *Constantinus* both called together the Bishops to that great assembly of the *Nicene* Councel, prescribed them a rule of their conference to decide all *controuersies by the Scriptures*: and he himselfe sate *among them, and iudged the causes with the rest*, and did by his lawes establish and command to be obeied the things there agreed vpon, as *Eusebius* witnesseth, *lib.*3.*c.*12. *Theodosius* must be vnderstood to speake, of matters meerely and absolutely Ecclesiasticall, as of the doctrine of faith, *and therein the Ciuill power is not to giue rules of faith*: so also must *Hilarie* be vnderstood: if he meane otherwise *Chrysostomes* iudgement is to be preferred, who subiecteth euen Apostles, Prophets, Bishops, to the Ciuil powers: that of *Ambrose* was a matter of fact, and concludeth not.

3. *Argum.* If *Princes should make* Ecclesiasticall lawes, the vnitie of faith could not be kept, because in euery seuerall kingdome, there should be a seuerall religion.

Ans. 1. The argument followeth not, *for religion is not to depend vpon the opinion or will of the Prince, but it must be squared out by the word of God*, which Princes following, can not differ in the substance of religion, though they may varie in some circumstances and externall rites: but if Princes will *not be ruled by Gods word, but follow other directions, then they may frame vnto themselues diuers religions*: so then it is not the fault of the power, but the abuse thereof, and the personall fault *of Princes, if by this meanes a varietie of religion be brought in.* 2. Neither, if this power be denied vnto Kings, and the whole authoritie of Ecclesiasticall lawes were onely in men of the Church, if *they refuse to be guided by the word, is this inconuenience helped*: for in Moses absence, the whole power being in Aarons hand, yet a different worship, in setting vp a golden calfe, from that which Moses prescribed, was brought in. And whence hath sprung the great inuasion of religion in Poperie, from the puritie of the ancient faith, but from this, that the Bishops of Rome, excluding the authoritie of the Emperor first in the East, and afterward in the West, haue arrogated to themselues the sole authoritie in matters Ecclesiasticall?

4. *Argum.* Princes can not doe the lesse, as preach the word, minister the Sacraments, therefore not the greater to make Ecclesiasticall lawes.

Ans. 1. It followeth not, for though duties meerely Ecclesiasticall can not be executed by the Prince, because he is not thereunto called, yet externall iurisdiction he may exercise in the Church: neither are these duties as the lesse and greater one to the other in the same kind: they are in diuers respects both lesse and greater: the preaching of the word is greater in respect of the spirituall power, and the Ciuill, in regard of the externall iurisdiction. 2. Neither is it alwaies true, he that can not doe the lesse, can not doe the greater, where he is barred from the lesse, by some defect either of right in beeing called thereunto, or otherwise the thing not beseeming: as in the Ciuill functions, it is not fit for the Prince to digge and delue, and yet he can doe the greater, to make and ordaine lawes: so in the Church affaires, he is not to preach, because he wanteth a calling thereunto.

5. *Argum.* They which can not iudge infallibly of the sense of Gods word, can haue no Ecclesiasticall power: Princes can not iudge: *Ergo.*

Ans. 1. *The proposition is not true: for neither can any Bishop iudge infallibly* of the sense of Scripture, nor any els, since the time of the Apostles. 2. But as the Pastors by prayer, conference, meditating vpon the Scriptures attaine to a *competent measure of vnderstanding of the Scriptures, sufficient to direct them*: so by the same meanes, and by helpe of the learned, the Prince also may be prepared to apply his iudiciarie power to the present necessitie of the the Church. 3. And I pray you *what infallibilitie of iudgment* hath beene in the Popes, when as Iohn the 23. was condemned in the Councell of Constance for his monstrous opinions: as that he should hold *vitam aeternam non esse*, that there is no eternall life after this, *& animam hominis cum corpore mori*, that the soule of man dieth with the bodie, and that the bodie beeing dead, shall not rise againe.

And seeing it hath beene often seene among them, that the Pope hath made boyes and children Bishops, as *Bernard* complained in his time, *scholares pueri & impuberes adolescentes promouentur ad ecclesiasticas dignitates*, scholler boyes, and beardles youthes are promoted to the dignities of the Church: *epist.* 41. what infallibilitie of iudgement then can they boast of in their Clergie?

6. *Argum.* Not the Princes and Ciuill magistrates shall giue account for the soules of the subiects, but the Pastors onely, Hebr. 13. 17. therefore they haue no Ecclesiasticall power.

Ans. The Argument followeth not, Pastors must giue account for mens soules if they be lost by their default, therefore Magistrates shall not: for both shall giue account, though not in the same manner: the Pastors for seducing them by false doctrine; the Magistrate, in tolerating a corrupt worship, or in making impious lawes for the maintenance of idolatrie, as it is often obiected concerning Ieroboam that he made Israel to sinne: And these and such like are the Aduersaries arguments against the Ecclesiasticall power of the Magistrate.

Now on the contrary some arguments shall be propounded for the proofe and confirmation of the question.

1. *Argum.* The Magistrate is the Minister of God for the good of the subiect, Rom. 13. 5. but this good is not onely ciuill, but spirituall, therefore euen in spirituall things he must minister for their good: the Papists will haue the Prince to be their minister and seruant indeede, that he should put in execution the decrees of the Church, but decree nothing himselfe: but this were to giue no power at all vnto magistrats, but as seruants which are commanded to doe their masters will: the Prince hath a ministring power in spirituall things, not a ministring seruice.

2. *Argum.* Euery soule must be subiect to the higher power, therefore euen the Ecclesiasticall state, and euery person therein of what condition soeuer he be: the Papists answer, that they must be subiect, as they are citizens, and as they enioy possessions, but not as they are Ecclesiasticall persons: But the Apostles rule is generall, euery soule must be subiect, in what things soeuer, so that the power, which is of God, be not abused against God: true it is that in things meerely spirituall, touching faith and doctrine, they must not depend vpon the Ciuill power, but as he enioyneth precepts, according to the word: yet in respect of the externall pollicie of the Church, in giuing order and direction, in censuring and punishing offenders, and such like, euen spirituall persons are subiect to the Ciuill power.

3. That the Prince hath power euen in Ecclesiasticall matters, shall be prooued by these particulars. 1. That the cognizance and knowledge of religion is required in the Prince. 2. That it belongeth vnto him by law to maintaine the truth, and to inhibit all false religion. 3. That he is to take order for the Ministers and Pastors, that they doe apply themselues faithfully to their calling, and to censure them which are disorderly and exorbitant. 4. That it is the Princes office, to appoint Synods, Councells, nationall, generall, Prouinciall, concerning Ecclesiasticall busines.

1. The first is euident, Deut. 17. 19. where the king is commanded to read in the booke of the law all the daies of his life: so also Iosh. 1. 18.

2. Moses prescribed vnto Israel a forme of worship, Ioshua caused the people to be circumcised, Iosh. 5. Dauid disposed the ministeriall offices of the Tabernacle, and appointed the Leuites and Priests their order and courses, 1. Chron. 23. Hezekiah pulled downe the brasen serpent: Iosias tooke away idols: so did other Christian Emperors make Ecclesiasticall lawes: as the first law *Cunctus populus* in the Code, is concerning the beleefe of the Trinitie: *Marcianus* made a law against the Nestorians, and Eutychians: *Iustinian* inserteth diuers Ecclesiasticall lawes; as that the Letanie should not be said by lay-men, none of the Clergie beeing present: *Nouell.* 123. *c.* 31. and that Bishops and Presbyters should rehearse the prayers in an audible voice to the vnderstanding of the people: *Nouell.* 137. *c.* 6. and diuers such like.

3. Salomon deposed Abiathar: Iehosaphat appointed the Leuites to teach in the cities, 2. Chron. 19. *Constantinus* the great, heard the controuersie betweene *Donatus* and *Cecilianus*, and iudged it: *Euseb. lib.* 10. *c.* 5. *Theodosius* commanded the Nestorian Bishops to be deposed: *leg.* 2. *C. de sum. Trinitat.* he appointed *Nestorius* to be Bishop of *Constantinople*: *Socrat. lib.* 5. *c.* 19. *Iustinian* deposeth a Bishop that had a suspected woman in his house:

Nouell.

Nouel. 6. c. 5. yea the Biſhop of Rome was a long time together nominated, and his election confirmed by the Emperor: as *Conſtantinus* ſaith to *Liberius*, *Nos quod Chriſtianus eſſes, te dignum iudicauimus Epiſcopatu vrbis noſtræ*: We becauſe thou art a Chriſtian, haue iudged thee worthie to be Biſhop of our citie: *Theodor. lib. 2. c. 16.*

4. Dauid called together the Prieſts to bring home the Arke, 1. Chr. 13. 7. ſo did Ezekiah call an aſſembly of the Prieſts, 2. Chr. 29. and Ioſias, 2. king. 23. The firſt Nicene Councell was ſummoned by Conſtantine the great: the 1. Conſtantinopol. by Theodoſius the elder: the 1. Epheſine by Theodoſius the younger: the *Chalcedon* Councell by *Martianus*.

Iuſtinian decreeth, *Archiepiſcopum ſingulis annis ſynodos celebrare, &c.* that the Archbiſhop ſhould euery yeare celebrate Synods, and aſſemble the Biſhops together. *Nouell. 123. c. 10.* and *Nouell. 137. c. 7.* he commandeth the Preſidents of the Prouinces, to ſee that the Metropolitans doe aſſemble Synods. If then Princes haue made lawes for the maintenance of true religion, and againſt hereſies, and haue taken vpon them to giue order and direction for Eccleſiaſticall offices; haue depoſed ſuch as were vnmeete and vnworthie, and called Councells and Synods concerning Eccleſiaſticall matters; then can there not be denied vnto them a kind of Eccleſiaſticall power.

But *Stapleton* thus obiecteth againſt thoſe forenamed Preſidents, of the Emperours and Kings authoritie in Eccleſiaſticall matters.

1. *Obiect.* Theſe inſtances doe onely ſhew, that *de facto*, in fact and in deede Princes medled with Eccleſiaſticall affaires, not that *de iure*, of right, they ought to haue ſo done.

Anſ. If onely ſuch preſidents were brought out of Eccleſiaſticall ſtories, and not out of the Scriptures, he ſhould ſeeme to ſay ſomewhat: but ſeeing the Scriptures ſet forth examples of godly kings (who are commended in Gods booke) dealing in Eccleſiaſticall affaires, there is no queſtion to be made of their right in ſo doing.

2. *Obiect.* Theſe Princes by ſuch acts did onely prouide for the peace of the Church *ex zelo*, of their zeale and piety, not *imperio*, by their Imperiall power and authoritie.

Anſ. That can not be ſaid to be done of a pious zeale, which any vſurpeth vpon them without any authoritie and calling: if theſe Princes did theſe things of zeale, then alſo by a lawfull calling and power: for otherwiſe it had not beene pleaſing vnto God, they intruding and vſurping vpon an others place and office.

3. *Obiect.* They did not make new Eccleſiaſticall lawes, but onely confirmed and ratified ſuch things, as were decreed in former Canons.

Anſ. 1. True it is, that new articles concerning faith, neither Emperors nor Biſhops haue authoritie to bring in, but ſuch as are preſcribed by the word. 2. But yet new lawes concerning faith, requiring obedience vnder certaine penalties, haue beene made by Emperors, not prouided for afore by Canons: and concerning orders to be obſerued in Synods, and in the gouernment Eccleſiaſticall, diuers things haue beene enacted by the Imperiall power, neuer mentioned before in the Eccleſiaſticall Canons. 3. And what if the Imperiall conſtitutions enioyne the ſame things concerning faith and doctrine, decreed before by the Canons, this prooueth not that they executed onely, what the other preſcribed: but both the powers, the Eccleſiaſticall by Canons, the Imperiall by lawes enforced the ſame rules of faith, which the word of God preſcribed. More who pleaſe to ſee of this controuerſie, I ſend him to learned *Parens* treatiſe, *dub.* 5. and to *Synopſ. Papiſm. Cent.* 1. *err.* 98. and *err.* 100.

5. Controv. *Whether Eccleſiaſticall perſons, as Biſhops and others, may haue the temporall ſword committed vnto them.*

The Romaniſts are herein very confident, who maintaine, that the Pope is both a temporall and a ſpirituall Prince, and ſo are ſome other of their cheiſe Prelates in Germanie, which they thinke not onely to be lawfull, but very expedient, and in theſe times neceſſarie for the more peaceable gouernment of the Church.

By this meanes, they ſay, that Cities and Prouinces are the better gouerned, when the cheiſe authoritie is committed to Eccleſiaſticall perſons: and in theſe daies it is neceſſarie, that men, which will not be wonne by the ſword, ſhould be compelled by the ſword.

Contra. But the contrarie is euident, that no place is worſe gouerned, but where the Prelate is alſo a temporall Prince: and the reaſon is, becauſe they commit all vnto officers, not being able, nor fit themſelues to manage the affaires of the ſtate; and by this meanes much corruption groweth. And as it is neceſſarie that the obſtinate, that can not be perſwaded by the word, ſhould be bridled by authoritie; ſo God hath appointed to that ende Magiſtrats,

to whome the ſword is committed, and not to Miniſters: and this is alſo ſeene by daily experience, that no where more diſorders are committed, then where Biſhops haue the guiding of the Ciuill ſtate: which ſheweth, that God giueth no bleſſing vnto ſuch prepoſterous proceeding againſt his ordinance.

And that Eccleſiaſticall perſons ought not to meddle with the ſword, (though from exerciſing of other parts of Ciuill iuſtice, which are compatible with their calling, all and altogether are not to be excluded) appeareth by our bleſſed Sauiours leſſon vnto his Apoſtles, *vos autem non ſic, &c.* it ſhall not be ſo with you, as with the Princes and Lords among the Gentiles, Matth. 20. 25. and the Apoſtle in this place, v. 5. ſaith, that *he beareth not the ſword in vaine:* that is, the temporall power.

Here it will be anſwered, that Chriſts example, and the Apoſtles are not to be imitated in all things: for then neither ſhould there be any magiſtrate among Chriſtians, becauſe he tooke not that office vpon him, neither ſhould it be lawfull to haue ſiluer and gold, becauſe Peter ſaith, Act. 3. *Gold and ſiluer haue I none.*

Anſ. 1. Our Sauiour forbiddeth not all, to take Lordly authoritie vpon them, but onely his Apoſtles: he forbiddeth not all to be Ciuill magiſtrates, but ſuch as had the preaching of the word committed vnto them. 2. Neither doe we vrge the Apoſtles examples onely, but their precepts: that of Saint Peters not hauing gold or ſiluer, was a matter of fact, not a precept: but that is a precept, which Saint Peter giueth vnto Paſtors, *not to be Lords ouer Gods heritage.* 1. Pet. 5. 3. Thus was it in *Origens* time, who writeth thus, *homil.* 13. vpon this chapter, *omnia crimina, quæ vindicari vult Deus, non per antiſtites & principes eccleſiarum, ſed per mundi iudices voluit vindicari,* all the faults which God would haue puniſhed, he would haue ſo puniſhed, not by the rulers and cheife gouernours of the Church, but by the iudges of the world, &c.

How farre the Eccleſiaſticall perſons may deale in ciuill matters.

Now though the vſe of the ſword, which properly is ſeene in the power of life and death, be denied vnto Miniſters, yet the tractation of all Ciuill cauſes is not forbidden; as in the compounding of controuerſies, ending of ſtrifes among neighbours, and if vnto ſome diſcreete men be committed a commanding power to reſtraine the euill, there is no inconuenience: for ſo the Apoſtle would haue the Corinthians to ende among themſelues the controuerſies that did riſe, and not one to hale an other before the Magiſtrate, 1. Cor. 6. but for ſuch matters, they ſhould be as Magiſtrates to themſelues, where, no queſtion, the Miniſter and Paſtor is not excluded among others, but that he may and ought to haue a cheife hand, in the carriage of ſuch matters: and ſo *Auguſtine* expoundeth that place, in Pſal. 118. *octon.* 24. *When they bring* (ſaith he) *their cauſes vnto vs, non audemus dicere, &c.* we dare not ſay, *nouus who appointed me a iudge among you? conſtituit enim talibus cauſis Eccleſiaſticos Apoſtolus cognitores, in foro prohibens litigare Chriſtianos:* for the Apoſtle hath appointed eccleſiaſticall perſons to take recognizance of ſuch cauſes, forbidding Chriſtians to ſtriue in courts, *&c.* So it ſeemeth in thoſe daies, that godly Biſhops and Paſtors, were employed in ending controuerſies and ſuits among the people: and further *Auguſtine* hath this excellent ſaying touching this matter, *otium ſanctum quærit charitas veritatis, negotium iuſtum ſuſcipit neceſſitas charitatis, quam ſarcinam ſi nullus imponat, percipiendo vacandum eſt veritati, ſi autem imponitur, ſuſcipiendo propter charitatis neceſſitatem, &c.* the loue of the truth deſireth an holy kind of eaſe and leiſure, and the neceſſitie of charitie vndertaketh iuſt buſines: which burthen if none impoſe, we muſt attend the ſearching of the truth, but if it be impoſed, it muſt be vndertaken for the neceſſities of charities ſake: *lib.* 19. *de ciuit. Dei, c.* 19. In the which ſaying of *Auguſtine*, I obſerue three things: 1. What cauſes were referred vnto Eccleſiaſticall perſons, not criminall, but ciuill, not matters, which touched the life, but controuerſies which violated charitie. 2. How and vpon what occaſion they dealt in ſuch cauſes; they hunted not after them, neither ſought them, but they were brought vnto them, they ambitiouſly intruded not themſelues into the Magiſtrates office. 3. With what moderation: they did onely attend ſuch matters of neceſſitie, and in ſuch ſort, as it hindred not their better ſtudies and ſearching of the truth, which excuſeth not them, which ſo entermeddle in ciuill buſines, as they neglect their calling.

So then to conclude this point: there are ſome things, in the Ciuill and Eccleſiaſticall power, that are *compatible*, ſome *incompatible*, and cannot be ioyned together: like as a ciuill Magiſtrate ought not to preach, or miniſter the Sacraments; ſo neither can a Miniſter meddle with the ſword, but ſome things are *compatible*, as the ciuill power to maintaine peace,

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extendeth it selfe to the externall policie of the Church: and so are helpers to the Ecclesiasticall state: so the Ministers may be assistants vnto the Ciuill state, to aduise and direct them: See further hereof, *Synops. Centur. 1. err. 52.*

Controv. 6. *Whether it be lawfull for a Christian to be a Magistrate, and to vse the sword in time of peace and warre.*

v. 4. *He beareth not the sword in vaine.* Hauing hitherto out of this Chapter refuted diuers erroneous opinions of the Romanists, we haue now occasion to deale with the fantasticall and brainsicke position of the Anabaptists, who denie, that any Christian ought to take vpon him to be a Magistrate, or to vse the sword, in executing ciuill iustice at home, or militarie discipline abroad: not much vnlike was the saying of *Iudas Gaulonita*, of whome *Iosephus* maketh mention, in the beginning of his 18. booke, *antiquit. Iudaic.* who affirmed, that the Iewes were not bound, *propter libertatem legis*, by the libertie of their law, to yeelde obedience to Cæsar, or to any profane Prince, &c. in the Councell also of *Vienna*, was condemned a certaine sect called *Beghards*, who held that a man might attaine to that perfection, as that he was not bound to the obseruation of any precepts, nor was subiect to the obedience of any: we will examine some of the Anabaptists reasons.

1. *Argum.* The Apostle saith, that Christ made some Apostles, some Euangelists, &c. Ephes. 4. not that he made them Princes and rulers.

Ans. 1. Christ came not to inuert or innouate the Ciuill state, which was instituted before, but to appoint a *newe order of teachers for the building of his Church.* 2. And the Apostle speaketh there onely of such Ministers as were called to teach: those indeede hee made not Princes: this letteth not, but other of his members, not called to teach, may be rulers.

2. *Argum.* Christ forbiddeth his Apostles to be Lords and Rulers, as the heathen were; *but with you it shall not be so*, Matth. 20. and this he saith not onely to his Apostles, but to all: Mark 13. 27. *That which I say vnto you, I say vnto all, &c.*

Ans. In that place, *Matth.* 20. Christ forbiddeth all not Christian Lordly dominion, but onely his Apostles, that were appointed to preach the word: that there might be still a difference between the Ciuill and Ecclesiasticall power: but in the other place, our Sauiour speaketh of spirituall watchfulnesse, which concerneth not onely the Apostles, but all Christians, and therefore speaketh to all.

3. *Argum.* S. Paul forbiddeth the Corinthians all strifes and controuersies, which doe appertaine vnto the Magistrate, 1. Cor. 6.

Ans. The Apostle doth not simply forbid all suites: but 1. before the heathen iudges: 2. among brethren: 3. for small causes, and trifling matters: 4. and with a desire and minde to procure trouble one to an other: for otherwise S. Paul had transgressed against his owne rule, when he appealed vnto Cæsar.

4. *Argum.* Our Blessed Sauiour forbiddeth to seeke reuenge, but if one smite vs on the one cheeke to turne the other also, *Matth.* 5.

Ans. All priuate reuenge is forbidden: but the Magistrate is Gods minister, and therefore as reuenge belongeth vnto God, so the Magistrate in Gods place may take reuenge: & he may implore his helpe, as he may commit his cause to God, so it be not done with a reuengefull minde.

5. *Argum.* Our Sauiour biddeth vs to loue our enemies; but to wage battell with them, and to put malefactors to death, is not to loue them: *Ergo.*

Answ. We are bidden to loue our enemies, not simply, but 1. as they are men. 2. as they be our enemies, that we should not attempt any thing against them of a priuate grudge, or with a reuengefull mind. 3. and we must not seeke their destruction, but amendement: yet we are not to loue our enemies: 1. as they are euill, least we should loue in them their vices, which God hateth. 2. as they are enemies of God and his Church. 3. and in forbearing to punish them, to their owne hurt and euill example of others: So the Magistrate may loue the malefactor, in seeking his amendement, and yet may punish his vice in him: so the Prince may loue his enemies, in seeking all meanes to winne them, and yet wage battell with them, as enemies to God and the common weale.

6. *Argum.* Christ forbiddeth to iudge. *Iudge not, and you shall not be iudged:* Peter is bid to put vp his sword: Christ refused to diuide the inheritance, and to condemne the adulte-

resse: he saith his kingdome is not of this world.

Answ. 1. Christ forbiddeth all rash iudgement and priuate censuring one of an other, he speaketh not of publike iudgement. 2. Peter, and in him all Ecclesiasticall persons, as also all priuate persons, are forbidden to vse the sword, because it is not committed to them. 3. Christ came not to be a Iudge or ciuill Magistrate, therefore he refused to deale in those ciuill causes: the adultéresse he condemned not, because the Pharisies accused her of hatred, and he would not be an instrument of their malice. 4. Though his kingdome be not of this world, yet because it is in this world, of necessitie we must vse this world, and the helpes thereof for our present necessitie, as we vse meate, and drinke, plowing, sowing, and such like, though we must be as though we vsed it not.

7. *Arg.* There is neither precept nor president in the new Testament for the lawfulnesse of warre among Christians: *Ergo*, it is not lawfull.

Answ. 1. It followeth not, for Christ came to preach faith, not to giue rules of warre, because they are sufficiently prescribed in the old law and Testament, which Christ came not to dissolue. 2. The antecedent also is false, for there are both precepts and presidents in the new Testament, as shall follow now to be shewed in the contrary arguments.

Contra. Now for the affirmatiue part, that it is lawfull for a Christian to beare the Magistrates office, and beeing a Magistrate to vse the sword, both in ciuill iudgments and hostile warre, these reasons are brought:

1. We haue in the old Testament, both precepts for iudiciall matters, as Exod. 21. 22, 23. and touching warre, Deut. c. 13. c. 20. c. 31. and presidents also for both: Moses, Iosuah, Dauid, Iehosophat, were both Iudges in deciding controuersies at home, and victorious captaines against their enemies abroad.

But it will be obiected concerning Dauid, that God refused him, that he should not build his temple, because he was a man of warre and blood, 1. Chron. 28. 3.

Why the Lord would not haue Dauid to build him an house.

Answ. Dauid was not refused, as though God allowed not the warres which he fought against the enemies of God: for he saith the Lord taught him to fight, Psal. 18. 35. & 144. 1. but for these reasons: 1. Because the Lord was yet to employ him in his warres, and hee should haue no leisure to attend that worke: *Iunius annot.* 2. Sam. 7. 5. 2. or because hee had shed the innocent blood of Vrias, *Par.* 3. Adde hereunto, the Temple was a figure of Christ, whose kingdome should be peaceable, and therefore that the shadow and the bodie might fully agree, the Lord would haue the materiall Temple a figure of the true Temple, to bee builded by Salomon a peaceable man.

But against all these precepts and presidents in the old Testament, the Anabaptists will obiect with the old Manichees, that there is great difference betweene the old and new Testament: that the God of the law was cruell and bloodie, but the father of Christ in the new is mercifull and gentle: therefore to stoppe such blasphemous mouthes, and to shewe that herein the old Testament and the new agree, as both written by one spirit, we haue both precepts, practise, and presidents, for all these in the new Testament.

For precepts of exercising Iustice and Magistracie: S. Paul saith, *Hee* (the Magistrate) *beareth not the sword in vaine*, Rom. 13. 4 it is lawfull then for a Magistrate to vse the sword: for the lawfulnes of warre, Iohn Baptist doth not bidde the souldiers renounce their calling, but that they should doe no wrong, but bee content with their wages, Luk. 3.

For practise: S. Paul appealed vnto Cæsars iudgement seat: therein allowing the throne and places of iustice.

For presidents of *magistracie*: the Ruler, Ioh. 4. beleeued with all his house, and *Sergius Paulus* beeing conuerted, Act. 13. renounced not his Magistracie: of *captaines*, Cornelius the Centurion, was a man that feared God, and yet a Captaine: so is the Centurion commended, Matth. 8.

And after the Apostles times the Christians warred vnder the Emperours, beeing yet Pagans and infidels against their enemies: as *Iustinus Martyr*, in the ende of his 2. *apologie* maketh mention of the Epistle of *Mar. Aurelius* the Emperour to the Senate of Rome, wherein he ascribeth his victorie against the Germanes, to the Christians in the campe, who when they were readie to perish for thirst, prayed vnto God, who sent them raine to comfort them, and thunder vpon their enemies,

Contr. 7.

Controv. 7. *Whether lawes Ciuill and Eccleſiaſticall, doe ſimply bind in conſcience.*

Before I come to examine the arguments on both ſides produced, certaine diſtinctions muſt be premiſed, for the better opening and vnderſtanding of the queſtion.

1. Some lawes are iuſt, which are agreeable vnto the word of God, in particular, or in generall, and theſe doe ſome way or other bind in conſcience: ſome are vniuſt, preſcribing and commanding vnlawfull things, theſe doe not bind the conſcience at all, but rather in keeping them, the conſcience is defiled.

2. Lawes may bind in conſcience either in generall or particular: in generall ſome lawes may bind, becauſe obedience is commanded towards our gouernours in all lawfull things: and yet the ſame lawes ſhall not bind in particular in reſpect of the thing commanded.

3. Lawes may bind in conſcience, *per ſe*, of themſelues, in reſpect of the thing commanded, directly concerning the worſhip of God, or the duties of the ſecond table: or they may bind *per accidens*, accidentally, in reſpect of the ſcandall that may follow.

4. Some lawes that bind in conſcience of themſelues, do ſo bind *ſub ratione cultus diuini*, as a part of the diuine worſhip; for all thoſe workes, which men are bound in conſcience to doe, though they were commanded by no humane lawe, belong to the ſeruice of God: ſome lawes bind of themſelues, but not by reaſon of the diuine worſhip, but in reſpect of ſome order or diſcipline preſcribed to that ende.

5. Some lawes doe onely *inducere culpam ciuilem*, make one guiltie of a ciuill offence, as to eate fleſh vpon dayes inhibited, or to weare apparell contrary to the lawe: theſe ciuill offences doe not bind the conſcience properly: or they make one guiltie of a morall offence, as when men are forbidden vſury, extortion, drunkenneſſe, and ſuch like: theſe doe bind the conſcience.

Now according to theſe diſtinctions, theſe propoſitions may be framed.

1. That the diuine lawes by whomſoeuer enioyned, Magiſtrate, ſuperiour or inferiour, which concerne either the duties of the firſt, or of the ſecond table, doe bind in conſcience ſimply of themſelues, both in generall and particular.

2. Ciuill lawes, which doe determine of circumſtances, neceſſarie and profitable toward the obſeruation of the morall law: as the law that forbiddeth men to frequent alehouſes, the better to preuent drunkenneſſe: or to weare any vnlawfull weapon to preuent bloodſhed, doe bind ſimply in conſcience at the leaſt in generall: becauſe they are morall precepts directly tending to the obſeruation of the morall law: in ſuch things we are bound in conſcience to obey.

3. Lawes made concerning ciuill duties, which in themſelues, not beeing commanded are indifferent, as of eating fleſh, keeping of watch, paying of tribute, and ſuch like, do not ſimply bind in conſcience, neither in generall nor in particular, but accidentally onely they doe bind both in generall and particular, in regard of the contempt of authoritie and ſcandall of our brethren.

4. Likewiſe Eccleſiaſticall lawes, which doe limit the circumſtance of times and place, concerning external order & vſages, which do help toward the obſeruation of the duties of the firſt table, and the exerciſe of religion; doe of themſelues properly and ſimply bind in conſcience, at the leaſt in generall, becauſe in ſuch morall duties our obedience ſimply is required: ſuch are the publike orders, of reſorting duly vnto diuine ſeruice, of receiuing the ſacraments, of paying tythes toward the maintenance of the Miniſter, of ſilence in the Church and not diſturbing the Preacher, and ſuch like.

5. Other orders of the Church, which doe not ſo directly concerne the ſeruice of God, but are touching things indifferent in themſelues, as of ſome geſtures to bee vſed, rites and obſeruations not offenſiue: they doe not bind at all in conſcience, but onely accidentally, in reſpect of the ſcandall, and offence which may be giuen, and the breaking of order.

Now the poſition of the Romaniſts is, that lawes both Ciuill and Eccleſiaſticall doe bind ſimply in conſcience, not onely in reſpect of the matter, that is commanded, beeing agreeable to the word of God, or of the ſcandall and offence which may follow, but the thing though in it ſelfe it be indifferent, yet bindeth the conſcience, *quia lege præcipitur*, becauſe it is commanded by the lawe, though by the occaſion thereof no offence follow, *Perer. diſput. 2. numer. 8.* and by the binding of the conſcience, he ſaith, is vnderſtood mortall ſin, which is committed in the omiſſion of ſuch things commanded: their reaſons are theſe.

1. S. Paul biddeth vs to be subiect, not onely for wrath, but for conscience sake, vers. 5. therefore such lawes bind in conscience.

Answ. This conscience is to be vnderstood in generall in respect of him, who commaundeth, who of conscience is to be obeyed as Gods Minister, not in respect of the thing commanded, which is not alwaies such as bindeth the conscience.

2. S. Paul willeth obedience to be giuen vnto those which are set ouer vs, Hebr. 13. 17. and our Sauiour saith, he that heareth you, heareth me.

Ans. Our Sauiour and the Apostle speake of obedience to be giuen in those things which concerne the doctrine of faith, and the saluation of our soules: not of enery obseruation and order of the Church.

3. *Argum.* The Apostles in their Synodicall decree, did bind the conscience of Christians, to abstaine from strangled, and blood, and fornication, Act. 15.

Answ. 1. The former of these was no otherwise imposed vpon the conscience, then for the avoiding of offence: fornication is ioyned with the rest, not because it was indeed as indifferent a thing, but it was so counted among the heathen. 2. Neither haue the Pastors of the Church, that power and authoritie to make laws to bind the conscience, as the Apostles had.

4. *Argum.* S. Paul willeth that they which obserued not his precepts, should be shunned of all, 2. Thess. 3. 14.

Ans. Because the Apostle vrged nothing but the precepts of Christ, therefore hee requireth obedience simply, and chargeth their conscience therewith.

But on the contrarie, that all Ciuill and Ecclesiasticall lawes doe not simply and in themselues bind in conscience, but in regard of the offence, we shew it thus.

1. S. Iames saith, c. 4. 12. there is one lawgiuer, which is able to saue and to destroy: God onely maketh lawes to bind the conscience.

2. If euery law did bind the conscience, then by reason of such a multitude of lawes, which are impossible to be kept, mens consciences should bee so snared and entangled, as none should be free: and so with the Pharisies, *they should bind heauie burthens, and grieuous to be borne, and lay them on mens shoulders*, Matt. 23. 3. and S. Paul speaketh against such burdening with traditions, *as touch not, taste not, handle not*, Coloss. 2. 21.

3. Where the intendment of the law is not to bind the conscience, there if no scandall follow, the omission of the thing commanded doth not bind or pollute the conscience: there may be a ciuill offence, but no morall or mortall sinne: but in diuerse such lawes, which are made for ciuill order, as in wearing of cappes, prouiding of artillerie, abstaining from flesh, and such like, the law intendeth not to charge the conscience, but imposeth a ciuill mulct onely, where such things are omitted: therefore such offending if they pay the mulct they satisfie the law: their conscience is free, where the omission proceedeth not of contempt, nor giueth occasion of offence: beside an other way the intention of the lawgiuer is kept, when the end and scope of the law is obserued, though strictly the letter of the law bee not kept: as the eating of flesh vpon certaine dayes is prohibited, for the benefit of the commonwealth, that nauigation and fishing by the vtterance of such commodities may bee maintained: now if any eate flesh, not vpon any contempt of the lawe, but vpon some other occurrent occasion, so that the commonwealth be not thereby hindred, nor his brother offended, the intention of the law is kept, though the letter of the law be transgressed: and further, in such penall lawes, which onely concerne externall order, *intentio legislatoris non est obligare ad culpam, sed ad pœnam*, the intention of the lawgiuer is not to oblige or bind any to the guiltines of the offence, but to the penaltie; but in penall lawes, which require the obseruation of any morall law, it is otherwise; for there beside the incurring of the outward mulct, the offender transgresseth the law of God.

Whether penall lawes bind in conscience.

Pererius then needed not here to haue found such fault with *Caluins* distinction, betwen *forum internum*, the internall court of the conscience, and the external court, which only bindeth vnto the duties of ciuilitie, wherein the conscience before God is free: for if vpon euery slippe of a ciuill order, being not done with contempt, the conscience should bee burthened, what an importable burthen should be laid vpon Christians, whose conscience by this meanes through the multitude of lawes should be continually entangled.

Now then to conclude this point. 1. Some lawes beeing vniustly made, or commanding any vnlawfull thing, doe neither bind the conscience in generall, nor particular, neither in them-

themselues, nor accidentally.

2. Some lawes bind euery way, in generall, in particular, by themselues, and accidentally, and *sub ratione diuini cultus*, as a part of Gods seruice: as all lawes enforcing obedience to the morall precepts which belong to the first or second table.

3. Some laws doe so bind in themselues, and not accidentally onely, in respect of the offence, and not onely *generally* in regard of our obedience required to the Magistrate in all lawfull things, but in *particular*, in the very thing commanded: yet not as a part of the diuine worship, but *sub ratione ordinis, vel disciplinæ ordinatæ, &c.* by reason of the order and discipline enioyned toward the better performance of some duty toward God, or our neighbour: as the law which bindeth men to come to Church, the better to serue God: and politikes lawes that are made against deceit vsed in the making of clothes, and other wares, to the hinderance of our brethren, which is against charity, and such like.

4. Some lawes doe not bind in conscience at all in themselues, neither generally nor in particular, but onely accidentally in regard of scandall and offence which may be giuen by mens disobedience: as in such penall lawes which are made onely for ciuill orders and vsages, where God is not dishonoured, nor charity violated: let there be no contempt of authority, nor offence giuen, though it be a breach of ciuill order, yet thereby the conscience is not burdened before God. This I say, not to giue any encouragement willingly to transgresse the publike orders, for then they runne into contempt of authority, but I aduise euery man, as neere as he can to conforme himselfe to the obseruation euen of ciuill orders: but to this ende, to helpe the conscience of the weake, that they should not thinke in euery such omission their conscience to be charged before God. See further *Synopſ. Centur.* 1. *error.* 49.

Controv. 8. *Whether Ecclesiasticall persons are exempted from tribute.*

v.7. *Giue to all men their dutie, tribute to whom tribute, &c.* This is an euident place to conuince the Romanists, who hold their Clergie together with their possessions and goods, to be freed and exempted from temporall taxes and payments.

The old Popish opinion was, that they were freed by the lawe of God: but now they challenge this immunity only by the charter and priuiledge graunted them by Princes, *Rhemist. Rom.* 13. *annot.* 5. *Thomas Aquin.* addeth further, that though they were at the first exempted by Princes, yet it is agreeable to the law of nature. But if they onely claime this exemption from the graunt of temporall Princes, why did then *Alexan.* the 6. (as *Boniface* the 8. hath inserted his decree in the sixt of his decretalls, *lib.* 3. *titul.* 23. *c.* 1.) by this constitution prouide, that secular powers should not presume to exact of Ecclesiasticall persons, toll money or other exactions, *pro rebus vel possessionibus*, for their goods or possessions, which they had gotten, or should get. We will now examine some of their reasons.

1. The lands of Pharaohs Priests were exempted from tribute, Gen. 47. 22. therefore the possessions of the Church should be free.

Answ. The lands of the Priests (whom *Iunius* taketh rather for the Princes, Courtiers of Pharaohs household, for the word *cohen*, signifieth both a Prince and a Priest,) were not sold vnto Pharaoh, as other lands were: for by reason of the ordinary allowed them from the King, in the time of dearth, they were not constrained to sell their land for foode, and so their possessions were free from the fift part, which other payed: they might notwithstanding be subiect and lyable to other charges.

2. The King of Persia charged his officer to lay vpon the Priests and Leuites no toll nor custome, Ezra 7. 24.

Answ. The reason thereof was, for that the Priests had no possessions: as likewise Cæsar writeth in his commentaries, that the Priests called *Druidæ* among the French, paid no tribute money, nor custome at all, as other did: and the reason was, because they possessed nothing, as Plinie witnesseth, *l.* 26. *c.* 24.

Now on the contrarie, that Clergie men, are bound as well as others, for their persons, and lands, to pay tribute, and yeeld their subiection vnto temporall gouernours, it is euident by these reasons.

1. By the precept of Christ, giue vnto Cæsar, the things that are Cæsars: he spake then to the Priests: and by his owne example he refused not to pay poll money, Matth. 17. And he confessed to Pilate, Iohn, 18. that he could haue no power against him, if it were not

giuen

giuen him from aboue: he acknowledgeth himselfe personally subiect vnto Pilate.

2. He which holdeth terrene things, *is in reason to be subiect to the terrene and temporall power: Origen* saith, *qui habet pecuniam, aut possessiones, aut aliquid in seculo, audiat, &c.* he which hath money or possessions, or any thing in the world, to him it is said, *let euery soule be subiect, &c.*

3. And S. Paul chargeth all subiects to pay tribute, because it is a dutie to the Magistrate, in respect of his care and vigilancie, who watcheth ouer the subiects for their good.

Yet we deny not, but that Ecclesiasticall persons may enioy those priuiledges and immunites, which haue bin graunted them by Princes, whose liberalitie therein is to be commended: so that they abuse them not to idlenes and wantonnes, as sometimes the Abbyes in England did: See before controv. 1. *argum.* 1. and *Synops. Centur.* 1. *err.* 99.

Controv. 9. *Whether the fulfilling of the lawe be possible in this life.*

v. 8. *He that loueth an other, hath fulfilled the lawe.* Hereupon our aduersaries the Romanists doe inferre, *that the law may be fulfilled by loue, in this life: Rhemist.* and *Tolet*, whereas we obiect, that no perfection can be attained vnto in this life, hath this distinction, that there is great difference betweene *dilectionem in se perfectam, & eam, quæ est in præcepto*, loue which is perfect in it selfe, and loue which is in the precept and commanded: as if one bid a man runne perfectly or swiftly, he meaneth not, that he should runne as fast as an hart or hind, but so fast as a man may runne: so perfect charity in it selfe is not commanded, which cannot be in this life, but such charitie, as a man in the state of grace, beeing thereby helped, may attaine vnto.

And thus he reasoneth; if by loue the law could not be fulfilled, S. Paul would not haue exhorted thereunto: for it were in vaine to exhort vnto that, which cannot be done, *an.* 11.

Contra. 1. Touching the distinction, *it is no wayes to be admitted.* 1. For as God is, so is his commandement, he is perfect, therefore he commandeth that which is perfect: the loue then commanded in the lawe is a perfect loue, and not onely according to the possibility of mans strength. 2. Further, the written morall lawe commaundeth the same thing, which the naturall law did, which was infused into Adam in his creation: but that was perfect loue and charitie, for he was created according to the image of God, in righteousnesse and holinesse. 3. And we are commanded to be perfect, as our heauenly father is perfect, Matth. 5. therefore not according to the possibility onely of our owne strength. 4. Neither is the instance brought in to the purpose: for, when a man is bid to runne perfectly, the meaning is, he should runne as fast as a perfect man may runne, not one that is lame or halting: so man in the state of his perfection might haue fulfilled the law, though now he cannot, since his nature hath beene lamed by sinne, therefore by his owne example, such charity is commanded, as man before his fall, might haue performed.

2. Now to the argument we answer: 1. That he indeede, that can loue his neighbour as he ought, may fulfill the law, but so none can loue, *Martyr*: and so to the same purpose *Caluin*, that the Apostle *sub conditione loquitur*, speaketh as it were vnder condition, that is, if a man can so loue his neighbour, which condition no man can fulfill. 2. But because the Apostle vseth this as an argument to perswade vnto loue, because it is the fulfilling of the law, we will graunt that the Apostle speaketh here of such a fulfilling, as is possible, but that is not a perfect keeping of the law, which none can attaine vnto, but as *Beza* saith, *non vnum præceptum obijt*, he that loueth his brother is not ready to keepe one precept onely, but all: so as *Pareus* well distinguisheth: he speaketh of fulfilling the law, *partibus, non gradibus*, in the parts, not in the degrees: as he which loueth his brother, will shew it in all the parts of the law, he will neither steale, nor commit adultery, nor doe any other hurt vnto him: but perfectly in the highest degree of charity, no man can keep the law, for the Apostle saith, *In many things we offend all*, Iam. 3. 11. then no man can perfectly fulfill the law in this life. 3. *Gualter* here hath an other answer, that the Apostle speaketh not of the fulfilling of the whole law, but onely *de externis officijs*, of the externall duties: yet he insisteth not vpon this answer: for the Apostle speaketh of coueting, which is no externall thing, but acted in the heart: the best answer then is, that the Apostle speaketh not of an absolute or plenary fulfilling of the law, which is not in mans power, but of a totall and generall fulfilling and keeping of euery commandement: that loue will not content it selfe, with doing of our duty in one or two commandements, but in the rest also.

Controv. 10.

10. Controv. *Against the Marcionites, which denied the morall precepts to be now in force, but to be ceased.*

The Marcionites, as *Origen* sheweth, *dialog.* 2. against them, would proove from hence, that the old law, euen in respect of the morall precepts, was ceased, because it is here said, loue is the fulfilling of the law.

Contra. But *Origen* answeareth well, that charitie is an *epitome*, or summe of the law: but the *epitome* or summe taketh not away the things, which are therein contained: nay rather the contrarie followeth, because charitie is the fulfilling of the morall law, and charitie alwaies remaineth, therefore also the morall law continueth still, and is not abrogated, though the ceremonies be ceased; neither are the iudicialls necessarily now enforced.

11. Controv. *Against iustification by the workes of the law.*

v. 10. *Loue is the fulfilling of the law.* From this place *Stapleton* inferreth, that the keeping of the law is our iustice; and that by the works of charitie we are iustified: and thus he reasoneth; *The keeping of the law is iustice, but he that loueth his brother, keepeth the law, Ergo* to this purpose *Stapl. Antidot. p. 973.*

Contra. 1. The proposition is true if it be vnderstood of the perfect keeping of the law: for if any in all points, could keepe the law, he should thereby be iustified: as S. Paul alleadgeth out of the law, Rom. 10. 5. *He that doth these things, shall line thereby.* 2. But so no man is able to fulfill the law: in some measure the faithfull guided by grace, doe performe the precepts of the law, but perfectly in all points, they can not keepe it: for then they might be without sinne: for sinne is the transgression of the law, 1. Ioh. 3. 4. and whosoeuer transgresseth the law, sinneth: but no man is in this world without sinne: as the same Apostle saith, *If we say we haue no sinne, we deceiue our selues*, 1. Ioh. 1. 8.

6. Morall obseruations.

1. Observ. *Of the Office of the Magistrate in encouraging the good, and punishing the euill.*

v. 3. *Princes are not to be feared for good works, but for euill, &c.* This ought to teach Magistrates, that they should not abuse their authoritie in afflicting the good, and sparing the euill, as Iezabel did, who maintained idolatrie, sorcerie, and adulterie in Israel, 2. king. 4. 22. but persecuted the true Prophets: but they must vse their authoritie, to feare the euill, and to be patrons to the good: as the Apostle here saith, they must be feared for euill workes, and not for good.

2. Observ. *That Magistrates should procure the common good, and exercise true iudgement.*

v. 4. *He is the minister of God for thy wealth, or good.* Here are two excellent parts of the Magistrates office described: first because he is Gods minister, he must consider, that the iudgement is the Lords, and therefore they ought to deale vprightly, as Iehosaphat charged his iudges and officers, 2. Chron. 19. 6. *Take heed what yee doe, for yee execute not the iudgement of man, but of the Lord, &c.* and further, the magistrate must propound to himselfe the good of the people, not seeke his priuate gaine: for he is ordained for their wealth: for this is the difference betweene a good gouernour, and an oppressor, that the one studieth to profit the Commonwealth, the other seeketh by laying heauie burthens vpon the people to enrich himselfe.

3. Observ. *How the Magistrate may comfort himselfe in his gouernement.*

Whereas many cares and troubles are incident into the office of the Magistrate, many dangers imminent, and conspiracies intended: he is herein to comfort himselfe, that he is Gods minister, and therefore he neede not to doubt, but that God will assist his owne ordinance: for it were impossible if the Lord did not guard and defend them, that Princes could escape such perills, as they are subiect vnto: that saying then must animate and comfort them, *Touch not mine Annointed, &c.* 1. Chron. 16. 22.

4. Observ. *Of the vigilant care and painfull office of the Magistrate.*

v. 6. *Applying themselues to the same ende:* this sheweth, that the Magistrate is called not to a place of pleasure and ease, but of labour and care: they must endeauour and applie themselues to this ende, that is, to seeke and procure the good of their subiects: they watch

when others sleepe, and take care, when their subiects are secure: this well perceiued the King that said, if one knew the cares that belong vnto the crowne, and diademe, they would not take it vp, though it lay in the dust before them. This should teach men not ambitiously to aspire to places of such labour and care, and others to pay tribute and other duties willingly vnto their Magistrates, as a recompence in part of their paines.

6. Observ. *Of the commendation of Christian loue.*

v. 10. *Loue doth none euill, &c. it is the fulfilling of the law, &c.* Chrysostome here hath a good morall of loue: *vtramq; virtutem habet dilectio*, loue hath a double vertue, it both maketh vs abstaine from euill, and it bringeth *bonorum operationem*, the working of good things: it is *the fulfilling of the law*: nay further, it doth not onely shew vs what we should doe, but helpeth vs also to doe our duties prescribed in the law more easily: and beside, this loue toward our neighbour, doth also shew our loue toward God, and assureth vs of his loue againe: *in loue among men it is otherwise*: for loue is impatient of fellowship, it is full of iealousie, if one loue the party whom an other loueth, *repugnabit amator*, the louer will be against it: but God, *dignatur te amoris sui communione*, vouchsafeth thee to be partaker of his loue, &c. he loueth those, that loue them, whome he loueth.

7. Observ. *Against backesliders.*

v. 11. *Now is saluation nearer, &c.* S. Paul vseth this as a reason to stirre vs vp to zeale and carefulnes, because still we come nearer vnto the worke: like as they which runne in a race, the nearer they approach vnto the goale, the faster they runne: therefore they are very preposterous, careless, and disordered, which in the end of their race doe slacke their pace: for while they stay and rest themselues, an other outstrippeth them, and winneth the price: therefore, as the Apostle saith, 1. Cor. 9. 14. *So runne, that ye may obtaine*: we must then hold out vnto the ende, and not giue ouer our running, if we will obtaine the crowne.

8. Observ. *Against careless hearers of Gods word.*

v. 11. *It is now time, that we should arise from sleepe, &c.* Chrysostome applieth this against careless hearers, who though they are awake in bodie, yet are a sleepe in their soules; and all things which they heare, are as a dreame vnto them: tell me, saith he, what Prophet, what Apostle, *deq; quibus rebus lectus sit*, and of what matters was he read, *sed non potes*, but thou canst not tell me: wherefore to such be this spoken, *it is time to arise from sleepe, &c.*

9. Observ. *Against riotous feasts.*

v. 13. *Not in banketting, and drunkennes, &c.* Here Chrysostome also taketh occasion to enueigh against *sympotia* φιλικὰ, companions feasts: when men feasted by turnes, or euery one sent his cost, and when they met together, and did glut themselues with meates and drinks, and carnall pleasures: if this be a pleasure and delight, *ostende mihi voluptatem illam vesperi*, shew me thy pleasure at night, but thou canst not: I forbid not, saith he thus speaking, all kind of meetings, *sed ne quid praeter decorum agatur*, that nothing be done vncomely, but vse to sing Psalmes, *pro illiberalibus canticis*, in stead of dishonest songs: *sic Christus mensa vestra aderit, &c.* so Christ will be at your table, and shall blesse your meeting, and your banket: and so shall you follow the rule of the Apostle, 1. Cor. 10. 31. *Whether yee eate or drinke, or whatsoeuer you doe els, doe all to the glorie of God.*

10. Observ. *Against chambring and fornication.*

v. 13. *Not in chambring and wantonnes*: from these riotous feasts and bankets proceede vagrant and filthie lusts: and so men leaving as it were the pure and cleare fountaine, doe runne *ad immundi cani cloacam*, to a filthie puddle, and sinke: *canum namq; scorti corpus esse, &c.* that the bodie of a strumpet is a very puddle and sinke, I appeale vnto thy selfe: after that thou hast wallowed thy selfe in this mire, dost thou not thinke thy selfe impure and vncleane? 2. Chrysostome proceedeth further to shew the loathsomnes of this sinne: *quid seminas, quod metere non licet, &c.* why dost thou sow, where thou wouldest not reape? for the very fruit and offspring would make thee ashamed. 3. *Puero magnum facis iniuriam, &c.* thou dost great wrong vnto the child, that shall be borne, who by thy meanes is counted a bastard and base borne. 4. And thou thy selfe shall be ignominious, *non solum in vita*, not onely in thy life, but after thy death: *sine ex scorto sit, sine ex ancilla*, whether thou hast a child by an harlot, or by thy maide. 5. Beside, thou makest her not onely an harlot, but after a murtherer: *nam non solum, quod natum est occidit, sed & ne nascatur prohibet*, for

for shee onely killeth not that, which is borne, but hindreth it that it be not borne: *& sic generationis promptuarium, promptuarium facis occisionis*, and so thou makest the receptacle of generation, the shoppe and forge of occision and murther. 6. *Hinc sunt & idololatriæ, &c.* hence also proceeded idolatrie: for many procure enchantments, and drinkes, and other sorceries, that they may be beloued. 7. Many other euills also spring from hence: *venena parantur, &c.* often poison is prepared for the wife, that hath the wrong, and other lyings in wait, or at the least, *quotidiana bella*, continuall warre and strife: and the legitimate children are hardly vsed, and much wronged: to this purpose *Chrysostome* excellently.

11. Observ. *How we ought to imitate Christ, in the not satisfying of the flesh.*

v. 14. *Put on the Lord Iesus, &c. and take no care for the flesh, to fulfill the lusts thereof:* for if a man should giue himselfe to satisfie the desire of his flesh, he should but procure his owne further torment, and neuer be at rest: *ipsa quippe concupiscentia alias grauiores parit*, for concupiscence doth still beget concupiscence: as he, that is alwaies thirstie, as they which haue the dropsie, though they haue whole riuers by them, can neuer quench their thirst, *so is it with them that follow the lust of the flesh, it will neuer be satisfied.*

Thus farre *Chrysostome* proceedeth well, but he seemeth in the rest to be somewhat too strict and austere: for he would haue a man onely to vse things for necessitie, as to eate only to satisfie hunger, and to seeke garments onely to couer the flesh: *non est vestibus ornandum carne, ne ornatu illum perdas, &c.* the flesh is not to be adorned and set forth with rayment, least thou destroy it by those ornaments, &c. and to this purpose he sheweth how we should put on Christ, by imitating his austere life, and to doe as he did: he had not a place wherein to put his head: do thou likewise: if he were at any time to take meat, *panibus hordaceis vsus est*, he vsed barly bread: if he were to trauell, he did not ride on horseback, *sed itineribus pedestribus, &c.* but tooke his iourney on foote: if he were to sleepe, he made his pillow in the end of his shippe, if he were to sit downe, *in fano, &c.* he sate downe vpon the grasse, &c. Whether Christ be to be imitated in all his workes.

But our blessed Sauiour is not to be imitated in all things which he did, as namely in these two, 1. In his diuine works, as in fasting fourty daies and nights, in walking vpon the sea, and such like: for these miraculous workes are beyond our power. 2. In his particular and personall acts, as in that he possessed nothing, refused to be a Iudge, washed his Apostles feete, and in those before named: for these things became his person, as he was the Messiah, to shew that his kingdome was nothing at all of this world: but in his generall vertues, as his humilitie, mercie, loue, holines, and such like, we must set before vs the most holy example of our blessed Sauiour: as he saith himselfe, *Learne of me, for I am humble and meeke*, Matth. 11. 19.

And concerning the thing it selfe: it is lawfull to take care of the flesh, not onely for necessitie, but also for moderate pleasure and delight: as it is said, Psal. 104. 15. *That wine maketh a cheerefull heart, and oyle causeth the face to shine:* and as much is insinuated here by the Apostle, that we should not take care for the flesh, to fulfill the lusts thereof: euery other care then is lawfull, so it be not to pamper the flesh in wantonnes, and carnall delights: meats may be vsed not onely for necessity, but with some kind of pleasure: and apparell may be vsed as well for ornament, and comlines, as to couer our nakednes, so that excesse be taken heede of in the one, and pride in the other.

CHAP. XIIII.

I. *The text with the diuerse readings.*

v. 1. Him that is weake in the faith, receiue vnto you, *but* not for controuersies of disputation. (*doubtfulnes of disputation, B. in the disceptation of thoughts. L. for to iudge disputations. V. be not diuided in your cogitations. S. but the word* διακρίσεις, *here rather signifieth, a disceptation or controuersie, and* διαλογισμὸς, *an outward dispute, rather then an inward discourse of the minde.*)

2 One beleeueth that he may eate of all things: and an other which is weake, eateth herbs.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him (*condemne him, G. Be.*) that eateth: for God hath receiued him.

4 Who art thou, that iudgest (*condemnest, B.G. κρίνων, iudging, Gr.*) an other mans seruant? he standeth or falleth to his owne master: yea he shall be established: for God is able to make him stand. (or *establish him, Be.*)

5 This man esteemeth (*iudgeth, L.S.Gr.*) one day aboue *an other* day, and another esteemeth euery day *alike*: let euery man be fully perswaded *G.B.Be.* (or *be certain, V.S. abound. L. the word is πληροφορείσθω, which is fully to be perswaded*) in his minde.

6 He that regardeth (or *careth for, B.*) the day, (*thinketh of the day. S. esteemeth. B. obserueth. G. iudgeth V. φρονῶν, that setteth his minde on the day. Gr.* regardeth it to the Lord: and he that regardeth not the day, regardeth it not to the Lord: (*this clause the vulgar Latine omitteth*) He that eateth, eateth to the Lord: for he giueth God thanks: and he that eateth not, eateth not to the Lord, and giueth God thanks.

7 For none of vs liueth to himselfe, neither doth any die to himselfe.

8 For whether (*if, B. ἐὰν τε, whether Gr.*) we liue, we liue vnto the Lord: or whether we die, we die vnto the Lord: whether therefore we liue or die, we are the Lords.

9 For to this ende Christ both died, and rose againe, and reuiued, that he might be Lord both of the dead, and quicke.

10 But why dost thou iudge (*condemne, B.G.*) thy brother? or why dost thou despise (*set at naught, Be. B. Gr.*) thy brother? for we shall all be presented (*stand. L.S. appeare. G. παραστησόμεθα, be presented*) before the tribunall (*iudgement seate, B.G.*) of Christ.

11 For it is written, I liue, saith the Lord, that (*because, L.V. and. B. G. surely. Be. but it, signifieth that: it is the forme of an oath: God sweareth, as he liueth that*) euery knee shall bow vnto me, and euery tongue shall confesse vnto God.

12 So then euery one of vs shall giue account of himselfe vnto God.

13 Let vs not therefore iudge one an other any more: but vse your iudgement in this rather, *Be G.* (*iudge this rather, Gr.*) that no man put a stumbling blocke, or an occasion to fall, before (*to Gr.*) his brother. (*not an occasion to fall, and a stumbling blocke: see qu. 23.2.*)

14 I know, and am perswaded through the Lord Iesus, that there is nothing vncleane (*common, κοινὸν, Gr. L. V.*) of it selfe: (*not by him. L.*) but vnto him that thinketh *Be.* (*iudgeth, B. G.*) any thing to be vncleane, to him it is vncleane.

15 But if thy brother be greiued for the meat, now walkest thou not charitably: (*according to charitie, Gr.*) destroy not him with thy meate, for whom Christ died.

16 Let not your (not *our, L.S.*) commoditie *G.* (*your good, Gr.*) be euill spoken of. (*blasphemed, Gr.*)

17 For the kingdome of God, is not meate, nor drinke, but righteousnes, and peace, and ioy in the holy Ghost.

18 For whosoeuer in these things serueth Christ, is pleasing (*acceptable, G.*) to God, and approoued (*commended, B. accepted, Be. δόκιμος, Gr. appointed or allowed*) to men.

19 Let vs then followe those things which concerne peace, and the edifying one of an other.

20 Destroy not the worke of God for meates sake: all things in deede are pure: but *it is* euill for the man, which eateth with offence.

21 *It is* good, neither to eate flesh, nor to drinke wine, nor *any thing*, whereby thy brother stumbleth, or is offended, or made weake.

22 Hast thou faith? haue it with thy selfe before God: blessed *is* he, that iudgeth not (*condemneth not. Be. G.*) himselfe, in that thing, which he alloweth.

23 For he that doubteth, (*discerneth. L. iudgeth. V. maketh conscience. B. is diuided. S. διακρινόμενος, Gr. doubting.*) is condemned, if he eate, because *he eateth* not of faith: and whatsoeuer is not of faith, is sinne.

2. The Argument, methode, and parts.

IN this chapter the Apostle sheweth the vse of indifferent things, whereabout there was contention betweene the beleeuing Gentiles, and the conuerted of the Iewes: there are two parts. 1. The Apostle teacheth how the strong and weake should behaue themselues one toward an other, and vseth ioyntly arguments of perswasion to them both, to v. 13. then he dealeth with them a part, with the strong, to v. 22. then with the weake, v. 22. 23.

1. In

1. In the firſt part the caſe is propounded in two particular inſtances, the firſt v. 2, 3. concerning the eating, or not eating of hearbs: wherein he exhorteth them to mutuall concord, not one to iudge or condemne an other. 1. From their ſtate or condition, they are of Gods familie, v. 3. and no man is to iudge an others ſeruant, the reaſon whereof is rendred, he ſtandeth or falleth to his owne maſter, v. 4. 2. From the power of God, who is able to make them ſtand, and will moſt ſurely eſtabliſh them, v. 4. therefore they muſt not be condemned or deſpaired of. The ſecond inſtance is of obſeruing, or not obſeruing daies: which is propounded with an admonition, that nothing ſhould be done without a full perſwaſion: then the reaſons vnto brotherly concord follow. 1. From the end, becauſe both the obſeruer and not obſeruer, do it to Gods glorie: which he proueth by the adiunct, their giuing of thanks, v. 6.

2. *Argum.* From the whole to the part: none of vs liue or die to himſelfe, v. 7. therefore the particular actions muſt be referred not to our ſelues, but to the glorie of God: the antecedent is prooued, that we liue not or die vnto our ſelues, but vnto the Lord, v. 8. from the ende of Chriſts death, and reſurrection, v. 9.

3. *Argum.* It belongeth vnto Chriſt to iudge, who is made Lord of all, v. 11. and euery one muſt giue account vnto him, v. 10. therefore one muſt not iudge an other, and ſo take Chriſts office vpon them.

2. The Apoſtle now commeth to deale with ſuch as are ſtrong in faith, and ſheweth how they ſhould behaue themſelues toward the weake: that they ſhould giue them no occaſion of ſtumbling or beeing offended.

This caution is firſt explaned, by a diſtinction: that although meates are not vncleane in themſelues, yet to him that ſo iudgeth, they are vncleane, and he is thereby offended, v. 14. then follow the reaſons.

1. He that greiueth his brother, walketh not charitably, 15. 2. He deſtroieth him, as much as in him lieth, for whome Chriſt died, 15. 3. Cauſeth their libertie to be euill ſpoken of, 16. 4. From the property and condition of Chriſts kingdome, which conſiſteth not in meate and drinke, but in righteouſnes and peace, 17. which he prooueth by the effects, they which ſerue Chriſt, therein pleaſe God. 5. *Ab vtili*, from the commodity enſuing: they muſt follow thoſe things, which concerne peace, 18. 6. From the inconuenience feared, they ſhall deſtroy their brothers faith, which is Gods worke, 20. then he concludeth, that it is not good to eate or drinke, or to doe any thing, to cauſe the brother to ſtumble at, v. 21.

3. Laſtly, he giueth a rule vnto the weake, not to doe any thing with doubting or againſt their conſcience, for therein they ſhould condemne themſelues: which he prooueth by the contrarie effects with their cauſes, he which doth not any thing againſt his iudgement is bleſſed, becauſe he hath faith in himſelfe: therefore he which eateth againſt his conſcience is condemned, becauſe he hath no faith: and whatſoeuer is not faith, and a ſure perſwaſion, is ſinne.

3. *The queſtions and doubts diſcuſſed.*

1. Queſt. *Who are the weake in faith, and how they are to be receiued.*

1. *Chryſoſtome* ſheweth the occaſion of the Apoſtles diſcourſe in this chapter to be this: that whereas there were certaine beleeuing Iewes among the Chriſtian Gentiles, and eſpecially at Rome, which beeing conuerted to the faith, yet would not be ſuddenly weaned from the ceremonies of the law, as in abſtaining from ſome kinds of meates, in obſeruing of feſtiuall daies, betweene whome and the other Chriſtians there was ſome diſlike, who beeing better inſtructed, held all the ceremonies of the law to be abrogated: the Apoſtle fearing, leaſt by the too great forwardnes of the more perfect in iudgement, the weaker ſort might be offended, & cauſed *vt prorſus ex fide deficerent*, to fall away quite from the faith. He therefore perſwadeth ſuch to beare with the weake in ſuch things, not to offend, nor greiue them, &c. And as in the former chapter he taught inferiors how to carry themſelues toward their ſuperiors; ſo here contrariwiſe he giueth a rule to the more perfit, as ſuperiors in faith, how they ſhould behaue themſelues toward them which were weake: *Lyranus*.

2. *Chryſoſtome* alſo well obſerueth, how the Apoſtle wiſely tempereth his ſpeech: for he ſpeaketh vnto thoſe which are ſtrong, *occulte vero infirmos increpat*, and yet ſecretly he taxeth them which are weake: for in that he calleth them weake, he ſheweth, that they were

ſicke: and in ſaying, *receiue them*, he ſheweth that they haue neede to be cured: But yet the Apoſtle neither blameth thoſe which were perfect, as though they did euill, leaſt he might haue confirmed the weake in their error, neither doth he commend them, as though they did well, leaſt he might haue made them more forward in accuſing the weake, *ſed commenſuratam increpationem inſtituit*, but he tempereth his rebuke, ſpeaking to the one, and yet finding fault with the other.

3. *The weake in faith.* 1. *Origen* maketh here a difference, betweene the ſtrong in faith, the weake in faith, and the infidell: which *Haymo* explaneth thus; he is weake in faith, *qui in aliqua parte fidei dubitat*, who doubteth in ſome part of faith, who beleeueth not perfectly as he ſhould: he is an infidell, *qui ex toto, &c.* who doubteth altogether: he is ſtrong in faith, *qui nihil dubitat*, doubteth nothing at all. 2. And yet to ſpeake more diſtinctly, there is a double kind of ſtrength and weaknes, one is concernig faith and doctrine, the other touching life, and manners: about faith ſome are weake, or ſtrong, either totally, or in part: they are totally ſtrong, which are throughout confirmed in the faith, as was Abraham, of whom it is ſaid before, c.4. *He was not weake in faith:* and ſuch he calleth perfect, Philip. 1.15. they are ſtrong in part, whoſe iudgement is ſetled in ſome ſpeciall point of doctrine, wherein others doubt, as here the beleeuing Romanes were ſtrong, and well perſwaded in the vſe of Chriſtian libertie: againe, ſome are totally weake in faith, as they which are newly conuerted from Paganiſme, and not well inſtructed: ſome weake in part, as the Iewes, which here thought, that with a good conſcience they might not eate of all kind of meates: ſome likewiſe are ſtrong in matters touching manners, who are perfectly regenerate in reſpect of others, whom the Apoſtle calleth ſpirituall, Gal.6.1. ſome may faile in their life, in ſome particular act, and ſo are weake, ſuch the Apoſtle calleth carnall. 3. So then there is great difference betweene a weake faith, and a falſe faith: for faith, though it be weake may iuſtifie, ſo can not a falſe faith. But it will be obiected, that it ſhould ſeeme that the faith of thoſe Chriſtian Iewes, was not a right faith, becauſe they beleeued not all, that was to be beleeued, namely, that the ceremonies of the law were abrogated: to this I anſwer, that where this happeneth, that ſomething is not beleeued, which appertaineth to faith, if it be *vitio credentis*, by the fault of him which ſhould beleeue, as not yeelding himſelfe in humilitie to be taught by the word of God, this is no right faith: but if the reaſon be this, that the matter *propoſed to be beleeued*, be not ſufficiently explaned, ſo that for want of knowledge and iudgement, rather then of an obſtinate minde, it be not beleeued, ſuch a faith, though yet weake, yet may it be a true faith; where there is willingnes and readines vpon better inſtruction to be otherwiſe perſwaded: *Mart.* or here by faith we may vnderſtand the perſwaſion of the vſe of things indifferent, by a *ſynecdoche*, the whole beeing taken for a part, as *Piſcator* obſerueth: and ſo ſuch weaknes ſhall be no impediment at all to iuſtifying faith.

Difference betweene a weake faith, and a falſe faith.

Receiue him: 1. The word is προσλαμβάνεσθε, which ſignifieth to receiue *affectu charitatis*, with a charitable affection, as *Haymo*: and it differeth from the word ἀντιλαμβάνεσθαι, vſed Act.20.35. which is properly to ſupport, to hold or lift vp one that is falling, *Beza*. 2. So this word ſignifieth three things, that they ſhould take ſuch an one vnto them, not caſt them off, or ſeparate themſelues: then they muſt παμμακρόθυμως *tolerare*, patiently beare with him, and by further inſtruction ſeeke to reſtore him, as S. Paul adviſeth, Gal.6.1.

2. Queſt. *What is meant by controuerſies of diſputations.*

1. The vulgar Latine readeth, as the Rhemiſts alſo tranſlate, *not in diſputations of cogitations:* but the word is διακρίσεων, which ſignifieth not cogitations, but diſputations: *Eraſmus* readeth, *ad diiudicationes, &c.* for the iudging of the thoughts: ſo *Auguſtine* in the expoſition of this Epiſtle gineth this ſenſe, that they ſhould not take vpon them to iudge the thoughts of the weake: ſo alſo *Lyranus, gloſſ. interlin. Gorrh.* for God onely iudgeth the thoughts: *Tolet* alſo by the thoughts vnderſtandeth their ſecret opinions, which they held touching things indifferent, which he would not haue controuerted: but the word, as is ſaid before, ſignifieth diſputations, not thoughts: and *Beza* well tranſlateth, *controuerſiis* diſputationum, for controuerſies of diſputation: whereby the weake may be entangled more, rather then edified. 2. He forbiddeth not all queſtions, which may be mooued about matters of faith: for there are profitable queſtions, which tende to the diſcuſſing of doubts, and make for edifying: but all vaine iangling and *brabbles which breed contention* rather then ſerue for inſtruction muſt be auoided, ſuch as theſe were about the eating of meates, obſerning of daies: ſuch the Apoſtle calleth fooliſh and vnlearned queſtions, 2.Tim.2.23.

This

This place then doth nothing at all fauour the opinion of the Mahumetanes, which can indure no disputations at all: *Tertullian* hath a good saying, *suspecta est doctrina, quæ vult occludi*, that doctrine is to be suspected, which would be hid: and our Bl. Sauiour disputed with the Pharisies, so did S. Paul, Apollos, and Aquila with the Iewes, Act. 28.

Quest. 3. *Why he is called weake, that eateth herbes.*

1. *Origen* vpon these two reasons, because the law prescribeth nothing concerning the eating of herbs onely, and least the Apostle should seeme to be *gulæ & gurgitis magister*, a teacher of gluttonie, perswading his disciples to eate, he will haue the Apostle here to speak *de cibo verbi Dei*, of the food or meat of Gods word: they which are perfect are able to eate of all, that is, to search the mysteries of Scriptures, but the weake eate onely of herbs, that is, are capable onely of easie doctrines.

But though elsewhere S. Paul compare the higher doctrines to strong meat, and the first principles and rudiments to milke, 1. Cor. 3. yet here he speaketh of the difference of meats, as is appeareth by his other instance, v. 6. of the obseruing of dayes: and S. Paul here exhorteth not to eate, but onely sheweth what some did: and by eating of *all*, is not vnderstood greedie or vnsatiable eating, but of all kinds of meates: though the lawe spake nothing of eating of herbes, yet some other reason may be giuen, why these did eate herbes, as shall be presently declared.

2. Some doe read here in the *Imperatiue* moode, he that is weake, *let him eate herbs*, as the vulgar Latine, which some follow: and so in this sense, it might seeme to be spoken of such as were weake in bodie, that they which were not able to eate flesh, should feed of herbes, and lighter meates: but in the originall the word is in the *Indicatiue*, *eateth*, and so it best answereth vnto the other part, *One beleeueth that he may eate of all things*: and *Beza*, to take away this scruple, supplyeth out of the former verse, the word (*faith*,) *the weake in faith*.

3. Some apply this vnto the weake in manners, who *propter casum libidinis, &c.* because of their inclination to lust, doe eate herbes and other drie meats, which doe not so much pamper flesh: *Gorrhan* following the *ordinary glosse* which taketh this sense from *Hierome*, and *Haymo*, also maketh mention of it: but the supplying of the words, *in the faith*, out of the first verse, doe take away this scruple likewise, that the Apostle speaketh not of the weake in manners, but in faith and iudgement.

4. Neither yet because the Apostle saith before, *qui beleeueth, &c.* by the weak are we to vnderstand, one that beleeueth not: for euery error of the faith tendeth not to heresie or infidelitie: it is one thing to erre, an other to be an heretike: two things must concurre to make an heretike: he must *pertinaciter errare*, erre not of ignorance and infirmitie, but of obstinacie and wilfulnesse; and *in fundamentum fidei*, in the fundamentall doctrines of faith: *Phillip* had the one, he erred in a fundamentall point in the person of Christ, calling him the sonne of Ioseph, Ioh. 1. 45. but he did it of ignorance: but these which did eate herbs, making difference of meates, did neither erre wilfully, nor yet in a matter fundamentall.

5. *Ambrose* vpon this place thinketh, that they did eate herbs onely, thinking it vnlawfull to eate any flesh at all: but we doe not finde, that any among the Christians in those dayes did hold it vnlawfull to eate all kind of flesh.

6. *Augustine* taketh this to be the reason, why they did eate herbs, because some meate set forth in the shambles to be sold, were offered vnto idols, and least they might eat of things offered to idols vnawares, they did thinke it more safe to eate no flesh at all, but only herbs: but this reason is not generall, for they might haue fetched flesh at home of their owne prouision, which was free from any such suspition or danger, of being offered to idols.

7. *Anselme* giueth this reason, because they knew that some meates were cleane, some vncleane, which could not be so easily discerned in the eating, as likewise the diuerse kinds of fishes, and foules, whereof some were cleane, some vncleane by the lawe, they therefore to be sure, abstained from all: so also *Gualter*, *Marlor*. But seeing the Iewes before their conuersion, abstained onely from the kinds forbidden, not from all flesh, why should they after their conuersion vse lesse libertie?

8. *Chrysostome* yeeldeth this reason, *ne notarentur à Christianis*, least they should haue beene noted and obserued of Christians, if they should haue onely abstained from swines flesh, and other forbidden meates, they thought it better to betake themselues onely to the

eating of herbes, *vt non legalis obseruatio, sed ieiuniũm magis videretur*, that it might bee thought rather a kind of fasting and abstinence, then a legall obseruation: thus also *Perer.* but it seemeth that they were not ashamed to be counted obseruers of the law, because they charged others, which did not obserue this difference of meates, as transgressors of the law.

9. Wherefore I take rather, that this is the Apostles meaning, not that any did in those times altogether abstaine from all kind of meats, and thought it lawfull onely to eat herbs: but that where other choice of meat was not, they had rather eat of herbs, then either of meats offered to idols, or forbidden by the law, *Tolet:* so *Faius, malebat, &c.* hee had rather eate herbs, then of such kind of flesh: likewise *Piscator:* yet *Chrysostome* and *Augustines* sense, are not much to be misliked.

Quest. 4. *Whether any things be indifferent in their nature, as beeing neither good, nor euill of themselues.*

The occasion of this question is out of the 3. verse, where the Apostle maketh the difference of meates as a thing in it selfe indifferent, and would not haue him that did eate add make no difference, to despise him that did not, nor him that did not eate, and made a difference, to iudge him that did eat: here then this in generall would be considered, whether any thing in it owne nature, is neither good, nor euill, as neither commanded by the law of God, nor forbidden, but left indifferent between both.

1. That nothing is indifferent, it may be thus obiected. 1. Between good and euil, there is no meane, but euery action is either good or euill, agreeable, or not agreeable vnto the law of God. 2. Euery thing is done of faith, or without faith: if of faith, it is good; if without, it is euill; therefore there is no indifferent thing, but it is either good or euill.

Answ. Some things are simply good, or euill in their owne nature, and of themselues, as the things which are commanded by the lawe of God, are simply good; the things forbidden are simply euill: some things are neither good nor euill in their owne nature, but yeeld respect of the intention, ende, and mind of the doer, though indifferent in themselues, they may not be indifferent: by this distinction the obiections proposed are easily answered.

1. Euery action is good or euill, not in it selfe, but in regard of the intention or ende, as to eate, or not to eate flesh, of it selfe is neither good nor euill: but not to eate it, as thinking flesh to be vnholy, or to merit by it, is euill: and so likewise to eate it vncharitably with offence of the weake.

2. So to doe a thing of faith, or not of faith, respecteth the intention and perswasion of the doer, not the thing it selfe in it owne nature.

Now on the contrarie side, that some things are indifferent in their owne nature, neither good nor euill, it is thus prooued.

1. The things which God hath neither forbidden nor commanded, he hath left free and indifferent: but some things are such, as vpon certaine dayes to eate or not to eate flesh, is neither commanded, nor inhibited, therefore in it owne nature, it is a thing indifferent.

2. Those things which neither commend vs to God, nor yet doe displease God, are indifferent: but some things are such: as meate doth not commend vs vnto God, as S. Paul saith, 1 Cor. 8. 8.

3. Those things which neither helpe to, nor hinder vs from saluation, are indifferent, but such are meat, drinke, apparell, v. 17. of this chapter, *Ergo*.

Quest. 5. *How the Apostle maketh the eating or not eating of flesh, and the obseruing of dayes, indifferent, which elsewhere he condemneth.*

The occasion of this question ariseth out of the 4. 5. 6. verses, where the Apostle seemeth to make these things indifferent: yet he condemneth the obseruation of dayes, Gal. 4. 10. *Ye obserue moneths, times, and yeares:* and he reprooueth Peter, Gal. 2. because he abstained from certaine meates: and 2. Tim. 4. he calleth it a doctrine of deuils.

Answ. 1. *Tolet* would thus reconcile these places: that these things were indifferent til the Church had determined otherwise, at that time, *nondum erat per Ecclesiam declaratum, &c.* it was not declared by the Church, what they should doe in this case, *annot. 1. in fin.* But this was not all the reason: for the Apostles in their preaching did not cease to teach the people, that the ceremonies of Moses law were abrogated, as is euident, Act. 21. 21. S. Paul was so knowne to teach the people, that they were no longer to keepe the customes of Moses

Moses law: and further, after that the Apostles had made a decree of these things, that they should onely abstaine from strangled and blood, Act. 15. yet S. Paul circumcised Timothie, Act. 16. and he was shorne as a votarie, Act. 21.

2. *Lyranus* otherwise answereth, that vntill the passion of Christ, all the ceremonies of Moses law were in force; but *post publicationem Euangelij*, after the publication of the Gospel, the obseruation of them was *mortifera*, damnable, for that was as it were to denie Christ to be come; but *tempore intermedio*, in the time betweene these, it was lawfull to obserue them. This is very true, that for a time, the Apostles suffered the Iewes conuerted to the faith, to retaine some ceremonies of the law, least they might at the first haue been discouraged from the receiuing the Gospel: and *Augustine* doth fitly resemble the abrogating of the ceremonies, vnto the decent buriall of humane bodies, which are not as soone as they are dead cast forth as stinking carions, but are brought decently to the sepulchre: so the ceremonies which were instituted of God, were not at once to be cast off, as though there were no difference betweene them and humane inuentions, but they must haue a time after their death, as it were in Christs death, to be brought honourably to the graue, but whosoeuer should reuiue them afterward, he should not be *pius deductor funeris, sed impius sepulturæ violator*, a deuout solemnizer of the funerall, but a prophane raker in the graue, and violater of the sepulture. Augustin. epist. 19. ad Hier.

3. Adde hereunto: that to the Galatians, the Apostle doth not so much reproue them for obseruing those ceremonies, as that they did keepe them *opinione necessitatis*, with an opinion of necessitie: neither was S. Peter reproued of S. Paul simply for the forbearing of some meates, which he might haue done to auoid scandall and offence: but because by his example he constrained the Gentiles to doe the like: and in that place the Apostle speaketh not of abstinencie, but of the precept of abstinencie from meats and mariage, which should be brought in by wicked heretikes, the Manichees, Tatians, and other, which condemned them, as things euill in themselues: But these Iewes among the Romanes, had no such opinion of these things, as necessarie to saluation: or the time was not yet come, for the generall laying downe of these ceremonies.

Quest. 6. Whom the Apostle speaketh of, the Iew, or Gentile, saying, *God hath receiued him, &c.*

1. *Chrysostome* thinketh that this must be vnderstood of the conuerted Gentile, that the beleeuing Iew should not condemn him as a transgressor of the law: but where he saith, *who art thou that iudgest an others seruant?* this he thinketh the Apostle saith, *ad fauum & robustum conuersus*, turning himselfe to the sound and strong: so also *Haymo*. But *Tolet* well refuseth this mixed interpretation vpon these reasons, because the speach is still continued, as beeing vttered of one and the same, and for that before to *iudge* was giuen vnto the weaker part, the Iew that did not eate, that he should not iudge him that eateth.

2. *Tolet* inclineth to the contrarie, the first part, *God hath receiued him*, he thinketh rather to be spoken of the conuerted Iew, *God hath receiued him*, though yet but weake: the other part, *who art thou that iudgest*, of the conuerted Gentile, because the Apostle spake of the Iew in the same phrase before, *let not him that eateth not, iudge &c.* but by the same reason, of the continuance of the Apostles speach, it should seeme that the Apostle meaneth still the same parties, that one should not iudge an other.

3. Some thinke that the Apostle speaketh all this to the beleeuing Iewe concerning the conuerted Gentile, that God had receiued him, and he was an others seruant, and God would establish him: so *Lyranus*, *Tolet*, *Piscator*, *Martyr*. But seeing that the Apostle called him that did not eate, *the weaker*, as one that had a tender conscience, and thought it vnlawfull to eate of certaine meates: it is rather said of the weaker, God shall establish him, then of the stronger.

4. *M. Beza* seemeth to vnderstand all this to be spoken to the stronger, of and concerning the weake and newly conuerted, that though he were weak, yet God was able to confirme and strengthen him.

5. But I preferre their iudgement, which vnderstand these words, *God hath receiued him*, indifferently, both of him that eateth, and him that eateth not, so *gloss. interlin. Calvin, Hyperius, Osiander: pertinet ratio ad vtrumq;*, the reason belongeth to them both, *vtriq; serui communis Domini*, they are both seruants of one and the same Lord, *Parens*: though the last words in the 4. vers. *he shall bee established*, may seeme more specially to be spoken concerning the weake,

weake, that God may and will strengthen him: and that these reasons serue to perswade both the strong and the weake, not to be preposterous one in iudging another. It may appeare both by the Apostles proposition, v. 3. wherein he exhorteth the strong not to contemne the weake, nor the weake to iudge the strong: and the Apostles words, *God hath receiued him, and, they are an others seruants, and, they stand or fall to their owne Master*, are, generally true of all beleeuers, as well the strong as the weak: and thus also interpreteth *Origen, nam & imperitior, &c.* for both the vnskilfull, thinketh the more perfect and profound to fall, if he conceiue any thing which he is not capable of, and the other thinke the same of the vnskilfull or ignorant, &c. so these words, *he standeth or falleth*, he referreth indifferently to the opinion, which the strong or weake haue one of an other.

Quest. 7. *Whether it be not lawfull at all for one to iudge an other.*

v. 4 *Who art thou, which iudgest an other mans seruant.* 1. This is not vnderstood of publike iudgements, either Ciuill and politike, or Ecclesiasticall: for in these cases men do not so much iudge, as God by them: for the Iudges and Magistrates are Gods Ministers, *Mat.* 22. 2. Neither is all kind of iudging taken from priuate men: which is either of mens persons, or their facts: of mens persons we cannot giue sentence: no man knoweth without speciall reuelation, who is saued and condemned: but euery one standeth or falleth to his owne Master. 3. And *concerning mens workes*, they are of two sorts, they are either apparantly good or euill, of these one may iudge, what the worke is, and what he is for the present that doth them: for Christ hath giuen vs a rule, *By their fruites you shall knowe them, Matth. 7.* we may iudge him a good tree, that bringeth forth good fruites, and him a badde tree, that bringeth forth euill. 4. But the Apostle speaketh here of iudging our brother in matters indifferent, the vse whereof is neither forbidden in the word of God, nor commaunded: in such things we ought not rashly to iudge one another. 5. Neither is this so spoken, as though one should be careleſſe what his brother did: for the Apostle forbiddeth not the mutuall offices and duties of charitie in exhorting one another, but rash and precipitate iudgement, whereby one taketh vpon him to censure and condemne an other.

Quest. 8. *What it is to stand or fall to his owne Master.*

1. Origen thinketh the Apostle speaketh this, *secundum sensum eius qui increpabat*, according to his sense, which reproueth an other: for both the weake and the strong doe thinke one an other falleth or standeth, according to that which they themselues are perswaded of, but the Apostle saying afterward, *God is able to make him stand*, speaketh of standing and falling indeed in respect of God, not of their owne opinion onely.

2. Some by falling vnderstand, *sinning*, by standing not *sinning*, *Bucer*: but the Apostle speaketh not of workes simply good and euill, wherein men stand or fall, but *actions* in themselues indifferent.

3. Pet. *Martyr* thus interpreteth, *damnum seu commodum, &c.* the losse or commoditie in their standing, or not standing, redoundeth vnto God their *Master*, *it is nothing* to thee: but *God is nothing* aduantaged by mens standing, nor suffereth losse by their falling.

4. The *ordinar. gloss.* referreth it to the iudgement of the heart and conscience, *de incognito corde serui, &c.* of the vnknowne heart of the seruant, and with what conscience he eateth or not eateth, it belongeth onely vnto God to iudge.

5. But properly by standing or falling to God, is meant, that it appertaineth onely to God, to approoue, or disproue, to bee pleased, or to bee displeased with the fact: man therefore is not to entermeddle with iudging in such matters, which are left vnto Gods iudgement: he best can examine, and so allowe and disallow them, which eate or eate not: so that the Apostle speaketh as it were by way of supposition, that if he stand or fall, it is nothing vnto thee, he standeth or falleth vnto God: and though he seeme not yet to stand, that is, *firmo gradu consistere*, to haue any firme footing, or to be setled in iudgement, making difference of meates, yet God in his good time may establish him, and make him to stand.

6. Where he saith, *to his owne master*, this is not to be taken *διαιρετικῶς*, by way of distinction, as though he were their proper and peculiar Master onely, and not of others also, as the Iewes accused Christ, because he made God his father, that is, proper and peculiar vnto him, Ioh. 5. 18. but it is spoken *ἐμφατικῶς*, by way of *emphasis*, God is their Master, who hath receiued

receiued them: though God be the Master of other faithfull also, yet they are seruants to none other, but vnto God, and to be discerned by his iudgement.

Quest. 9. *Of the meaning of these words, God is able to make him stand, v. 4.*

1. This may seeme to be no good argument taken from the power of God: he is able to make them stand, therefore they shall stand: vnto this obiection, 1. One answer is, that the Apostle speaketh onely of a possibilitie, he may stand, or fall; he may stand because God may make him stand: for *dubia sunt in meliorem partem interpretanda*, things doubtfull must bee interpreted in the better part, *Gorran:* but the Apostle speaketh definitely and certainely, *he shall stand.* 2. Some are readie to take aduantage of this argument, God can, therefore hee will: as the Papists, who so reason for the carnall presence of Christs bodie in the Sacrament: but it alwaies followeth not, for God can doe many things, which he doth not, nor will do. 3. Some thinke that this is added, least *sibi stare arroget*, one might arrogate his standing to himselfe, *glass. interlin.* and to shew a difference betweene this master, and other worldly maisters, who may command their seruants many things, but can giue them no power to doe them, as this Master can, *Tolet:* but yet this doubt is not so to be removed. 4. *Chrysostome* thinketh no more to bee signified then this, *ante instans temporis maturitatem, &c.* that the weake should not be sharpely dealt withall, till we haue waighed a iust time, wherein they may be confirmed, for God is able to doe it: but more is signified then so, the Apostle pronounceth they shall stand. 5. Wherefore the best answer of all is, that Gods power is here to be considered, as ioyned with his will: *Calvin* thinketh this to bee *mere scriptura*, by the manner and custome of Scripture, which ioyneth Gods will and power together: *Grynæus* gineth this reason, because the Apostle speaketh of such as were weake, and sinned not of ignorance, but were willing to be instructed, and such God would not cast off: But not onely in this generall meaning, doth the will and power of God concurre together; but directly so much is insinuated by the Apostles owne words: for concerning the readines of Gods will, he had said before, v. 3. *God hath receiued him*, therefore his will was not to be doubted of: so then as God was willing, he was also able: the like see, c. 11. 23. where the Apostle also proueth the calling of the Iewes by an argument taken from the power of God, *God was able to graffe them in againe:* for it was not to be doubted that God was willing, seeing the Iewes were of the Fathers, to whom God made so ample promises: and in the same chapter, v. 29. he saith, *The gifts and calling of God are without repentance.*

6. But it followeth not, because God is able to make them stand, that therefore they shal stand to the end. 1. It is one thing, to be established in some one particular, and an other to stand vnto the ende, *Par.* 2. And here the Apostle onely sheweth, that in charitie *bene sperare*, we should hope well of our brethren, that they shall continue, *Calu.* wee cannot pronounce certainely that they shall so continue indeed.

Quest. 10. *What it is to esteeme one day aboue an other, v. 5.*

1. Some doe apply this difference of dayes vnto abstinence from certaine kind of meates vpon one day, rather then an other: some make choice of dayes to fast in, an other *omnem diem, i. continuum vitæ tempus exigit in abstinentia*, doth thinke rather to spend euery day, that is, all the time of his life in fasting: *Origen:* so also *Chrysost. Ambros. Anselme*, the *ordinar. interlin. gloss.* as *Haymo* giueth a particular instance, how some abstained from eating of flesh, the 2. 4. 6. day, and did eat flesh, the 3. 5. & 7. day: some abstained all their life, as Monkes, and Heremites: But it is not like, neither doe we find, that any in those times did bind themselues to a continuall abstinence all their life.

2. *Theodoret* retaining the same sense, applyeth it onely to the Iewes conuerted to the faith, who did some of them abstaine from the eating of swines flesh, and other meates forbidden by the law, onely at certaine times, some did refrajne altogether. But it is not like, that they which made conscience of eating such meats, would at any time eate thereof, seeing they did it in respect of the law, which generally forbad the vse of such meats.

3. *Haymo* maketh mention of an other interpretation: by the day vnderstanding the Scripture, which illuminateth the soule, as the day bringeth light; so he esteemeth one day aboue an other, who is able to penetrate and search into some places of Scripture, and not into other; but he esteemeth euery day alike, who is conuersant indifferently in euery place of Scripture. But this allegorizing of Scripture is not euery where to be admitted, and in this

this place it is very impertinent.

4. *Auguſtine* in his expoſition of this epiſtle, hath a ſtrange interpretation, he eſteemeth one day before an other, that diſcerneth of men according to the time, as if a man to day bring forth good fruits, he iudgeth him a good man: but if he change, and the next day doe euill workes, he taketh him to be ſo according to the day or time, as he findeth him: but he that iudgeth euery day alike is God, who knoweth *qualis quiſq; omni die futurus ſit*, what euery one is like to be at all times, euery day: But the words following are againſt this ſenſe, v. 6. *He which obſerueth the day, obſerueth it to the Lord:* it is not then the Lord himſelfe, that obſerueth the day, for he obſerueth it to the Lord.

5. Neither can this be vnderſtood of the obſeruation of the feſtiualls which were kept by the Gentiles: for they were Satanicall, and to be abhorred: they therefore which were conuerted from gentiliſme, were vtterly to relinquiſh them.

6. *Tolet* and *Faius*, will haue it vnderſtood of the abſtinence from certaine meates and drinks, which the Iewes were bound vnto vpon certaine dayes; as they did eate no vnleauened bread for 7. daies together in the time of the Paſch: and they which had taken vpon them the vow of Nazarites for a time, (for ſome were Nazarites during their whole life,) did abſtaine from wine and ſtrong drinke: but this is not the meaning of the Apoſtle: for he ſpeaketh not here of preferring one meat before an other, but one day before an other.

7. Wherefore I preferre *Hieromes* interpretation, *lib. 2. contra Iouinian.* who thinketh that the Apoſtle ſpeaketh of the obſeruation of the Iudaicall feaſts, which they which were newly conuerted to the Chriſtian faith, could not at the firſt neglect: ſuch were the Iudaicall Sabbath, the feaſt of the new moone, of the Paſch, Pentecoſt, feaſt of tabernacles: thus alſo *Pet. Martyr, Caluin, Beza, Oſiander, Gryneus, Gualter*, vnderſtand the Apoſtle to ſpeake *de feriis Iudæorum*, of the feaſts of the Iewes: who in that they were addicted yet to the legall rites, *infirmitatis erat*, it was their infirmitie: but in that they would not doe any thing, which they iudged in their conſcience vnlawfull, *pietatis erat*, it was their pietie. Herein the Apoſtle beareth with their weaknes for a time: but afterward when the Goſpell was publiſhed, they which did retaine ſtill the Iudaicall feaſts as neceſſarie, were counted ſchiſmatikes, if not among the heretikes: ſuch were the *Ebionites*, who kept the Lords day with the Chriſtians, and the old Sabbath with the Iewes: and ſo doe the Ethiopians to this day.

Queſt. 11. Of the meaning of thoſe words; *Let euery one be fully perſwaded in his minde*, v. 5.

1. The vulgar Latine readeth, *Let euery one abound in his owne ſenſe*, which the Libertines ſo vnderſtand, as that euery man ſhould be left vnto himſelfe for the choice of his religion: and *Hierome* is ſomewhat bold defending by this place the ſuperſtition of ſome women, which did offer waxe candles at the graues of the Martyrs: *quicunq; accendunt ceras, &c.* whoſoeuer light waxe candles, they ſhall reciue a reward according to their faith, as the Apoſtle ſaith, *Let euery one abound in their owne ſenſe:* But *Chryſoſtome* directly affirmeth, *non erit ad quamis rapiendum*, that this ſaying of the Apoſtle muſt not be wreſted to euery thing: *quando enim de dogmatis illi ſermo eſt, &c.* for when he ſpeaketh of points of doctrine, he ſaith, *If any preach vnto you otherwiſe then yee haue receiued, though he be an Angell, let him bee accurſed:* and beſide, the word which the Apoſtle vſeth πληροφορείσθω, ſignifieth not to *abound*, but *to bee fully perſwaded.*

2. Others following the ſame reading, will haue it vnderſtood of things indifferent, that euery one ſhould bee left to himſelfe, *Gorrhan:* and *Ambroſe* to the ſame purpoſe readeth, *conſilio ſuo remittatur*, let him be left to his owne counſell. But no not in indifferent things ſhould a man bee left to himſelfe; for that is directly forbidden, *For euerie man to doe that, which ſeemeth good in his owne eyes*, Deut. 12. 8. *Beza:* and all will-worſhippe, and voluntarie ſeruice is forbidden by the Apoſtle, Coloſſ. 2. 23. *Gualter:* and this would bring in an horrible confuſion, for euery man euen in things indifferent to followe his owne minde, not reſpecting the ſcandall and offence of others, nor publike order and decencie.

3. *Haymo* giueth this ſenſe; thoſe things which one vnderſtandeth, *adimpleat abundando bonis operibus*, let him fulfill by abounding in good workes: as *Cyprian* though hee had ſome ſeuerall opinions, yet abounded in charitie: and to this purpoſe *Hugo* explaneth this ſimilitude; like as water when it aboundeth, *exit extra alueum ſuum*, doth runne out of the cha-

bel: so the vnderstanding and inward sense aboundeth, *quando egreditur ad dirigendum operationes*, when it goeth forth to direct the workes: But as is shewed before, that the originall word, signifieth not to abound.

4. *Augustine* thus interpreteth, let euery one iudge, *quantum humano intellectui concessum est*, so farre as humane iudgement can reach, and not exceede further: But here the question is not, how men should behaue themselues toward God, but toward their brethren.

5. *Hugo* referreth it to the intention, no man knoweth with what intention his brother doth this or that: euery man aboundeth in his owne sense, *quando bona intentione facit, &c.* when he doth that which he doth with a good intention: But it is not a good intention that maketh a good action.

6. Not much vnlike is *Lyranus* sense, *dimittatur propriæ conscientiæ*, let him be left to his owne conscience: and so *Chrysostome*, *vnicuique suæ mens satisfaciat*, let euery one satisfie his owne minde: that no man doe any thing with a doubtfull conscience: as *Beza* well obserueth, it is not enough for a man, not to do against his conscience; but his conscience must be informed by the word of God.

7. Wherefore the meaning is, that euerie one should be fully perswaded in his owne mind, that that which he doth, *non pugnet cum verbo Dei*, be not against the word of God: *Parens: & per obedientiam fidei in solum Dei verbum respiciant*, and by the obedience of faith let them onely looke vnto the word of God, *Gualter:* and so also *Caluin, Beza.*

1. *Ob.* But how can contrarie acts be pleasing vnto God: that both he which obserueth the day, and he which obserueth it not, should be certainely perswaded.

Answ. In things which are directly forbidden to doe, or not to doe a thing, cannot both please God: yet in things indifferent, both the doing and the omitting of a thing, may both be acceptable to God: so it be with a full perswasion.

2. *Obiect.* But how can one haue a full perswasion of his act in things indifferent, which are neither forbidden nor yet commanded in the word. *Ans.* It sufficeth in generall, that he be perswaded and assured both of his person, that thorough Christ he is accepted of God, and of the act it selfe, that it is not pleasing vnto God, while he followeth the generall rules, seeking the edifying of his brethren, and hauing respect vnto order and decencie.

3. *Obiect.* But it seemeth vnfit, that the Apostle should require a firme resolution, and perswasion of those which were weake. *Ans.* The Apostle saying, *Let euerie one be fully perswaded in his mind*, both speaketh to the strong, that thereby they should be further stirred vp to proceede in their firme resolution, and to the weake, that they should growe vnto such a firme perswasion, and so of weake become strong, *Parens:* so also *Gorrhan* verie well, *in melius intimo proficiendo*, by profiting daily and growing toward perfection.

8. *Tolet* hath an other interpretation: let euerie one abound in his owne sense, *persuasionis suæ terminos non transgrediatur*, let him not exceede the bounds of his owne perswasion: let euery one be contented with his owne perswasion, and not prie into an others doings: but the Apostle as is before shewed, rather giueth a rule how a man should informe his own conscience: as the Syrian interpreter well giueth the sense, *in cognitione animæ suæ certus esto*, let him be certaine in the knowledge of his owne mind.

Quest. 12. *What it is to obserue, or to take care of the day vnto the Lord:*

first of the words and order.

1. The vulgar Latine, readeth onely the affirmatiue part of the sentence, *qui sapit diem*, he which is wise for the day, is wise to the Lord: but omitteth the negatiue part, *qui non sapis, vel curat diem*, he which sauoureth not, or careth not for the day, careth not for it to the Lord: which clause though it be omitted by *Origens* interpreter, and *Ambrose* likewise, and *Augustine* hath it not, yet the auncient Greeke copies, which *Chrysostome*, *Theod. Oecum.* follow, haue both the clauses, and so the Syrian interpreter readeth: *Erasmus* would excuse the omission of this part, and help it thus, that he may be said, *sapere diem*, to be wise for the day, that maketh euerie day alike, and he also, which maketh difference betweene day and day: and so both are comprehended in one clause: but seeing in the next sentence he maketh mention of eating or not eating, it seemeth better, that here also both should be touched by the Apostle, the obseruing and not obseruing of the day: and *Pet. Martyr* giueth an other reason, that if the Apostle should not haue spoken also of the not obseruing of the day, that it is done also to the Lord, *plus videretur infirmis tribuere*, he should seeme to giue more vnto the weake, which obserued the day, then vnto the strong, which did not.

2. *Erasmus* here obserueth, how the Apostle sometime speaketh of the strong in the first place, sometime of the weake: *as v.3. let him that eateth*, he first mentioneth the strong, but *v.5. one esteemeth a day, &c.* he first beginneth with the weake: but againe, *v.6. he that eateth, &c.* he doth giue the first place to the strong: hereof two reasons may be giuen, either from the manner of the Apostles speach, wherein he would obserue an order and *decorum*: he still beginneth with the affirmatiue part, as *v.3. he that eateth*, and *v.6. he that obserueth*, and then setteth downe the negatiue part, as opposite thereunto: the other reason is from the matter: he would not still giue the prioritie to the strong, that the weake should not take themselues too much abased.

Quest. 13. Of the sense and meaning of the former words, *He that obserueth, &c. obserueth it to the Lord.*

1. *Augustine* whom *Anselme* followeth retaining the former sense, he which obserueth the day, that is, is content onely, to iudge present things, doth vsurpe nothing that belongeth vnto God, as to take vpon him to iudge of the time to come: see this interpretation refused before, quest. 10. 4.

2. *Haymo* thus interpreteth, he that iudgeth no day, that is, limiteth not vnto a sinner any time, but thinketh he may returne and haue forgiuenes vpon any day, *cum Deo concordat*, agreeth or consenteth herein with God, who repelleth not a sinner at what time soeuer he returne vnto him: but this is not the Apostles meaning, who speaketh of the legall obseruation of dayes, as is shewed before, q. 10.

3. Some will haue this to be the meaning: *Domini est iudicium, &c.* it belongeth vnto God to iudge, both him that obserueth, and him that obserueth not: as he said before, he standeth or falleth to his owne master, *v.4. Beza, Faius:* to the same purpose also *Tolet:* but the other part of the verse, *he that eateth, eateth to the Lord, and giueth God thankes*, sheweth that in the same sense it is taken here, to seeke to please God: and so *Origen* ioyneth *gratias agit*, he giueth thankes, to both these clauses, of obseruing the day, and of eating.

4. Some giue this sense, *he obserueth it to the Lord*, that is, pleaseth God, and therein sinneth not, *Osiander: approbatur Deo*, it is approoued of God, *Calvin:* But this is rather the Apostles conclusion, that both of them are acceptable to God in obseruing and not obseruing: which he prooueth here from their end and intention: they do it for the Lords honour.

5. So then, this phrase, to *the Lord*, sheweth rather their minde and intention, and the ende, which they propose to themselues: they doe it, *propter Dominum*, for the Lord: *Chrysostom. ad honorem diuinum*, for Gods honour: *Lyranus, Parens: à Deo pendet*, he dependeth of God, *Mart.* so that both the strong obserued not the day to the Lord, because they were perswaded by the liberty of the Gospell all dayes to be alike: and they which obserued the day thought therein they pleased God, because such obseruation of daies was commanded by the lawe, which to obserue, they thought to be pleasing and acceptable vnto God; wherein notwithstanding they erred, but of ignorance and not of malice, as likewise in forbearing some meates.

Quest. 14. *How he that eateth not, is said to giue thankes.*

1. I omit *Origens* allegoricall sense, he that eateth all things, that is, *vniuersorum intelligentiam capiat*, hath the vnderstanding of all; giueth God thankes: and he which eateth not all things, *non habet omnem scientiam*, hath not the knowledge of all, yet giueth thanks for that knowledge which he hath: But it is euident, that the Apostle speaketh of the eating of meates, as *v.2.3.*

2. *Chrysostome* thinketh that the Apostle doth secretly taxe the Iudaizing Christian, who as long as he is addicted to the lawe, cannot render grace or thanks vnto God: for the Apostle saith, *Ye which are iustified by the Lawe, are fallen from grace*, Gal. 5. But I cannot see, how this should be vnderstood to the disgrace of the beleeuing Iewe, seeing he saith as well the eating Gentile, as the not eating Iewe doe both giue thanks: and the Apostle in the other place, speaketh of grace in an other sense, of that which we receiue of God, here of grace or thankes giuen vnto God.

3. *Calvin* thinketh that all this must be pronounced in the *imperatiue* moode, as *let him obserue the day to the Lord, let him eate, or not eate to the Lord, let him giue thankes:* and so he doth not so much shew, *quid faciant*, what they doe, as *quid facere debeant*, what they ought to do: But the Apostle rather prooueth by this reason, taken from the end, that we ought not to iudge an other in these things, seeing both do propound to thēselues, the glorie of God.

4. *Am-*

4. *Ambrose* thinketh that the Apostle speaketh of fasting and perpetuall abstinence: and so he that *eateth not, giueth thankes*, as *Origen* interpreteth, *pro fructu continentiæ*, for his continencie, that he can refraine: but the Apostle hath relation onely to the meates which were counted vncleane by the law, from the which some for conscience of the law abstained: therefore it is not that which they giue thanks for.

5. *Haymo* thinketh, that as he which eateth giueth thanks, *pro libertate vescendi*, for his libertie giuen him to eate all things: so the Iew giueth thanks for his abstinence, *& pro notitia per legem*, and for his knowledge by the law from what meates he should refraine: but the giuing of thankes is referred rather to the benefit of eating.

6. Wherefore as he which eateth all things, without any scruple of conscience, giueth God thankes, *pro pastu largiore*, for his more plentifull feeding: so he which eateth onely of some things, yea of herbes, giueth thankes also, *pro victu tenuiore*, for his food, though but slender: as the wiseman preferreth a dinner of greene herbs with loue, and eaten in the feare of God, before a stalled oxe with hatred, Prou. 15.17.

7. But it will be obiected, that this seemeth not to be a good argument, he that eateth giueth God thankes, therefore he eateth to the Lord: for one may giue God thankes, euen when he eateth and drinketh to gluttonie and drunkennes: the answer is, that he which eateth doth well, *ex parte cibi*, on the behalfe of the meate: which is sanctified by giuing of thanks, as the Apostle saith, 1. Tim. 4.8. *that euerie creature is sanctified by the word of God, and prayer:* But if any doe exceede in eating and drinking, the fault is not in the meate, as though he did eate any vncleane thing, but in the person that eateth.

Quest. 15. *Whether S. Pauls defense (that he which doth or omitteth any thing in matters of religion, doth, or not doth it vnto God) be perpetuall.*

Here are diuerse necessarie points to be considered for the solution of this question: for if this doctrine of S. Paul were vniuersall and generall, that one should not regard what an other doth, but euery man should be left vnto himselfe, and that it were not lawfull to censure any ones doings, then many wicked persons should goe vncontrolled, and doe what they list: wherefore these considerations are here necessarie. 1. Of what things the Apostle entreateth. 2. And of what manner of iudgement. 3. Of what persons he speaketh. 4. In what time. 5. In what manner these things were done. 6. And to what ende.

1. Concerning the things, he speaketh not of things in their owne nature good or euill, directly forbidden or commanded: but of things indifferent in themselues, & such as sometime were commanded in the lawe, as abstinence from some kind of meate, obseruing of dayes: so *Chrysostome* well noteth, *sed cum de dogmatis illis sermo est, &c.* but when the Apostle speaketh of points of doctrine, he is in an other tune: whosoeuer shall teach otherwise, &c. is accursed, Galat. 1.0.

2. The iudgement and iudging one of an other, which the Apostle speaketh against, is not so much the iudgment of the thing, which may be done with charitable moderation; as of the person, whom we must not take vpon vs to censure & condemne in such things, *Beza.*

3. The Apostle speaketh not of obstinate and refractorie persons, for to such S. Paul would not haue giuen place at all: for though he caused Timothie to be circumcised, for feare of offending the weake, Act. 16.1. yet would he not circumcise *Titus*, least he should haue yeilded to the obstinate and peruerse in iudgment, Galat. 2.3. so *Chrysostome* saith, *nouella erat adhuc Romanorum fides*, the faith of the Romanes was but yet young: and *neophytorum in gratiam ista disserit*, he disputeth thus for their sakes which were newly planted in.

4. The time also must be considered, *non dum tempus erat*, it was not yet time. *Chrysostome:* so we are to distinguish of three times, the one vnder the lawe, when all these things were necessarie to be obserued and kept of the Iewes; an other vnder the Gospel published to the world, when all Iudaicall rites were as vnlawfull: then there was *tempus intermedium*, a time betweene both, when after Christ was ascended, the commonwealth of the Israelites was yet standing, and *Euangelium tanquam in cunabulo*, the Gospell was as in the cradle, it was requisite, that some thing should be yeelded to the infirmitie of the Iewes for a while.

5. The maner was this: these things were obserued, *sine opinione necessitatis & meriti*, without opinion of necessitie or merit, *Osi.* and *Calu.* well distinguisheth here between, *obseruatio*, the obseruation it selfe, & *opinio*, the opinion conceiued therof, which is superstitious: the other the Apostle tolerateth for a time in the weake, in respect of their infirmitie: but in the

ſtle to the *Coloſſians*, c. 2. Gal. c. 4. c. 5. he condemneth them which retained the ceremonies of the lawe with an opinion of neceſſitie: for Chriſt ſhould profit them nothing, Gal. 5. 2. which were ſo ſuperſtitiouſly addicted to the legall rites and ceremonies.

6. The ende alſo maketh a great difference: for theſe eating or not drinking, diſcerning meates, or not diſcerning, did both to the glorie of God: but they which either ſought their owne glorie as among the Galatians, that ſought to get diſciples vnto them, c. 4. 17. and to make a faire ſhewe in the fleſh, c. 6. 2. were not all to be borne with: ſo likewiſe the Popiſh feſtiuals which are dedicated vnto the honour of Saints, and not of God, are not within the compaſſe of the Apoſtles rule here: *Gualter.*

Queſt. 16. Of the coherence of theſe words, *none of vs liueth to himſelfe*, v. 7. &c.

1. *Chryſoſtome* thinketh that this ſaying is applyed onely to the weake, that it is impoſſible that God ſhould contemne them, but that in conuenient time, *iſta correcturus ſit*, he will amend thoſe things and confirme them, becauſe they liue, and die vnto him: and ſo there ſhould be reference to the 4. ver. *God is able to make him ſtand.*

2. Some will haue it a confirmation of the former verſe, why all our actions ſhould be directed to the glorie of God, becauſe he is our Lord and Maſter: *Hyper. Martyr.*

3. *Tolet* maketh it an other reaſon of that ſaying, v. 5. that euery one ſhould abound in his owne conſcience, and not examine an others doings.

4. *Gualter* will haue it to be a reaſon taken from the generall ende of man, he was created vnto the glorie of God, and his we are, therefore all our actions muſt be referred to his glorie: and then he addeth, *non hærendum in cibis*, that we ſhould not inſiſt in meats, but ſeeke whether in our meates, or in any thing elſe to pleaſe God.

5. But it is rather a newe argument, to prooue the thing in queſtion, that one ſhould not iudge or condemne an other, becauſe they are the Lords ſeruants: and ſo it anſweareth to the v. 4. *he ſtandeth or falleth to his owne Maſter: Beza, Grynæus, Faius:* and ſo he giueth the ſame reaſon of the ſecond inſtance, concerning the obſeruing or not obſeruing of daies, as he did of the other particular before, touching eating or not eating.

Queſt. 17. *How we are ſaid to liue vnto the Lord.*

1. *Origen* vnderſtandeth it of the ſpirituall life vnto righteouſnes, and death vnto ſinne: ſo we liue vnto God, becauſe *nouitas vitæ, &c. Chriſto reputatur*, the newnes of life is imputed vnto Chriſt, it is not of our ſelues: and *à Chriſto ſumit mortis exemplum*, euery one from Chriſt taketh his example of dying, who died firſt vnto ſinne: But in this ſenſe *to liue and die*, ſhould be in effect the ſame, for the death of ſinne, is the life of righteouſneſſe: whereas the Apoſtle maketh a diſtribution of theſe two, *whether we liue, or die, &c.* and both of the dead, and the quicke.

2. *Chryſoſtome* vnderſtandeth the Apoſtle to ſpeake of euerlaſting life and death, *vitam noſtram diuitias, & mortem damnum exiſtimat*, he counteth our life riches, and our death loſſe vnto himſelfe: But ſeeing that *Chryſoſtome* confeſſeth, that in the next words, *whether we liue, or die, we are the Lords*, that *à morte fidei, ad mortem naturalem pertranſit*, he paſſeth from the death of faith, to ſpeake of the naturall death: the Apoſtle muſt be ſo vnderſtood to ſpeake of the naturall life before: for this argument thus hangeth together: either we liue and die vnto God, or vnto our ſelues, not vnto our ſelues, therefore vnto God.

3. There is alſo a ciuill life, and that of two kinds, either it is taken in the good part, as a man is ſaid to liue vnto himſelfe, that is, *ſui iuris*, is a freeman, not at the command of an other: or in the euill, as they are ſaid to liue vnto themſelues, which liue priuately and ſeparated from the ſocietie of others, as ſingle men, ſolitarie perſons, the couetous, which both liue vnto themſelues, not ſeeking the profit of any, and die vnto themſelues, none haue any loſſe by their death: they haue neither wiues nor children to care for: but the Apoſtle meaneth not any ſuch ciuill kind of life: he ſpeaketh of the naturall life and death, taken after an Euangelicall ſenſe, to liue, and die vnto the glorie of God.

4. *Haymo* in one ſenſe would haue this eſpecially to be vnderſtood of Martyrs, which doe liue and die vnto God: who is glorified by their life and death: but the Apoſtle ſpeaketh generally of all the faithfull, and not of Martyrs onely: as Reuel. 13. 14. they are ſaid to die in the Lord, which die in the faith of Chriſt.

5. Where-

5. Wherefore firſt it is agreed, that the Apoſtle ſpeaketh of the naturall life and death: and then in this ſenſe, *to liue vnto God*, comprehendeth theſe fowre things. 1. To acknowledge God to be our Lord, and that we are not our owne. 2. And therefore we muſt ſeeke to doe Gods will, and not our owne. 3. As we beginne with Gods will, ſo muſt we ende with his glorie, making it the ſcope of our whole life, and the actions thereof. 4. And in all our troubles and afflictions, we muſt put our truſt in God, and relie vpon his care; as one that careth for vs. Likewiſe to die vnto the Lord, is 1. to acknowledge, that as we receiued our life from him, ſo death commeth not without his ſending. 2. To take therefore patiently diſeaſes, and death it ſelfe, as ſent of God. 3. As in our life, ſo in our death, to glorifie God, and not to doe any thing whereby he might be diſhonoured. 4. To haue good hope and confidence in our death, that God ſhall raiſe vs vp to life againe.

Queſt. 18. *How Chriſt by his dying and riſing againe, is ſaid to be Lord both of the dead and quicke.*

1. The Apoſtle maketh mention of the death of Chriſt, his reſurrection, and life: by the firſt *acquiſiuit dominium*; he purchaſed this dominion, by the ſecond, *occupauit*, he tooke poſſeſſion of this dominion.

2. And although Chriſt had purchaſed this dominion in his death, yet he had not the exerciſe of this dominion, vntill he was riſen againe: for it is one thing *Dominum eſſe*, to be a Lord, an other *dominari*, to haue rule; the one is, *per poteſtatem*, by his power, the other *per poteſtatis exercitionem*, by the exerciſing of this power: for by death was Chriſts ſoule ſeparated from his bodie, which till they were vnited againe, he could not exerciſe his dominion perfectly as man, *Tolet:* and then a thing is ſaid to be, when it is made manifeſt: by his reſurrection his power and conqueſt ouer death was made knowne: and ſo the *interlinear. gloſſ.* well interpreteth, *vt dominari intelligatur*, that he might be knowne to beare rule.

3. And the Apoſtle ſpeaketh not here. 1. Of that dominion which Chriſt hath as God, for that he had before, and ſhould haue exerciſed ſtill, though he had not died. 2. Nor yet as *Origen* here reſolueth, is mention made of his death and life, becauſe Chriſt was an example of obedience vnto vs, how to liue vnto righteouſneſſe and die vnto ſinne, and therefore he is Lord of both: for this ſauoureth too much of Pelagianiſme, to make Chriſt an example onely by the imitation whereof, we ſhould learne to be mortified. 3. Neither yet is his death mentioned, to ſhew this dominion to be merited, for Chriſt merited not at all for himſelfe, it ſhall be ſhewed among the controuerſies, cont. 8. 4. But onely that dominion is ſignified, which Chriſt purchaſed, in redeeming vs by death, as man: As God he had an vniuerſall dominion, but as man he hath a particular dominion and right ouer vs, as his inheritance purchaſed by his blood.

4. *Ouer the dead, and the quicke.* 1. *Origen* vnderſtandeth the ſpirituall life and death: but the Apoſtle ſpeaketh of the naturall, as Chriſt truely died and roſe againe. 2. The dead are ſet before the quicke, to ſhewe Chriſts vniuerſall dominion, not onely ouer the then liuing, but euen ouer the dead alſo that had beene liuing before, *Parem.* 3. And he mentioneth the liuing, leaſt it might be thought, that the iudgement onely in the world to come of the dead, was committed vnto Chriſt, and not of the liuing here; *Gorrhan*, *Hugo.* And whereas our Bleſſed Sauiour ſaith, Matth. 22. *That he is not the God of the dead*, and the Apoſtle here ſaith, *that he might be Lord of the dead and quicke:* they are not contrarie the one to the other: for in the one place, they are ſaid to be dead according to the Sadducees ſenſe, that had no beeing at all, but were vtterly periſhed and extinct both in bodie and ſoule; of ſuch the Lord is not God: for he is not a God of that which is not, *Martyr:* as he is not their God, as they are dead, but as he purpoſeth to raiſe them to life againe: but here by the dead the Apoſtle vnderſtandeth them, that are aliue in ſoule though dead in bodie. 5. *Chryſoſtome* addeth that the Apoſtle here, *Indaizantem pudefacit*, doth ſhame him, that did *Iudaize*: that ſeeing Chriſt had done ſo great things, in dying and riſing againe for them, they ſhould not be ſo vnthankefull, *vt ad legem recurrerent*, as to runne vnto the law againe.

Queſt. 13. *Of the tribunall ſeate of Chriſt, what it is, and of other circumſtances of the day of iudgement.*

Here *Origen* hath a wittie diſcourſe of the day of iudgement, and the manner thereof: wherein ſome things he ſaith well, and he miſſeth as his manner is in other: the ſumme is this, which ſhall be reduced to theſe three heads, which are confuſedly there handled, and huffled together. 1. Who ſhall iudge. 2. In what manner. 3. Who ſhall be iudged.

2. Christ shall be the Iudge, as here it is called the tribunall seat of God: and whereas to the Corinth. 2. ep. 5. 10. it is named the throne or tribunall seat of Christ, thence it is gathered, that there is the same tribunall of Christ, and God, as Christ saith in the Gospell, all which the father hath, is mine: but if any thinke there is any difference to be made betweene these two, it may be this: the name of Christ properly, *est iudicium verbi in carne positi*, signifieth the word placed in our flesh: that then is the tribunall seat of Christ, wherein he sitteth, till he haue put downe all his enemies vnder his feete, and perfectly reconciled the world, and gathered together all that shall be conuerted, then shall he deliuer vp the kingdome to his father, and then shall it be the tribunall seate of God, &c. But here *Origen* somewhat mistaketh: for beside that in both places it is called, the tribunall of Christ, this tribunall of Christ, is the seat of iudgement, wherein Christ shall sit and iudge in the last day, not as God onely, but as *God*, and man: and after this iudgement finished, though Christ shall not raigne in that manner, as nowe he doth, because all his enemies shall be subdued, yet he shall haue a celestiall kingdome still, and the same to continue for euer, though not to be administred in that manner, as it is now in his Church.

2. Touching the manner: here an allusion is made vnto the tribunall seates of terrene iudges, who sit aloft in their throne, *vt lateant conspectui, &c.* that nothing be hid from their sight, either touching the punishment of the guiltie, and clearing of the innocent: so nothing shall be hid vnto that supreame Iudge in that day: but all things shall be manifested vnto him, euen the secrets of the conscience, not onely vnto God, but *vniuersæ creaturæ rationabili*, to euery reasonable creature: the Angels shall read the booke of conscience, which then shall be vnfolded: *ergò in criminum nostrorum in quibus nunc vnum saltem testem pati confundimur, &c.* and so of our sinnes, whereof we are now ashamed to haue our witnes, we shall then haue the innumerable companies of Angels witnesses, &c. This is true, that there is nothing now so hid and secret, euen the thoughts of our hearts, which shall not then be made manifest, for God shall discouer mens secret thoughts, and acts: but the Angels shall not then read the bookes of the consciences of themselues, as knowers of the heart, but first discouered and vnfolded by Christ.

3. *Origen* also in the same place touching those which shall bee iudged, mooueth this doubt, how euerie one is said to be iudged according to their workes, 2. Cor. 5. 10. seeing there is no man but hath both good workes and bad: to this doubt he supposeth two answeres. 1. That some may be imagined to be so good, that no euill be found in them, some so euill that no good hath place in them: but this he refuseth, for neither is any so perfectly good, nor yet so absolutely euill, no not Indas, that is void of all goodnes. 2. And to say, that one and the same man shall goe to paradise for his good workes, and to hell for his euill, is more vnreasonable. 3. So then he concludeth and insisteth vpon this answer, that there is no good accounted in them, *vbi præponderant mala*, in whom the euill things doe weigh downe in number, nor yet any euill in them, *in quibus præponderant bona*, in whom the good things are more in weight and number: but this is no sufficient answer neither: for euen in the Saints, their sins are more in number then their good workes: as Iob saith, If God should call him to account, he was not able to answer him one thing of a thousand, Iob. 9. 2. 4. Wherefore, God shall iudge men according to their workes, not the quantitie and number of them, but the qualitie, whether the good things which they doe, proceede from a liuely faith, and the euill which they commit, be done rather of infirmitie and weakenes, then of wilfulnes and obstinacie: and wherein they faile, if they are restored by repentance, which is the most speciall worke of faith.

Quest. 20. *Whether the saying of the Prophet alleadged, v. 11. be rightly cited by the Apostle.*

There appeareth a twofold difference betweene the Prophets words as they doe stand in the prophecie, and as they are here cited by the Apostle, both as touching the words & sense. 1. Isay saith, 45. 23. *I haue sworne by my selfe*: but here the Apostle, *I liue saith the Lord*: but this in effect is all one: for whereas the Prophet saith, God hath sworne, the Apostle setteth downe the forme of Gods oath, who because he hath not a greater to sweare by, sweareth by himselfe: and whereas the Apostle saith, *euerie tongue shall sweare by me*, the Apostle following the *Septuagint* saith, *euerie tongue shall confesse*, which is a consequent of the other: for he that sweareth confesseth God, and calleth him to witnesse, and to be a iudge against him that sweareth falsely.

2. Concer-

2. Concerning the sense: that which is there generally spoken of God, is here particularly applyed vnto Christ: for beside that the glorie which is due vnto the Godhead, belongeth vnto the person of Christ, as being one God with his Father: these reasons may be giuen of the particular application of this place vnto Christ. 1. Because the Apostle maketh speciall mention of his person, and vpon this occasion, that which is common to him with the Father and the holy Ghost, is specially applyed to Christ. 2. Because that Christ seemed by his death to be abased, this is inserted, to shew, that there was no imminution or decrease by that his humiliation, and abasing in his humane nature of his diuine glorie at all. 3. Because mention is here made of iudgement, which is committed to Christ, this place is specially applyed to him, who is appointed to be iudge of the world: see *Iunius* further, *parall.* 35. *lib.* 2.

21. Quest. *When this propheſie ſhall be fulfilled, That euery tongue ſhall confeſſe vnto God,* v. 11.

1. *Haymo* vnderstandeth it onely of the elect, not of the wicked, for the praise of God becommeth not their mouth; but the Apostle by this Scripture prooueth that which he said before, *we ſhall all appeare before the iudgement ſeat of Chriſt*? this then is spoken generally of all.

2. *Gorrhan*, following the *interlin. gloſſ.* referreth it to the inward conscience, which is one and the same in euery one: and so he obserueth three things here in this great Iudge; his *eternitie*, (*I liue,*) his *generall power*, euery knee shall bow, and his *infallibilitie* for knowledge, the very conscience shall confesse him: but it is euident that the Apostle speaketh not onely of the internall, but of the externall confession; because the Prophet saith, whence this sentence is taken, *euery tongue ſhall ſweare.*

3. Some thinke this is a propheſie of the calling of the Gentiles, that then euery tongue should confesse, *Bulling.* but the Apostle speaketh not of all sorts & kinds of men in general, but of euery one in particular: as followeth in the next verse, Euery one of vs shall giue account for himselfe.

4. Wherefore, although this propheſie is in part fulfilled in this life, for both the faithful doe publikely professe the name of Christ in the world now, and euen the wicked are many times forced to acknowledge Gods iustice; yet it shall not fully be accomplished vntill Christ come in the clouds, when all flesh shall appeare before Christ, and euen the wicked in that day, will they, nill they, shall be forced to acknowledge Christ to bee their Iudge, when they shall wish the hills to fall and couer them from his presence, Reuel. 6. so then although we see not all things now subdued to Christ, Hebr. 2. 8. yet when the last enemie is destroyed, which is death, then all things shall be subdued vnto him, when he shall haue deliuered vp the kingdome to his father, 1. Cor. 15. 27, 28.

22. Quest. *Whether euery one ſhall giue account for himſelfe, and appeare before Chriſts iudgement ſeat,* v. 12.

1. *Obiect.* Pastors which are set ouer mens soules, shall giue account for them, Heb. 13. 17. therefore not euerie one for himselfe. *Answ.* It followeth not, for some shall giue account both for themselues, and others, as Pastors; some for themselues onely, as euery particular person: and the Pastor shall not answer for others, as in their place, and as they are their owne proper faults, for so they shall answer for them, euery one for himselfe; but for their negligence, and want of care, whereby they suffered their sheepe and flocke to miscarrie.

2. *Obiect.* The faithfull shall not be iudged at all: Ioh. 3. 18. *He that beleeueth in him, ſhall not be iudged. Anſ.* There is *iudicium condemnationis*, a iudgement of condemnation, and so onely they which beleeue not shall be iudged, which either had no faith at all, or lost that which they had; and there is *iudicium retributionis*, a iudgement of retribution, and so all generally shall be iudged, the righteous vnto life, and the wicked vnto condemnation, *Lyran.* but in that place rather the meaning is, *he that beleeueth ſhall not be condemned.*

3. *Obiect.* The Psalmist saith, The wicked shall not stand in iudgement, Psal. 1. then euery one shall not giue account at that day. *Hugo* here answereth by this distinction, that there is *iudicium condemnationis*, a iudgement of condemnation, and *iudicium diſputationis*, a iudgement of scanning and disceptation: the vnbeleeuers vnderstood there by the wicked, shall stand in the first iudgement, not in the second; their iniquitie is so notorious, that it needs no scanning or discussing: but those which were beleeuers, and yet were euill liuers,

shall haue the other iudgement, they shall be sifted, and their sinnes examined. But this is no sufficient answer. 1. For in the day of iudgement, all those which shall bee condemned, shall haue their sinnes obiected against them, their owne consciences accusing them, as is set forth in that forme of iudiciall proceeding described by our blessed Sauiour, Matth. 25. all the goats at the left hand, shall haue their sinnes laid vnto their charge. 2. Neither is the scanning and discussing of their sinnes properly a iudgement, but an euidence and preparing vnto iudgement, when the definitiue sentence is giuen. 3. In that place of the Psalme, by *not standing vp in iudgement*, is not meant, their not appearing, but the manner, that they shall not stand forth with boldnes, as the faithfull shall, but with heauie and cast-downe countenance, wishing that any thing might hide them from the presence of him which sitteth vpon the throne, Reuel. 6. 16. whereas the righteous shall stand forth boldly, as the Prophet saith, Isa. 8. 18. *Behold, here am I, and the children which thou hast giuen me.*

23. Quest. *Of scandals and offences, the occasion and diuers kinds thereof*, ver. 13.

1. *Chrysostome* thinketh that the Apostle, saying, *let no man put a stumbling blocke or occasion of falling before his brother*, doth admonish hereby both the strong and the weake, for as the one might be offended with an others eating, so the other with his not eating: but the weake properly are said to be offended, not the strong.

2. Some take these for both one, *offence*, προσκομμα, and *scandall*, σκάνδαλον: as *Origen* thinketh it is so called, when any thing is found in the way, whereat *pedes offenduntur*, &c. the feete of the walkers doe stumble or are offended: so the *Syrian* interpreter vseth here but one word to expresse both: some take the first to be the greater; as an offence they will haue to be the occasion *culpæ mortalis*, of a mortall, or deadly sinne, the scandall *venialis*, of a lesse or veniall sinne, *Gorrhan. M. Beza* inclineth to this opinion, taking the first to be the worst: so the *Geneua* translation interpreteth the first, *an occasion to fall*; the latter, a stumbling block: but this difference rather may be made, that an offence is, as when one *impingit sed non corruit*, stumbleth, but falleth not: a scandall is, *cum impingit eum ruina*, when one stumbleth and falleth: so the lesse offence is, when one is greiued and troubled, but altogether discouraged: the greater called a scandall, when one is so offended, that he falleth quite from the faith, *Pareus, Tolet:* but yet this difference is not perpetuall: these words are for the most part confounded in vse, and one taken for another.

3. A scandall or offence is seene in things good, or euill, or indifferent: in good things none are offended but the wicked, as *Tertullian* saith, *res bonæ neminem scandalizant nisi malam mentem*, good things doe scandalize none but such minds as are euill; as the Pharisies were offended at Christs works; such a scandal is to be contemned; neither are good things to be omitted because of such scandals: in euill things men are offended, when as they are encouraged by the euill examples of others to doe the like; and these offences are in any wise to be auoided: in things indifferent, if any be offended of ignorance and infirmitie, as in the eating of meates, we must forbeare, and not giue offence, as the Apostle saith here, but if of malice and wilfulnes they are offended, such offences are not to be regarded.

4. And there are three kind of persons, that may be offended, the good and faithfull, the euill, and the weake betweene both; the good are offended and greiued when they see euill committed, the euill are offended at good things, the weake at the vse of things indifferent: the first and the third offences we must shunne, as S. Paul saith, *Giue none offence, neither to the Iew, nor the Grecian, nor to the Church of God*, 1. Cor. 10. 32. that is, neither to the weake nor to the strong.

5. There are two kind of scandals, there is *datum vel acceptum*, giuen, or taken and not giuen; offence is giuen, when either a word or deede, good or euill, or a thing indifferent, but vnseasonably vsed, is so committed and done, that an other is thereby made worse; of offences it is said, *Woe vnto him by whom offences commeth:* an offence taken, and not giuen, is when any thing in it selfe good, or indifferent being vsed tempestiuely and in season, turneth to the euill of him, which by his owne fault is thereby made worse; these kind of offences neede not trouble vs; the first is called *scandalum actiuum*, an actiue scandall, the other *passiuum*, passiue.

6. Here *Lyranus* putteth the question, how farre spirituall things and temporall are to be left and dismissed for feare of scandall; and thus he determineth; things spirituall, are either such as are simply necessarie to saluation, which to omit were deadly sinne, and such things

things muſt not in any caſe be omitted; as to preach the Goſpel, to exerciſe our faith by good works: ſome ſpirituall things are not ſo neceſſary of themſelues, but are vſed as helps, which may be omitted to auoide offence, if it be *ex ignorantia*, of ignorance, not of malice; as *Auguſtine* putteth the caſe, of forbearing to vſe Eccleſiaſticall diſcipline, when *tendit in periculum ſchiſmatis*, it tendeth to the danger of a ſchiſme: ſo temporall things, are either our owne, and ſo they muſt giue place to ſcandall and offence, if it be of ignorance; or they are not our owne, but committed to our truſt, which truſt we muſt not deceiue, though it bee with the ſcandall and offence of others.

7. *Pererius* knitteth together theſe three diſtinctions before ſeuerally handled. 1. Of the thing wherein offence is giuen, which is either good, and therein we are to contemne all ſcandall and offence: or euill in deed, or in ſhew and appearance, as in the vndiſcreete vſe of things indifferent, and in theſe we muſt be carefull not to offend. 2. Of the perſons, to whom offence is giuen, who are either men ſeparated and diuided from the Church, as heretikes, to whom we muſt giue no way at all, in the vſe of things indifferent; or they are the weake, who for a time are tolerated and borne with in the Church; and theſe muſt not be offended. 3. Of the manner of offence, or ſcandall: which is either *ex malitia*, of malice, when one will not be perſwaded, but continueth wilfull and obſtinate, or it is *ex ignorantia*, of ignorance, and it is called *ſcandalum puſillorum*, the ſcandall of the little ones: and they muſt not be contemned, as our bleſſed Sauiour ſaith, Matth. 18. 10. *See that yee deſpiſe not one of theſe little ones.*

24. Queſt. *Of the occaſion of theſe words, v. 14. I know and am perſwaded, &c. and of the meaning thereof.*

1. For the occaſion. 1. *Chryſoſtome* thinketh, that as hitherto the Apoſtle ſeemed to find fault with the ſtrong, which iudged their weake brethren, now he beginneth to inſtruct the conſcience of the weake: but it appeareth by the words following, ver. 15. that the Apoſtle ſtill exhorteth the ſtrong not to giue occaſion of offence to the weake: and ſo *Lyranus* well obſerueth, that as hitherto hee mooued them not to contemne their brethren, ſo nowe not to ſcandalize or offend them. 2. *Gorrhan* thinketh the Apoſtle doth here expound himſelfe, why before verſ. 13. he bidde them to giue no occaſion of ſtumbling or falling: not that the eating of meat is euill in it ſelfe, but becauſe of the opinion of the weake 3. Let the Apoſtle rather meeteth here with an obiection, which might be made in the perſon of the ſtrong, that he was for his part well perſwaded in Chriſt, that nothing was of it ſelfe vncleane, howſoeuer it might bee to others: the Apoſtle granting all this, yet will haue the ſtronger to forbeare eating, leaſt they might grieue the tender conſcience of the weak brethren.

2. *I knowe and am perſwaded, &c.* The word is πέπεισμαι, I am aſſured, certaine, or perſwaded: *Pererius* here taketh occaſion to ſhew, that this word in Scripture doth not alwaies ſignifie *certitudinem fidei diuinæ*, a diuine certentie of faith, *ſed probabilem perſuaſionem*, but a probable perſwaſion: as the Apoſtle ſaith of the Hebrewes, c. 6. 9. *Wee haue perſwaded our ſelues better things of you*: and in this Epiſtle, c. 13. 14. *I am perſwaded of you that yee are full of goodnes*: S. Paul did not thus beleeue of others, *fide diuina*, by a diuine faith, &c. thus *Perer. diſput. 1. numer. 1.*

Contra. 1. Though it might be admitted, that S. Paul by reuelation of the ſpirit might knowe and diſcerne what was in others: as he could pronounce of ſome, that their names were written in the booke of life, Philip. 4. 3. 2. yet will we not inſiſt vpon this, but denie the argument rather, that becauſe this word, *I am perſwaded*, ſometime ſignifieth a coniecturall and probable perſwaſion onely, that it ſhould therefore ſo bee taken alwaies: for though we can not haue a coniecturall hope and perſwaſion of an others ſaluation, as beeing grounded vpon an opinion onely, yet one may attaine to a certaine perſwaſion of his own ſtate, ſuch as is grounded vpon knowledge: as here the Apoſtle ioyneth both together, *I know, and am perſwaded*: and it is the ſame, which before was expreſſed by the word πληροφορία, to be fully aſſured and perſwaded, v. 5.

3. *Thorough the Lord Ieſus.* 1. Some referre theſe words to the ſentence following, that *thorough, or in the Lord Ieſus nothing is vncleane in it ſelfe*: becauſe Chriſt by his comming hath abrogated the ceremonies of Moſes law, who made ſome meates cleane, ſome vncleane, *Martyr, Bullinger*: but neither by Moſes law were any meates counted vncleane in themſelues, that is, by their nature, therefore this clauſe is better ioyned with the former words

words, *I know and am perswaded by the Lord Iesus:* so *Chrysostome*, *ab illo doctus*, as taught of him: *non est humanæ cogitationis ista sententia*, this that I say is not an humane thought, but I am taught it by Christ.

4. *Nothing common:* so the word κοινὸν signifieth. 1. *Origen* thinketh, that meates were called common and vncleane, because men did eate them, whose mind being polluted with many sinnes, and made the habitation of many vncleane spirits, was made common; and so the meates were defiled and made common. 2. But *Haymo* saith that those meates were called common, *quibus gentes communiter vtibantur*, which were commonly vsed by the Gentiles, being prohibited to the Iewes by the law: as vessels which were consecrated to the vse of the Temple were holy, other were common and profane: and the reason of that appellation, *profanum*, profane, is this, as if it were *porro fanum*, that is, farre off from the vse of the Temple. So then *common*, is as much as to say *vncleane*, as it is interpreted, Act. 10. 14.

5. *Nothing is common by it selfe.* 1. The vulgar Latin readeth, *per ipsum*, by him, that is Christ: and two senses are made of it; either *post aduentum*, after his comming, for hee tooke away the legall difference of meats, and other ceremonies, *Tolet. Perer.* or by him in the creation, because all things which were created, seemed good, *Lyran. Gorrhan.* But although *Ambrose* doe follow this sense, that by the benefit of Christ, no meate is now vncleane, yet this reading is not agreeable to the originall; the word is ἑαυτῷ, by it selfe, with an aspiration, not αὐτῷ, himselfe. 2. Wherefore the Greeke interpreters doe better read, *per se*, by it selfe; as *Chrysostome*, *Theophylact*, and *Origen* giueth this sense, *by it selfe*, that is, *natura sui*, by it nature: the Apostles meaning is, that no kind of meate by it selfe was vncleane in the nature thereof: against the opinion of the *Manichees*, that simply condemned meats, as euill by their nature and creation.

25. Quest. *How nothing is said to be vncleane of it selfe*, v. 14.

1. Nothing of it selfe, in the nature thereof, as it was created of God, is vncleane, which was the wicked heresie of the *Manichees*, who abstained from eating of flesh, egges, milke, wine, because they said it was *fel principis tenebrarum*, the gall of the Prince of darkenesse: *August. lib. de hæres.* and their wicked assertion further was, *quod carnes diabolus operetur fœculenta materia mali*, that the deuill made flesh of the stinking matter of euill: and so they blasphemed the Creator himselfe, to whom euery thing seemed good which he made. See *Aug. l. 30. cont. Manich. c. 5. 6.*

2. Neither are meates vncleane, as wicked *Marcion* held, that they which did eate things that had life, were guiltie, *tanquam qui comedunt animas*, as if they did eat and deuoure soules: *hæres. 42.* those heretikes two waies did thinke flesh in it selfe vncleane, because they were made of an euill matter by the deuill, and in respect of the life and soule which was in them, which they imagined likewise to be deuoured.

3. Neither yet is it to be denied, but that some meates are vncleane and hurtfull, *physicke*, naturally, as vnfit for the nourishment of the bodie, as are all kind of venemous things, but not *ethice*, morally; as though it were sinne to eate meat, as a thing vncleane of it selfe.

4. Yet though meate be not thus vncleane of it selfe, and in it owne nature; yet it may be said to be vncleane in respect of man. 1. Generally by reason of mans fall, which brought a curse vpon the creatures: from the which vncleannes it is purified and sanctified by the word of God and praier, as the Apostle saith, 1. Tim. 4. 8. 2. There is beside a particular vncleannes in respect of him, who abuseth meates to riot and excesse, in which sense the Apostle saith, *To the defiled and vnbeleeuing, nothing is pure*, Tit. 1. 15. so *Origen* saith, *videndum est, non solum quali, sed quanto cibo, & quo in tempore, &c.* we must see, not onely what manner of meate, but how much, and in what time we doe eate: for by this meanes, those things which were cleane in themselues, were vncleane vnto the defiled and vnbeleeuers. 3. Some meats were counted vncleane by the law, which difference continued as long as Moses law was in force, but now it is taken away by the libertie of the Gospel. 4. And a thing is counted vncleane in respect of the opinion of the vse: that to him that thinketh any thing vncleane, to him it is vncleane, as here the Apostle saith: which must be vnderstood, as long as he remaineth in that opinion.

26. Quest. *Of the legall difference of meates, why it was commanded.*

There were diuers ends of that legall prohibition, and restraint. 1. It was partly *ciuill*, that

that by this meanes God might inure his people to obedience, *Ambroſ.* 2. And partly morall, to teach them temperance, who otherwiſe were a ſtiffnecked people, and too much addicted to their appetite, *Chryſoſt.* 3. It was alſo *phyſicall* and *naturall*, that for the auoiding of diſeaſes, whereunto they were much ſubiect in that climate, which might proceed of the varietie of vnholeſome meates, and for the better preſeruation of their health, they were commanded to make this difference. 4. There was a ceremoniall ende: that the Iewes by this their abſtinence and choice of meats, might be diſcerned from the profane Gentiles, who made no ſuch difference. 5. And beſide there was a myſticall vſe, that by this legall difference of cleane meats and vncleane, they might be put in mind of their ſpirituall cleanes in body and ſoule: ſo *Auguſtine* ſaith, that the Iewes abſtained from ſome meats, *non cibi damnandi, ſed ſignificandi gratia*, not for the condemning of meats, but for ſignification ſake. 6. Now after that the Law was abrogated, there was ſtill retained ſome difference of meates, as the Apoſtle enioyned the new conuerted Gentiles to abſtaine from ſtrangled and blood, to retaine concord and peace betweene the conuerted Gentiles and Iewes, which abhorred ſuch meats, as were forbidden by the law: but this prohibition continued only for a time, vntill the Goſpel was more publikely receiued, and the beleeuing Iewes better confirmed. 7. But meats are not now refrained, but onely *propter corporis caſtigationem*, for the chaſtiſing and taming of the fleſh.

27. Queſt. *Of the manner how meats are ſanctified and made cleane.*

Becauſe the Apoſtle here ſpeaketh of meates how they are cleane, how vncleane, *Origen* doth parallel this place with that, 1. Tim. 4. 5. *It is ſanctified by the word of God and prayer.*

1. The Rhemiſts thinke, that this is not vnderſtood of the vulgar and common benediction of meates and drinkes, but of ſanctifying and applying them to an higher vſe, euen for ſpirituall benefits; *annot.* 11. as they haue their hallowed bread, water, ſalt, and ſuch things, which they vſe in the ſeruice of God. But 1. it is euident that the Apoſtle ſpeaketh there of the ſanctifying of meates for our ordinary vſe, and receiuing of them. 2. And ſeeing the word of God is requiſite vnto ſanctification, ſuch hallowing of creatures, hauing no warrant in the word, is but a ſuperſtitious inuention.

2. Neither is it to be thought, that the meates thus ſanctified, haue a kind of inherent holines infuſed into them, which ſeemeth to haue beene the opinion of *Origen*, who compareth the ſanctifying of them, vnto the napkins and partlets, which were taken from S. *Pauls* bodie, *tantum ſanctificationis acceperunt, &c.* they receiued ſuch ſanctification, as that being applyed to the ſicke, they healed their diſeaſes. But 1. there is great difference to be made betweene an ordinary ſanctifying of a thing to a continuall and perpetuall vſe, as of meates and drinkes, and of an extraordinarie ſanctifying by miracle, as was in theſe partlets: it was extraordinary worke at that time for the confirmation of their faith. 2. Neither was this vertue in theſe napkins, but in S. Paul, who had that gift to work miracles both preſent and abſent: as when Eliſha ſmote and diuided the waters with Elias mantle, the vertue was not in the garment, for then he needed not to haue ſmitten but once, but he calleth for the God of Elias: ſo it is ſaid there, Act. 19. that *God wrought no ſmall miracles by the hands of Paul:* it was Paul then that wrought them, not the napkins.

3. Nor yet is this ſanctification vnderſtood of the reading of certaine leſſons out of the Scriptures in the time of eating, as ſome thinke, *Perer. numer.* 5. which indeed is a commendable vſe: ſee *Auguſt. epiſt.* 109. and *Baſil. epiſt.* 9. *ad Gregor.* much leſſe is this to ſanctifie meates, *conceptis ex verbo dei ſententijs, &c.* to pronounce and conceiue a certaine forme of words and ſentences out of Scripture, ouer the bread and meate, *Bullin.* as the Papiſts hold, that with ſpeaking fiue words ouer the bread and wine in the Euchariſt, they can make the body of Chriſt: for it is not the ſound or ſyllables of the word pronounced, that ſanctifie, but faith which is grounded vpon the word: *non quod dicitur, ſed quod creditur*, not that which is ſaid, but that which is beleeued, ſanctifieth: and ſo *Origen* well obſerueth here, *per orationem non cuiuſcunq; ſanctificantur, &c.* they are not ſanctified by the prayer of euery one, but of them which lift vp pure hands without wrath and doubting, which prayed in faith.

4. Some by *ſanctifying*, vnderſtand the preſeruing of the meate from the power of the deuill, *qui ſolebat ſe cibis, odoribus, ſaporibus, immiſcere*, which was wont to inſinuate himſelfe, and creepe as it were into the meates, ſmells, and taſts: as *Auguſtine* ſheweth, *lib. 4. de ciuit.*

cinit. dei, c. 15. and *Gregor. lib.* 1. *dialog. c.* 4. telleth of a certaine Nunne, which was possessed with a deuill, by eating of lettice not blessed: thus *Pererius numer.* 6. and *Gorrhan* following the *interlin. glosse, ne diabolus per illum noceat*, least the deuill hurt by the meates: and hereupon the Papists vse to signe their meats with the signe of the crosse, to chase away the deuill from their meates: for other kind of giuing thanks among them is but seldome and slenderly vsed. But as I denie not, but that some times the deuil may haue that power, where it pleaseth God so to permit, to enter into mens bodies by meates as without, which was more vsually seene in those first ages of the Church, while the gift of miracles yet continued: yet this is not vsuall, for then the greater part of the world, which receiue their meate without such thanksgiuing, should be possessed of the deuill: the Apostle then meaneth not any such sanctifying: much lesse by the signe of the crosse, which is but a toy to chase away the deuill: who is no otherwise ouercome, then by resisting him by faith. Indeede thus the deuill may worke by meates, to tempt men by the abuse thereof to drunkennesse, and lust, which his tentations are preuented, by the sober and godly vse of the creatures receiued with thanksgiuing.

5. And by the *word*, with *Lyranus* to vnderstand Christ, the word of God incarnate, who sanctifieth *efficiendo*, by effecting, and working, as prayer doth *impetrando*, by obtaining, it is somewhat hard: for Christ himselfe, when he brake bread, gaue thanks, himselfe being this word: the word here then signifieth not Christ: but it must be vnderstood in that sense, as our Sauiour saith, *Man liueth not by bread, but by euery word that proceedeth out of the mouth of God, Matth.* 4. 4. that is, by the power and blessing of God giuing strength vnto the creature to nourish.

6. Neither by this sanctifying word, doe we vnderstand *sermonem qui est in gratiarum actione*, the speach which is vsed in giuing of thanks, as the Greeke *scholia* interpreter: for giuing of thanks is a kind of prayer: but the word and prayer are here two distinct things: and praier goeth before meat, and giuing of thanks after; it should not therefore bee set before prayer, as here the Apostle saith, *by the word and praier*.

7. By the word of God then we vnderstand, *consilium & institutum Dei*, the counsell, wil, and institution of God, *Bulling.* which comprehendeth these fowre things: 1. Knowledge, that in the beginning God created all things for mans vse, and that nothing is of it selfe vncleane. 2. Faith to beleeue, that we are of the number of the faithfull, to whom the libertie of vsing the creatures of God with a good conscience is restored in Christ once lost in Adam: *Beza, annot.* 1. *Timoth.* 4. 5. 3. *Iudgement*, that although sometime in the law there was a difference betweene cleane and vncleane meates, yet now vnder the Gospel it is pronounced, *omnia pura puris*, all things to be pure to the pure: *Bulling.* 4. The commandement of Christ, *ex cuius mandato panem quotidianum petimus*, by whose appointment we doe aske our daily bread, as we are taught in the Lords prayer. And thus much by the way of this question.

28. Quest. *Why ones opinion and iudgement maketh that vncleane, which is not: and whether an erroneous custome bindeth.*

v. 14. *To him that iudgeth any thing vncleane, to him it is vncleane.* 1. The reason hereof is, because the goodnes or badnes of an action, is esteemed by the will and affection of the doer: now he which thinketh a thing to be euill, and yet doth it, it sheweth that such an one, hath *deliberatam peccati voluntatem*, a deliberate mind and purpose to sinne.

2. But here certaine considerations are to be admitted, how and in what things the iudgment of the conscience polluteth the action. 1. The minde and opinion doth not simply change and alter the nature of the thing, as though that should in deed be euill and vncleane, which one thinketh so to be: but it is onely vncleane to him that so thinketh, not vnto an other, that so thinketh not. 2. An erroneous conscience doth not bind *ad faciendum secundum eam, sed non contra eam*, to doe according vnto it, but not to doe any thing against it. 3. The will must be esteemed, *non ex indicio sequenti, sed precedenti*, not by the iudgement subsequent, but precedent: as if a man thinke it sinne to eate flesh, and yet eateth it, and afterward his iudgement is better informed, that it is not sinne so to eate; yet for all this, he sinned before in that action, because he was not then resolued.

4. Thus the case standeth in things indifferent, that bee sinneth against his conscience who vseth that as lawfull and indifferent, which he for the time taketh to be vnlawfull: but

it is otherwise in things that are simply in themselues vnlawfull, as the breach of any morall law: as if a man should be so blinded, as to thinke it lawfull to steale, here his conscience is ouerruled by the word of God, vnlesse he be ignorant of the law of God, as few or none are, for the law of nature teacheth the same things: in this case, vnlesse there be palpable ignorance, a mans conscience beeing contrarie to the reuealed will and law of God bindeth not.

3. But thus it will be obiected on the contrarie: error and falsitie is not to take place and preuaile before the truth, therefore an erroneous conscience should not bind. *Ans.* 1. It simply bindeth not, but for a time, vntill the truth be fully knowne. 2. And errour and falsitie bindeth not, *sed quia creditur veritas*, because it is apprehended and beleeued as a truth. Further it will be obiected; If it be sinne for a man to goe against his conscience in a thing indifferent, then he will be driuen into this perplexitie, that whether he doe against his conscience or not, he sinneth: for if one should be perswaded, that it is not lawfull to eate flesh, he sinneth because he is in error, though it be of infirmitie, and if he should eate, beeing otherwise perswaded in his minde, he should sinne likewise in going against his conscience. *Answ.* 1. Here is no absolute necessitie of any such perplexitie, but onely an *hypotheticall* necessitie, this error of the conscience beeing presupposed: but it is not simply necessarie, that he should sinne the one way, or the other, because he may cast off and leaue his error. 2. And though there be an error committed both waies, yet it is lesse to sinne of infirmitie, and error of iudgement, then wittingly offend, as he doth, which violateth his conscience.

29. Quest. *How our brother is said to be greiued, and to be lost, and destroied, v. 15.*

v. 15. If thy brother be greiued, &c. 1. The Apostle in this verse vseth two effectuall reasons, to moue the stronger not to offend the weake: the first is taken from the dutie of charitie, which will not hurt, or grieue an other, as one member doth foster and cherish, not hurt an other. 2. He saith *grieued*, which is lesse, then to be scandalized: if the lesse be against charitie, then that which is greater, much more. 3. The brother is grieued diuers waies. 1. *Oecumenius* thinketh he is greiued for the sharpe admonition and reprehension of the strong. 2. Or because seeing others to eate, he by their example, least he should be blamed, is induced to doe the like, and afterward grieueth at it, *Parens.* 3. Or he is grieued, beeing by this meanes made to stagger, and to doubt of the truth of the Catholike faith. 4. Or he is greiued, thinking him to be a transgressor of the law, that eateth: *Lyranus.*

4. And whereas he saith, he walketh not according to charitie, *minus dicit, plus significat*, he expresseth the lesse, but in deede meaneth more, for he walketh against charitie.

2. *Why doest thou destroy him with thy meate, &c.* Here is an other reason, taken from the daunger which is incurred by our weake brother, as much as in vs lieth, we cause him to perish, for whome Christ died, that he should not perish: this reason is thus amplified by *Chrysostome*; Christ refused not death for him, thou, *ne cibus contemnis*, wilt not for thy brothers cause, neglect thy meate: Christ died for his enemie, thou wilt not doe this for thy brother: Christ died for all, *non luchraturus omnes*, though he should not gaine all, *quod suum est adimplenit*, yet he did that, which belonged vnto him: thou maist with thy meate, winne thy brother, and yet wilt not forbeare: *atque hoc cum sit ipse Dominus*, and Christ did this beeing Lord of all, thou doest not this small matter beeing but his brother and fellow-seruant.

30. Quest. *Whether any in deede can perish for whome Christ died.*

This doubt ariseth by reason of the Apostles words, *Destroy not him with thy meate, for whome Christ died*, as though any could perish that Christ died for.

1. Some doe thinke that one may perish in deede for whom Christ died, *dum fidem amittat, quæ cum vulnerata conscientia stare non potest, &c.* while he looseth his faith, which can not stand with a wounded conscience, and so perish: *Osiander* therein consenting with other of the Lutherans: *Chrysostome* seemeth in this place to incline to the same opinion, *Christus, tametsi non esset omnes luchraturus, nihilominus pro omnibus mortuus est, quod suum erat adimplens, &c.* Christ, though he was not to gaine all vnto him, yet he died for all, fulfilling that which was his part to doe, &c.

Contra. But the contrarie is evident, that they for whome Christ died in the counsell of God, can not possibly perish. 1. For of all that is given to *Christ, he looseth nothing*, Ioh. 6. 39. but they are given to Christ, for whome he dieth: and they are of Christs sheepe, whom none can take out of his hands, Ioh. 10. 28. 2. Neither can their faith, which doe truely beleeue in Christ perish, because they are sustained by Christ, as he saith of Peter, *I haue praied for thee, that thy faith faile not:* neither can the conscience of the faithfull be so wounded or wasted, totally and finally, but that faith, though during that time obscured, as in Dauid, when he sinned against Vriah, be not wholly extinguished. 3. *Chrysostome* may be vnderstood to speake of the *sufficiencie* of Christs death, that he died sufficiently for all, which we acknowledge, not of the *efficacie*, that he died effectually for all, for he saith, he was not to gaine all: and *Augustine* consenteth, *Electorum si quisquam perit, fallitur Deus, &c.* if any of the Elect perish, God is deceiued, but none of them doth perish, *quia non fallitur Deus*, because God is not deceiued: *lib. de corrupt. & grat. c. 7.*

2. Some by *perishing*, here vnderstandeth nothing, but to be *offended*, and scandalized, and take this to be an argument from a comparison, that one should not *pluris facere escam, quam fratris salutem*, set more by meate then his brothers saluation, which is hindred by the offence giuen vnto him: and this argument is enforced by shewing the price and value of our brother, for whom Christ died: if Christ gaue his life to redeeme him, much more should we giue a piece of flesh to help to saue him, *Beza annot.* to the same purpose *Ambrose, ex cuius morte, quantum valeat fratris salus, cognoscitur*, by whose death it appeareth, how much the saluation of our brother is set by: So *Haymo* by perishing, vnderstandeth offending, and scandalizing: but to *destroy* is more, then to *offend*: and to perish or be destroyed, (as the Apostle vseth this word in the passiue, ἀπόλλυται, 1. Cor. 8. 11.) is more then to be offended: the Greeke Scholiast interpreteth, *ne à fide ejcias*, least thou cast him out from the faith: and then he which leaueth the faith, must needes perish. And like as to offend or cause our brother to stumble, is more then to greiue him; so to destroy him, is more then to offend, or cause him to stumble: for thus the Apostle proceedeth by degrees.

3. An other sense is, that he is *occasio ruinæ*, the occasion of the ruine of his brother, *Lyranus, Tolet:* he doth destroy him *dando occasionem*, by giuing occasion that he be scandalized, *Haymo:* so *Hugo*, doe not destroy, *ne sis occasio perditionis*, be not an occasion of his perdition: so simply he doth not cause him to perish, but as much as in him lieth: this sense is not to be misliked.

4. But yet to make it more full, this may be added further, that the Apostle speaketh not exactly and precisely of those, whom in deede Christ died for, but of such, as in our charitable opinion, are held to be of that number: *omnes fidem Christi profitentes pro redemptis habet charitas Christiana*, all that professe the faith of Christ, Christian charitie holdeth to be in the number of those which are redeemed, *Parens:* who ioyneth both these last solutions together; so likewise *Piscator:* so also is that other place of the Apostle to be vnderstood, 1. Cor. 8. 11. *And through thy knowledge, shall the weake brother perish for whome Christ died:* which in the same place the Apostle calleth *sinning against Christ:* and they which offend their brethren doe two waies sinne against Christ; directly, in making frustrate, as much as in them lieth the death of Christ, *opus, quod morte eius absoluit, destruunt*, they ouerthrow the worke, which Christ finished by his death; and indirectly, *quia corpus eius & membra ipsa percutiunt*, they wound and smite the bodie and members of Christ, which redoundeth vnto Christ himselfe, *Chrysost.*

5. Let this further be noted, that *Ambrose* taketh this to be spoken vnto the weake, that he should not *scrupulum iniycere*, cast a scruple in the minde of him, that eateth all things, and cause him to doubt. But *Chrysostome* and *Theodoret* doe better vnderstand it as spoken to the strong, that he by his eating should not cause the weake to stumble, and so fall and perish: and this is more agreeable to the Apostles words, *destroy not by thy meate:* now he which eateth, destroieth with his meate, not he, which eateth not: and againe, the weake were more in danger to be offended, and so to fall away from the faith, then the strong.

31. Quest. *What is meant by the good, or commoditie, which they must not cause to be blasphemed,*
vers. 16.

1. *Cause not your commoditie: your good, &c.* This is diuersly skanned. 1. *Chrysostome* vnder-

vnderstandeth either the Christian faith, and hope of eternall reward, or *charitas bonum verum dilectio, &c.* this good of yours is loue, brotherly charitie, &c.

2. *Origen* interpreteth, *bonum nomen*, your good name, or fame; so also *Lyranus*. and *Origen* hath beside an other exposition, *bonum est spiritualiter legem intelligere*, it is a good thing to vnderstand the law spiritually: to decline the wicked opinions of heretikes, as vncleane beasts.

3. *Ambrose* vnderstandeth *opera bona*, good works, *quæ obfuscantur, &c.* which are obscured by one small slippe or error.

4. *Anselme* taketh this *good* or *commoditie*, to be *ipsam manducationem*, the eating it selfe, which is good and lawfull; so *Gorrhan*, *Hugo*.

5. Some vnderstand the doctrine of the Gospel in generall: and God himselfe, who is called the good of his people: as Hosh. 8. 3. *Israel hath forsaken the good*, that is, God himselfe: *Pere.* so *Ostiander* doth interpret this *good* to be the Gospel.

6. But it is better vnderstood of *Christian libertie*, which they haue receiued by Christ from the bondage and ceremonies of the law, whereby they know it to be lawfull to eate any kinde of meate: thus the Greeke Scholiast, *Haymo*, *Thomas*, *Martyr*, *Vatablus*, *Caluin*, *Tolet*, *Gualter*, *Piscator*, *Faius*, and most of our new writers: and this is so expounded by S. Paul himselfe, 1. Cor. 10. 29. *Why should my libertie be condemned for an other mans conscience?* and this Euangelicall libertie is called our good for these two reasons, both because it is peculiar to Christians, and thereby the dignitie and excellencie of their calling appeareth, that are freed from the ceremonies of the law.

2. *To be blasphemed.* 1. *Chrysostome* vnderstandeth this onely of those, which are without: when thou contendest about meates, and makest a schisme in the Church, *facis, vt qui foris sunt, blasphement*, thou causest them which are without to blaspheme: *P. Martyr* specially vnderstandeth, *maledicta infirmorum*, the raylings of those which are weake: so also *Beza*: but it is better referred to them both, the weake are occasioned to condemne this libertie, as contumelious to God himselfe, and they which are without, speake euill of the Christian faith, as beeing the occasion of contentions. 2. Now for the manner of this blasphemie, 1. *Origen* vnderstandeth it of the doctrine it selfe, for they which are offended will thinke, that Christians are of this faith and beleife, that they think none can be saued, *nisi qui suillis vescitur carnibus*, but him that eateth swines flesh. 2. The Greeke Scholiast referreth it to their persons, the weak will think, *eos ventri inservire*, that do eate of things to serue the bellie. 3. *Haymo* thinketh that the weake blasphemie, *cum rogamus eos comedere, &c.* when we compell them to that which they abhorre. 4 But this rather is the blasphemie, the weake hold such to be *transgressores*, transgressors of the law, *Lyran.* and crie out by the Gospell, *rescindi voluntatem Dei*, that Gods will and law is violated, *Beza*: *augent licentiam vulgi*, and they make the common sort more licentious: *Melanct.*

32. Quest. *How the kingdome of God is not said to be meate and drinke*, v. 17.

1. *Origen* by this kingdome vnderstandeth the life to come, *hæc aliena sunt ab illa conuersatione futura*, these things, meate and drinke, shall be in no vse of our conuersation in heauen: so also *Anselme*: so he thinketh, that the Apostle speaketh both of the kingdome of glorie to come, and of those things wherof that kingdome shall consist: righteousnes and peace, *ista erunt nobis cibus*, they shall be our meate there: so also *Haymo*, it is a follie to contend or dispute about those things, *quæ in regno cœlorum non erunt necessaria*, which shall not be necessarie in the kingdome of heauen.

2. *Chrysostome* by the *kingdome*, vnderstandeth also *regnum cœlorum*, the kingdome of heauen: but the other he referreth to this life, meate and drinke *non sunt in regnum cœlorum introducentia*, are not the things, that must bring vs to heauen: they are not *causa regnandi*, the cause of our raigning, *Hugo*, *Gorrhan*. But *Peter Martyr* saith, this is *aliena interpretatio*, an interpretation not agreeable to the Apostles minde: for hee maketh not those things which follow, righteousnes, peace, ioy, the causes of saluation: for Christ only is the cause.

3. Some by the *kingdome*, vnderstand the Christians themselues, in whome the spirit of God raigneth not by the vse of meates and drinks, but in that they followe righteousnes and peace: *Vatablus*.

4. But here better we vnderstand, *regnum gratiæ*, the kingdome of grace, whereby Christ

ruleth in our hearts by his spirit: *Per. via ad regnum*, the way vnto the kingdome, *Sa.*: this kingdome of God, is *gratia qua Deo reconciliamur*, the grace whereby we are reconciled vnto God, *Tolet.*: the meaning then is, that the kingdome of grace consisteth not in these externall things, as in meates and drinkes: God is not thereby worshipped: neither doth the obseruation of such things make vs acceptable vnto God, 1. Cor. 8. 8.

5. *Augustine epist.* 86. maketh mention of one *Vrbicus*, who by this text would proue, that Christians were to fast vpon the saturday, which was the Iewes Sabbath; *because the kingdome of God is not meate and drinke:* but *Augustine* there answereth, then at other times as vpon the Lords day, and when els, we fast not, *non pertineamus ad regnum Dei*, belike we should not belong vnto the kingdome of God: the Apostle then excludeth not the vse of meates and drinks simply, but the placing of religion in them.

6. But it will be obiected, is not a man bound to eate and drinke, to sustaine nature, for otherwise, he should be guiltie of his owne death? and is it not acceptable vnto God, to fast from meates for the subiugation of the flesh? how then doe not these things belong to the kingdome and seruice of God? *Answ.* Meates and drinkes of themselues belong not to the kingdome of God, which is spirituall; but as they are referred, and doe helpe toward the spirituall good: as they may be an obiect of our patience in the want of them, and of our temperance, in vsing them soberly, when they abound: but then not the vse of the things themselues, but our obedience to the ordinance of God, in vsing them for our necessitie, and refraining as occasion serueth, doth commend vs vnto God.

33. Quest. *Of righteousnes, peace, and ioy in the holy Ghost.*

1. But *righteousnes*: now the Apostle sheweth, wherein the kingdome of God consisteth: he reckoneth not vp all those spirituall things, wherein the kingdome of God standeth, but giueth influence in some for the rest, *Hyper.* Here, 1. *Chrysostome* by *iustice*, or righteousnes vnderstandeth, *vitæ virtutis studio conuersatæ*, a life studious of vertue. 2. *Haymo*, the iustice of the next life, where one shall not hurt an other. 3. Some, that particular iustice, which is to giue euery man his owne, *Gorth. Perer.* 4. Some the iustice obtained by the death of Christ, and giuen vnto those which beleeue, *Piscator.* 5. But it both comprehendeth the iustice of faith, and the fruits thereof in our regeneration, *Martyr, Pare.* so *Lyranus, iustitiam per fidem formatam*, iustice formed by faith.

2. *Peace.* 1. *Haymo* vnderstandeth the perfect peace, which the Elect shall haue with God, and his Angels in the next world. 2. *Chrysostome, pacificus conuictus cum fratre*, peaceable liuing with our brethren. 3. But beside the externall place, it signifieth the inward peace of conscience betweene God and vs, which is a speciall fruit of iustification by faith: Rom. 5. 1. being iustified by faith, we are at peace with God.

3. *And ioy.* 1. *Haymo* expoundeth it to be *ineffabile gaudium ex visione Dei*, the vnspeakable ioy by the sight of God in the next life. 2. Some, *gaudium de fraterna pace*, the ioy that springeth of brotherly peace, *gloss. ordinar.* 3. *Gaudium de bonis spiritus sancti*, ioy arising of the gifts of the spirit in receiuing them thankfully, *Hugo.* 4. Some referre it to the manner how the workes of iustice should be done, that is, *prompte*, chearefully, readily, *Perer. annot.* 17. 5. But this ioy is taken generally for the spirituall ioy, which the faithfull haue in God, which ariseth partly of the expectation and hope of the reward to come, and of the present feeling of Gods fauour in Christ in the remission of sinnes, *Mart.* and this ioy maketh the faithfull to be ioyous in tribulation; as the Apostle saith, Iam. 1. *Count it exceeding ioy, when ye fall into diuers tentations:* this ioy proceedeth partly *ex spe futuri præmij*, out of the hope of the reward to come, partly *ex dilectione Dei*, out of the loue of God: for that which one loueth, he reioyceth and delighteth in, *Tolet.*

4. The Apostle addeth, *in the holy Ghost.* 1. To shew the author and efficient cause of those graces, which is the spirit of God: as S. Paul saith, Galat. 5. 22. *The fruit of the spirit is loue, ioy, peace: Perer.* 2. As also to shew a difference betweene ciuill and worldly ioy, and spirituall: for concerning worldly ioy, our blessed Sauiour saith, *Woe vnto you that now laugh, for ye shall waile and lament*, Luk. 6. 25. but of the other ioy he saith, *Your ioy shall no man take from you.* 3. He sheweth also the forme and manner of these good things, that they are spirituall, not carnall, as consisting in meate, and drinke, and such outward things.

34. Quest.

Queſt. 34. Of theſe words, *he which in theſe things ſerueth Chriſt, is acceptable to God, &c. v. 18.*

1. The vulgar Latine readeth, *he which ſerueth in this*, that is, in the ſpirit, as *Origen* and *Ambroſe* interpret: but in the originall, it is ἐν τούτοις, *in theſe things*, and ſo tranſlateth the Syrian interpreter: and ſo alſo the ſenſe is better: to ſhew that the kingdome of God conſiſteth in righteouſneſſe, peace, and ioy, becauſe they which are exerciſed in theſe things, are pleaſing vnto God, and they which pleaſe God ſhall enter into his kingdome: the like ſaying the Apoſtle hath, 1. Tim. 4. 8. *bodily exerciſe profiteth little, but godlines is profitable to all things, &c.*

2. *In theſe things:* that is, in righteouſneſſe, peace, and ioy, better then by theſe things, as *Beza*, *Martyr*, *Eraſmus*: for he ſheweth the manner how we ſerue Chriſt, not the cauſe, *Pareus.*

3. *Serueth:* the word is δουλεύων, ſeruing, ſo that we ſee that diſtinction betweene λατρεία, *worſhip*, and δουλεία *ſeruice*, not to be perpetuall; the firſt whereof the Papiſts take for that adoration which is peculiar to God, the other to be that, which may be yeelded vnto Saints.

4. Here is no place for merite, for the Apoſtle ſpeaketh not here of externall workes, but of internall wrought in vs by the ſpirit: and ſo *Lyranus* well interpreteth, he that ſerueth *interius in mente*, inwardly in his mind: therefore that is but a corrupt gloſſe of *Gorrhan*, he that pleaſeth God, *meretur regnum æternum*, meriteth eternall life: for he pleaſeth God, not by his owne merite, but becauſe he ſerueth Chriſt; as *Origen* well ſaith, *qui ſervit Chriſto, in quo complacuit Deus, placet Deo*, he which ſerueth Chriſt, in whom God is well pleaſed, pleaſeth God.

5. *Is accepted of men.* 1. That is but a curious diſtinction, which the ordinarie *gloſſe* hath: he pleaſeth God, *ſecundum gaudium*, in reſpect of his ioy, for God loueth a cheerefull giuer: and is accepted of men, in reſpect of iuſtice and peace: but in all theſe rather he that ſerueth Chriſt, is approoued both of God and men. 2. *De ſyncero iudicio loquitur*, he ſpeaketh of the ſyncere iudgement of the godly, that will approoue the faithfull ſeruants of Chriſt in theſe things, though the world hate them, *Calvin:* yea euen the wicked and profane, *teſtimonium feret*, ſhall ſometime giue teſtimonie of the godly. 3. Marke the order, firſt he pleaſeth God, and then is approoued of men, for he that is approoued of men, is not alwaies pleaſing vnto God. 4. So then as the ſeruants of Chriſt are not to ſeeke the approbation of men, ſo neither muſt they contemne it: as the Apoſtle ſaid before, Rom. 12. 17. *pronouncing things honeſt in the ſight of all men.*

Queſt. 35. *How we ought to follow peace and theſe things, which concerne edifying, v. 19.*

1. Theſe two, ſeeking of peace and edifying, ought to be the two cheife ends of euery action: charitie ſeeketh peace, and edifying is by faith: *Gryneus.*

2. As before he ſpake principally of the inward and ſpirituall peace, ſo now he mooueth vnto eccleſiaſtical and externall peace, which iſſueth out of the other: and to vſe thoſe meanes whereby this peace may be furthered, as patience, forbearance, charitie, the contrarie whereof breed diſſentions and diſcord.

3. We muſt follow this peace, that is, ſeeke it earneſtly, and with ardent deſire: *Origen* noteth here, that where as peace by mens contentions, is chaſed away, *fugitans conſectanda eſt*, ſhe muſt be followed fleeing away, and as it were be called backe againe.

4. But it ſufficeth not to followe peace, but edifying alſo: for there is a peace which edifieth not: as to haue peace with the wicked and ſuperſtitious, is not to edifie but deſtroy the faith: therefore truth and peace muſt be ioyned together, as the Prophet ſaith, Zachar. 8. 19. *Loue truth and peace.*

5. This phraſe of edifying is familiar with S. Paul: the Church of God is as a ſpirituall houſe, and the Temple of God, conſiſting of liuing ſtones, 1. Pet. 2. 5. euerie one then muſt bring ſomewhat toward the building and repairing of this houſe: and though the Paſtors and teachers are the principall and cheife builders, yet euerie one muſt by his good example ſeeke to edifie an other.

6. Peace and loue muſt goe before, whereby theſe liuely ſtones muſt be ioyned, and as it were cemented together, before they can bee put to the building of this ſpirituall houſe.

36. Quest. What the Apostle meaneth, by the *workes of God*, v. 21.

1. *Destroy not the worke of God.* *Chrysostome* interpreteth this to be *salutem fratris*, the saluation of our brother: *Origen, ædificium charitatis*, the building of charitie: *Haymo*, man himselfe, as he consisteth of a soule and bodie: *Hugo*, the grace of God: the *interlin.* glosse, which *Gorran* followeth, faith and other vertues: but this worke of God in our brother is faith, as our Saviour saith, Ioh. 6. 29. *This is the worke of God that ye beleeue: Par. Mart. Tolet:* this faith in our weake brother, though it be imperfect, is Gods worke, which we must nourish, and not seeke to extinguish: as it is said of our blessed Saviour, that he *should not quench the smoking flaxe.*

2. But this must be vnderstood *de inconsulto conatu*, of their vnaduised endeavour, who as much as in them lieth seeke to destroy Gods worke, not *de effectu*, of the effect, for the worke of God can not be destroied, *Cryn.*

3. And whereas he saith, *destroy not Gods worke for meates sake*, it followeth not but that meate is also Gods worke and creature: but yet mans saluation is a greater worke, meate was not made for meate, but meate for man, as *Ambrose* saith: or he opposeth Gods worke, and mans worke, which is to eate or not to eate flesh, *Gorran:* or he speaketh not of the nature of meate, *sed de scandalosa vsu*, but of the scandalous vse: *Parens.*

37. Quest. *In what sense the Apostle saith, It is good neither to eate flesh, nor drinke wine, &c.* v. 21.

1. *It is good:* he speaketh not of that kind of abstinence which is from surfeting and drunkennes, or whereby the bodie is tamed, and the minde made apter vnto good things, for this is simply good: but this abstinence, is onely from meates, to auoid offence, and so it is good onely *not to eate, with this condition, if thy brother be offended, Mart.* and the Apostle speaketh comparatively, it is good, that is better, *not to eate in this case, Bucer.*

2. He giueth instance of meates and wine, which are not simply necessarie vnto mans life: for it is possible to line without them: but *à necessarijs & non suspectis*, from necessarie food, and not suspected, we must not abstaine, though our brother should be offended: as if one should take offence at our eating of bread: without it a man can not line. But there are some things, though not necessarie simply to maintaine life, yet for the preseruation of health, as some must needes drinke wine, as S. Paul counselled *Timothie* to drinke a little wine for his healths sake: in this case a man ought to forbeare for a time, with a little detriment of his health, for our brothers saluation is to be preferred before the health of the bodie: but if he that is offended will not be perswaded, then he is no longer to be counted weake, but obstinate, and in this case we are not bound to forbeare.

3. But it will be further obiected, what if our weake brother will not be perswaded, but continueth still in the same minde, is a man bound to abstaine from those things for euer? No, he is not: for now his infirmitie is turned to obstinacie: for in this case our blessed Sauiour regarded not the scandall of the Pharisies, which were offended at him, because they were wilfully blind. And whereas S. Paul saith, he would not eate flesh as long as the world standeth, rather then he would offend his brother, 1. Cor. 8. 3. he must be vnderstood to speake with a condition, *si opus erat*, if it were needefull for him so to doe, and if his brothers infirmitie did still occasion it: and he speaketh of the preparation of his minde, that he is ready, if there be no other let, to abstaine for euer.

4. *Hierome* in diuers places, *epist. ad Fabi. ad Sabi. ad Eustach.* vrgeth this place to proue the abstinence of professed virgins, and other into Monasticall life, because the Apostle here saith, *it is good, not to eate flesh, &c.* as though it were euill to eate: but the Apostle simply forbiddeth not to eate flesh, or drinke wine, but with this condition, if it be done with offence. And *Origens* iudgement here is to be preferred, who maketh eating or not eating, to be a thing of it selfe neither good nor euill, but indifferent: and his reason is, *sicut non manducare earum vitium homo*, an euill man may not eate flesh, nor drinke wine, which he sheweth to haue beene the vse of certaine heretikes. But in two cases, meates which are by nature cleane, become vncleane in vse: one is, *si quis per offensionem manducat*, if one eate with the offence of his brother: the other is, *si quis existimat, &c.* if any thinke the meat which he eateth to be vncleane: these two cases excepted, it is neither good nor euill to eate, but a thing indifferent: and as the Apostle saith, it is good not to eat, if the brother be offended: so also it is good to eate and drinke, *si in hoc ædificatur frater*, if thy brother be edified hereby.

5. Whereby

5. *Whereby thy brother stumbleth, or is offended, or made weake, &c.* 1. The Greeke scholiast noteth, that the Apostle vsing this varietie of words, doth secretly taxe those that are weak: for it is incident to them that are blind to stumble, and to the careles to trippe and fall, and to the sicke to be weake.

2. Some take these three to signifie the same thing, *Martyr*, *Parens*, and so the Syriake interpreter doth render them all by one word *offenditur*, is offended; others doe distinguish them thus, *Lyranus*, he stumbleth, which eateth against his conscience, he is offended or scandalized, that seeth an other to eate, taking him therein to bee a transgressor, hee is made weake, *dubitando de veritate catholicæ fidei*, doubting of the veritie of the Catholike faith: the *interlinear. gloss.* maketh these three to differ in degree one from another, *to stumble*, is when there is cause or danger of damnation: to bee *scandalized*, is to bee grieued: to bee made *weake*, is *quando dubitat etsi non offenditur*, when he doubteth though he bee not offended: so *M. Calvin* also distinguisheth them, to bee weake, is, *cum trepidatio aliqua conscientiæ injicitur*, when some doubtfulnesse is cast into the minde: to bee offended, when the conscience, *graviori perturbatione concutitur*, is smitten with a greater perturbation: and he is said to stumble, *qui alienatur à studio religionis*, who is alienated from the care of religion: to the same purpose also *Gualter*. But it hath beene shewed before, that to be scandalized and offended, is more then to trippe and stumble; and therefore I rather approoue this difference, which maketh the first of these the lesser, and the second the greater: as the *ordinar. gloss.* saith, he *stumbleth*, who is troubled and knoweth not what to hold: or he which falleth not away, but breaketh out into blasphemies, *Tolet.* he is scandalized, *qui à certa fide desedit*, which departeth from the right faith, *gloss. ordinar. Tolet*, so also *Gorran*, and *Hugo* out of *Guillebertus*, *he stumbleth, qui tardius credit*, that hereby is more slowe to beleeue; hee is scandalized that perisheth: *Faius* likewise maketh this difference, to stumble is when some hurt followeth, to be scandalized, is when one is staied in the way, *tanquam remoris interiectis*, as if some thing were cast in the way; as when one doth not onely trippe or stumble, but falleth flat downe: to be made weake, is *hæsitare in fide*, to waver and be doubtfull in matters of faith.

3. So the Apostle sheweth diuerse degrees of offence, the first is to be made weake, which before he called to *be grieued*, v. 15, then he stumbleth and is offended, which S. Paul calleth the wounding of the weake conscience, 1. Cor. 8. 9. and the third degree is to be scandalized, that is, to fall away quite, which the Apostle called before, *to be destroyed*, v. 15. and to perish, 1. Cor. 8. 11. by these steppes and degrees men are admonished, when they see the weake brother to begin to be grieued, to leaue off before his conscience come to be wounded, and he altogether to fall away.

Quest. 38. *Whether it be sufficient for one to haue his faith before God, v. 22.*

1. *Hast thou faith?* or without an interrogation, *thou hast faith.* 1. For the coherence, this is answer to the third obiection that might be made: the first is, ver. 20. *All things are pure*, why then may not one eate that which is pure? the Apostle answereth, that though in themselues all meates are pure, yet it is euill to eate with offence: the second obiection, how can it be euill to eate that which is cleane? the Apostle maketh the same answer, it is euill to eate with offence. *Parens* maketh these two obiections the same, but *Tolet* doth make them two, the one arising out of the answer to the former: and now the third obiection might bee thus framed by the stronger; I haue faith and knowledge, that it is lawfull to vse any meates, why then should I not exercise and make knowne my faith by my practise? the Apostle answereth, that in this case it shall suffice to approoue his faith vnto God, and not to make open ostentation thereof.

2. *Haue it with thy selfe before God.* 1. *Iactantiam reijcit, ne magis in ostentatione sit quod tribuimus, quam in virtute*, he cutteth off boasting, least that which we beleeue, should seeme more to consist in ostentation, then in power: *Origen* to the same purpose: *Chrysost.* he seeketh *vanam gloriam arguere*, &c. to accuse the more perfect of vaine glorie. 2. And here an other secret obiection is met withall, shall my faith then be hid? no, it is knowne vnto God, *Par.* 3. Or thus it might be obiected, shall I then change or leaue my faith and conscience in this thing? no, I wish thee not so to do, but comfort thy selfe therein, before God, *Tolet.* 4. Or thus, what doe I gaine then by my faith, if I may not shewe it? yes, *nihil derogat fidei tuæ*, thou loosest by this meanes nothing of thy faith, for God seeth thy heart, and know-

eth thy faith, *Gorrh.* 5. And thus againe, I haue faith, why then may I not vse it? yes, vse it, but according to his wil that gaue it, vse it as before God without offence vnto thy brother, so will God haue it vsed, *gloss. ordin.*

3. But some will say, then by this rule of the Apostle, a man may conceale his faith in time of persecution, and it may be lawful to be present at Masse, and other idolatrous seruice, so that a man haue faith in his heart toward God. *Answ.* 1. No, this followeth not, for this were contrarie to the saying of the Apostle, Rom. 10. 10. *With the heart man beleeueth vnto righteousnesse, &c. and with the mouth confession is made vnto saluation.* 2. Chrysost. saith, that the Apostle speaketh not of that faith, *qua ad dogmata pertinet*, which belongeth vnto doctrine, that is as Haymo explaineth, not of the faith of the Trinitie, and other things necessary to saluation, but *de rebus mediis*, of things indifferent: and this faith, that is, knowledge and perswasion of vsing indifferent things, is not alwaies, and in vnseasonable time to be vttered, but to be shewed, as it may tend to the edifying, not the offending of our brother, *Martyr.*

Quest. 39. *How many things are to be auoided in the vse and eating of meats.*

Because the Apostle in one case, namely of offence, sheweth how it is euill to eate meats, it shall not be amisse to shew in other cases what is to be obserued, and how diuersly men may offend in the eating of meates: and this is done three wayes in generall. 1. in respect of the persons that eate: 2. of the meats themselues: 3. in regard of others.

1. The persons that eate may thus offend: 1. If they be too curious in preparing meats to please the taste; and therefore our Sauiour saith, Matth. 6. *Be not carefull what yee should eate.* 2. If they eate not the labours of their owne hands, but that which is gotten by oppression and other euill meanes: therefore it is said, Psalm. 128. 2. *When thou eatest the labour of thy hands, thou shalt bee blessed.* 3. In feeding vnsatiably and greedily, Iude, 12. *Without all feare feeding themselues.* 4. In distempering themselues with meates and drinkes, Isay, 5. 11. *Woe vnto them, that continue vntill night, till the wine inflame them.* 5. In the vnthankefull receiuing, giuing themselues to carnall ioy and pleasure, 1. Cor. 10. *They ate and dranke and rose vp to play, &c.* 6. In vntimely eating and drinking, Isa. 5. 11. *They rise vp early to follow drunkennes.*

2. About the meates these faults may be committed. 1. Concerning the qualitie, if they couet such meates, which may prouoke and stirre them vp to lust: therefore the three wise children are commended that did feede of pulse, Dan. 1. 2. In the quantitie and superfluity of meates and drinkes, Ephes. 5. 18. *Be not drunke with wine, wherein is excesse.*

3. In respect of others there may be error. 1. Either in keeping companie with the riotous, whereby one may bee enticed: Prou. 1. 15. *My Sonne, walke not thou in the way with them.* 2. And in giuing offence vnto others by our eating, which thing the Apostle toucheth here.

Quest. 40. *What it is for one not to condemne himselfe in that which he alloweth.*

The Apostle setteth downe three aphorismes and rules concerning the vse of things indifferent: the first is set downe, v. 22. *Blessed is he, that condemneth not himselfe in that which he alloweth*, which is diuersly interpreted.

1. *Origen* expoundeth it of those, which doe purpose with themselues to doe some good thing, as to liue chastly, yet *processu temporis*, in processe of time, they are ouercome, and do otherwise: but the Apostle speaketh of one and the same instant, wherein one in his iudgement condemneth, and in his practise alloweth the same thing.

2. *Cyprian lib. de singular. Cleric.* vnderstandeth the Apostle to speake of diuerse, he which alloweth and prayseth in an other, that which he reprooueth in himselfe: but it is euident, that the Apostle speaketh of condemning and allowing in the same person.

3. *Theodoret* expoundeth it by the verse following. *He that doubteth is condemned*, he that discerneth not or iudgeth the meat, which he alloweth in eating. But the Apostle speaketh of iudging or condemning him, not the meate; and this is a diuers *aphorisme* from that which followeth, as shall appeare.

4. *Augustine* giueth this sense, *qui non facit se damnabilem, &c.* which maketh not himselfe to be condemned of others, or of God, for eating with offence: so also *Gorrhan: qui condemnabilem se non reddit nocendo aliis*, which condemneth not himselfe in burting others,

ders, this sense also followeth *Parens*, but the Apostle speaketh of ones condemning himselfe, not of being condemned by others.

3. Some take this word to *iudge*, in a contrarie sense, *qui non iudicat se rectè facere*, which iudgeth not himselfe to doe well in eating with offence, *Tolet*. but this word, κρίνειν, to iudge, is taken to condemne throughout this chapter, as vers. 3. 4. 10.

4. Wherefore *Ambrose* exposition is best, *qui quod facit, non iudicat apud se non esse faciendum*, who iudgeth not in himselfe that not to be done which he doth: so *Chrysostome*, *si conscientia non reprehenderet*, if thy conscience reprehend thee not: so *Pet. Mart.* when any *dum examinat non condemnat*, when he examineth that, which he alloweth in doing, doth not in iudgement condemne it, as when one eating with offence of his brother, should therein iudge himselfe that he doth not well: And here it must be obserued, that S. Paul speaketh not of alle for as *Chrysostome* saith, there are many that doe not iudge themselues, *tamen si voluntate delinquant*, although they doe much offend: it must then be vnderstood of the faithfull and beleeuers, and such as examine their conscience.

7. And further this should seeme strange, that a man should in one and the same act, both iudge himselfe, and allow also the thing he doth: how can a contrary disposition bee at the same time in a man? yes, in respect of diuerse places: the approbation is not in the iudgement, but in respect of the externall act, and the inward iudgement of the conscience is against it.

Quest. 41. Why he that doubteth is condemned.

1. The vulgar Latine readeth, *qui discernit*, he that discerneth, that is, cleane meats from vncleane, so likewise *Origens* interpreter: and this sense followe *Lyranus*, the *interlinearie gloss*, *Gorrhan*, *Tolet*, and all generally on that side. But the better reading is, *hee that doubteth*, for so the word διακρίνω signifieth, as Mat. 21. 21. if ye haue faith and doubt not, where the vulgar Latine so translateth, *si non hæsitaueritis*, if ye doubt not: and so the Syrian interpreter, *qui dubius est*, he that is diuided, that is, doubtfull in his minde: and *Chrysostome* followeth this sense, I allowe him, *qui cum nulla hæsitatione vescitur*, who feedeth without any doubting.

2. Some thinke, that this sentence and the former are opposed as contrarie; he is blessed which doth not iudge or condemne himselfe, in that which he alloweth; and he is condemned, *qui dubitans aliquid facit*, which doth any thing doubting, *Faius*. But I rather thinke with *Parens*, that this is an other *aphorisme*, or rule, and specially concerneth the weak, that haue no faith, that is, a firme and sure perswasion grounded vpon the word, but did eate meates with a doubtfull conscience: but in the former verse he spake vnto the strong, that haue faith: he is blessed, which doth not condemne himselfe in vsing his libertie to, and with the offence of others: so these two rules differ thus in degree, it is more for one to condemne himselfe, then to doe a thing doubtfully: it is not sufficient for a man, that his conscience do not directly condemne him, in that which he doth, but he must also take heede, that he doe it not doubtfully.

3. The reason is added, why such an one eating with a doubtfull minde, sinneth, because he doth it not of faith: which *Chrysostome* vnderstandeth of the conscience, *non mundam esse credidit*, he did not beleeue it was cleane and lawfull meate: and yet he did eate it, and so did it not of faith, but *contra conscientiam*, against his conscience, *Lyranus*, *Gorrhan*: so also *Pet. Martyr*, *quia secus credat quam faciat*, because he beleeueth otherwise then he doth: but as *Tolet* well obserueth, *non est fides, sed error*, this opinion in making difference of meats, is no faith, but error; therefore an erroneous conscience, cannot be said to bee faith: that before he called faith the knowledge of Gods word, that all meates are cleane, and therfore he sinneth, because his mind is not setled, and well perswaded out of Gods word, that hee doth please God in eating, and yet eateth, *Parens*.

4. But here it will be obiected, why he that beleeueth all meates to be alike, may lawfully eate them, or not eate them; but he which maketh difference of meates, and so beleeueth not, may lawfully abstaine, yet he cannot with a good conscience eate: the reason of this difference is, because he that maketh conscience of meates, if he doe eate, sinneth against his conscience, but he that by the word is taught, to make no difference of meates, though hee abstaine, doth not against his conscience; for he refraineth not from meates, as though hee held them to be vncleane, but for offence sake.

5. It will be obiected againe, what if one be offended with him that is not perswaded of

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the indifferencie of meates, becauſe he eateth not, may not he without ſinne eate, though it be againſt his conſcience, rather then to offend his brother? to this the anſwer is, that offences are giuen to the weake, not to the ſtrong: he is the ſtronger and more perfect, that eateth of all alike; he is the weaker, that maketh difference of meates: therefore this caſe was not likely to fall out, that the weaker by not eating ſhould offend the ſtrong. *Tolet* here hath an other anſwer, that if this caſe ſhould fall out, for the weaker to offend the ſtrong by his not eating, he ſhould rather eate then offend his brother; for a poſitiue lawe, ſuch as was that of making difference of meates, muſt giue place to the naturall law, which is, not to offend our brother. But this is no good anſwer, for if there were ſuch neceſſitie, that a man muſt either offend againſt his owne conſcience, or his brothers: it were of the two euills the leſſe to grieue his brothers conſcience, then his owne. And the lawe poſitiue is to giue place in right vnto the law of nature, where the conſcience is ſo perſwaded: but where the conſcience is not reſolued, the law of nature will, that a man haue rather reſpect to himſelfe, then an other: and to tender his owne conſcience, before an others.

6. Thus the Apoſtle hath giuen vs three rules in the vſe of things indifferent, and of all others: firſt, that a mans conſcience condemne not himſelfe in his action: ſecondly, though the conſcience directly condemne him not, yet he muſt proceede further, that he caſt no doubts: thirdly, and yet it ſufficeth not to caſt no doubts, but hee muſt labour to haue his conſcience ſetled and grounded vpon faith, which is a certaine knowledge with a firme aſſurance and perſwaſion out of the word of God, of the lawfulnes of that thing, which is to be done, that therein hee pleaſeth God.

Queſt. 42. Of the right meaning of theſe words, *Whatſoeuer is not of faith, is ſinne.*

1. *Thomas* deliuereth this for one expoſition, in his Commentarie vpon this place, that *ex fide*, of faith, is all one, as if he had ſaide *contra fidem*, againſt the faith: but not that only which is againſt the faith, but whatſoeuer is without faith, is vnpleaſing to God, as the Apoſtle ſaith, Heb. 11. 6. *Without faith it is impoſſible to pleaſe God.*

2. *Caietan* expoundeth this ſaying not of all things in generall, but of ſuch *quæ debent procedere ex fide*, which ought to proceede of faith; and ſo it is true, that ſuch things, if they be not of faith, and yet ought to proceed of faith, are ſinne: the good morall workes then of the heathen are not therefore to be condemned, as ſinne, becauſe they were not of faith, for they proceeded only from the right vſe of reaſon, though there be no faith: but in this place, the Apoſtle treateth of ſuch actions as ſhould proceed of faith, as is the diſcerning of meats cleane and vncleane, this directly belonged vnto faith, concerning the vſe of Chriſtian libertie. *Contra.* 1. If by faith, and to proceede of faith, *Caietan* vnderſtand onely points of doctrine, which belong vnto the faith, then it skilleth not for all other matters, which concerne manners, good life, whether they be of faith or no: which were verie abſurd. 2. Neither can there be any right vſe of reaſon in this our corrupt nature without faith. 3. And touching the doctrine of faith, *Chryſoſtome* thinketh, that the Apoſtle doth not in this Chapter intend any ſuch thing: he excludeth *dogmata fidei*, the doctrines and principles of faith: for they muſt be openly confeſſed, it ſufficeth not to haue that faith onely in our conſciences before God, as the Apoſtle ſaith of this faith, touching the vſe of indifferent things, whereof he entreateth, v. 12. *Haſt thou faith? haue it with thy ſelfe before God.*

3. *Pererius* beſide reckoneth vp three other interpretations. 1. As ſome thinke the Apoſtle ſpeaketh comparatiuely, whatſoeuer is not of faith is ſinne in reſpect of ſuch works as proceede of faith, not ſimply. 2. Or ſinne may be taken for the ſame, as *non placens*, not pleaſing, acceptable, or availeable with God. 3. And further, this ſentence need not to be taken generally, as though it were vniuerſally true, *ſed vt plurimum*, and *maxima ex parte*, but for the moſt part. But all theſe are mens fanſies, and vncertaine gloſſes. 1. Although one ſinne may be greater then another, yet can it not be ſhewed, that any thing is called by the name of ſinne, which is not ſo ſimply: for ſinne is defined to be the tranſgreſſion of the lawe, 1. Ioh. 1. 6. whoſoeuer ſinneth, tranſgreſſeth the lawe; this is not then onely comparatiuely, but ſimply ſinne. 2. We grant, that theſe two, ſinne, and not to be pleaſing to God, may be conuerted: whatſoeuer pleaſeth not God, is ſinnefull, and whatſoeuer is ſinnefull, is not pleaſing vnto God: for whatſoeuer is not in Chriſt, in whom onely God is well pleaſed, cannot be pleaſing vnto him; and nothing doth ſeparate vs, and make vs not pleaſing vnto God, but ſinne: Iſay 50. 1. *For your iniquities are yee ſold.* 3. The third interpretation, giueth

gineth the Apoſtle the plaine lie, he ſaith, *Whatſoeuer*, or (πᾶν,) *All that is not of faith, is ſinne:* but they ſay not ſo, for not all but the moſt part is ſo.

4. But the generall receiued interpretation among the Romaniſts is this, whatſoeuer is not of faith, that is, *contra proprium dictamen conſcientiæ*, againſt the proper ſuggeſtion of the conſcience, *Tolet. contra conſcientiam*, againſt the conſcience, *gloſſ. interlin. reclamante conſcientia*, his conſcience gainſaying, *Perer.* yea though it be *erraus conſcientia*, an erring conſcience, *Eman. Sa.* So they take faith, not for that, whereby we beleeue in Chriſt, but for that whereby one beleeueth any thing to be lawfull, that is, his conſcience: *Piſcator* commeth ſomewhat neere this expoſition, *quicquid fit dubitante conſcientia*, whatſoeuer is done with a doubtfull conſcience, is ſinne.

Contra. 1. But faith cannot be here taken for the conſcience. 1. The Apoſtle ſaid before, haue faith in thy ſelfe, that is, in thy conſcience: faith then is an other thing beſide the conſcience. 2. The weake haue conſcience, 1. Cor. 10. 29. but they haue not faith touching this thing, for of the ſtrong onely the Apoſtle ſaid before, *thou haſt faith*, v. 22. 3. *Error non eſt fidis*, error is not faith, but the conſcience is oftentimes erroneous; this was *Tolets* owne reaſon before. 4. *fides non nititur hominum opinionibus, &c.* faith is not grounded vpon mens opinions, but vpon the vndoubted word of God, *Oſiand.* 5. *Origen* ſaith, that *fides hæreticorum non eſt fides*, the faith of heretikes is no faith, but credulitie rather, yet they haue a conſcience.

2. And if this ſenſe were admitted, it followeth ſtrongly, that if that bee ſinne which is not done with the particular faith of the conſcience, much more is that ſinne, which is not of that generall Chriſtian faith, whoſe obiect is Chriſt.

3. Wherefore by faith, we vnderſtand not euery perſwaſion of the minde, and conſcience, but that which is grounded vpon the word of God, *firmam animi certitudinem quæ ex Dei veritate concepta ſit*, an vndoubted certainty of the minde, conceiued out of the truth of God, *Caluin: non quiduis fidei nomine cenſeri debet, ſed quod Scripturis conforme*, not euery thing muſt be counted for faith, but that which is greeable to the Scriptures, *Bucer:* when we beleeue *talia verbo Dei requiri, & Deo placere*, that ſuch things are required in the word of God, and are pleaſing vnto him, *Martyr:* the reaſon is, becauſe *vbi verbum Dei non eſt, nec fides*, where there is no word of God, there is no faith, *Faius.*

6. *Hayme* doth reſtraine this generall ſpeach, onely to the eating of meates, whatſoeuer belongeth to eating, if it be not eaten with this faith, that euery thing is cleane, that is created of God, is eaten with ſinne. But this is rather a generall rule, both for this kind of actions, and all other, agreeable to that ſaying, Hebr. 11. 6. *Without faith it is impoſſible to pleaſe God.*

4. Places of doctrine.

Doct. 1. *That alwayes in the Church, are to be found as ſome ſtrong, ſo others weake in faith.*

V. 1. *Him that is weake in faith.* This is the condition of the Church of God, that as in a family, ſome are children, ſome of riper age; ſo there are in the ſame, ſome that are but weakelings in the faith, ſome of more perfect growth: the reaſon of which difference is both in reſpect of the caller, God calleth not all at one time, neither giueth vnto all a like meaſure of gifts, and of them which are called, all doe not vſe a like diligence in the exercing of their gifts; and ſo it commeth to paſſe, that ſome are weake, ſome ſtrong. This difference S. Paul ſheweth to haue beene among the Galatians, chap. 6. 1. *If any be prevented by any fault, yee which are ſpirituall reſtore, &c.* there were ſome among them ſubiect to infirmities, ſome that were ſpirituall: this ſheweth the phantaſticall errour of ſuch as require perfection in the Church, and euery member thereof, and can brooke no imperfections.

Doct. 2. *Not to contend about indifferent things.*

V. 3. *He that eateth, let him not contemne him, that eateth not.*] S. Paul would not haue them to be ſo earneſt one iudging an other concerning the vſe of things indifferent: which hath beene the cauſe of great contentions in the Church: as great ſtirres were raiſed by *Victor* Biſhop of Rome about the vſe of leauened and vnleauened bread, as *Euſebius* teſtifieth, *lib.* 5. *c.* 14. hereupon ſprang the ſects in *Saxonie* of the Adiaphoriſts, and Flacians: *Parens* here

also giueth instance of the Englisth, and Scottish Churches; *Anglicas quoq; & Scoticas Ecclesias simile certamen de rebus adiaphoris in hanc vsq; diem exercet*, the like strife about things indifferent, doth trouble the Englisth and Scottish Churches to this day, &c. But S. Paul concerning all these things giueth a rule afterward, v. 17. *The Kingdome of God is not meate and drinke*, (nor any such externall thing) *but righteousnesse, &c.*

Doct. 3. *The best workes of the heathen sinfull.*

v. 5. *Let euerie one bee fully perswaded in his minde, &c.* Hence it is euident, that Christians doing things forbidden, and leaning things commanded, because they are not herein perswaded, doe therein sinne: likewise the workes of the heathen, wherein they did that which was commanded, yet were sinfull, because they wanted this perswasion: *Aristides* exercising iustice, did that which was commanded: *Alexander* abstaining from violating the chastitie of Darius wife and daughters, did shunne that which was prohibited: yet both of them sinned, hauing not this full perswasion and assurance of faith, that therein they pleased God: these their goodly and glorious workes, were but *speciosa peccata*, goodly sinnes, *non ex substantia operis, sed vitio operantis*, not by the substance of the worke, but the fault of the worker.

Doct. 4. *That all things must be referred to Gods glorie as the chiefe ende.*

v. 6. *He that eateth, eateth vnto the Lord, &c.* As God gaue beginning to all things, so he is the cheise and last end of all: the heathen said, that we were borne, not for our selues only but partly for our friends, partly for our countrey, partly for God: but the Scriptures teach vs, that all things must be referred wholly vnto Gods glorie: our friends and countrey are to be respected, but for Gods cause, as it shall make most and best for his glory: so the Apostle saith, 1. Cor. 10. 31. *Whether yee eate or drinke, or what soeuer yee doe, doe all to the glorie of God.*

Doct. 5. *Of the generall extent and efficacie of Christs death in the old and newe Testament.*

v. 9. *That hee might bee Lord of the dead and quicke.* The dead are named first, to shewe, that euen those which liued vnder the Lawe and before, though then dead, did belong vnto the kingdome and dominion of Christ, as also they which then liued, or should remaine in the earth vnto the ende of the world: they all then make but one Church, one mysticall bodie, as *Gregorie* saith, *lib. 41. epist. 38. Sancti ante legem, sancti sub lege, sancti sub gratia omnes hi corpus Domini sunt constituti*, the Saints before the lawe, vnder the lawe, and vnder grace, doe all make the bodie of Christ: he is the Lambe of God, *that taketh away the sinnes of the world*, Ioh. 1. 29. of all that beleeue in him from the beginning of the world to the ende thereof.

Doct. 6. *Christs diuinitie prooued.*

v. 18. *All tongues shall confesse vnto God.* This propheste of Isay c. 45. 23. beeing applyed by S. Paul vnto Christ, doth euidently shew, that he is God: because euery knee shall bowe vnto him, and euery tongue shall confesse him to be God: adoration and praise, which doe belong onely vnto God, are giuen vnto Christ; and in that place the Prophet yet speaketh more euidently, *Am not I the Lord, and there is no God beside me?* And here where the Apostle said, v. 10. we must all stand before the iudgement seat of Christ, v. 12. he saith, *We must giue account vnto God:* the tribunall seat then of Christ, is the tribunall of God.

Doct. 7. *Of the authoritie of the Scriptures.*

v. 11. *For it is written, &c.* The Apostle speaking of our appearing before the iudgement seat of Christ, doth not affirme it onely, but prooueth it by the Scriptures: teaching vs thereby, that the Scriptures, and written word of God, are the only rule and line of our faith: and that nothing ought to be imposed vpon the Church, as a matter of beleefe, but that which is warranted from thence: the Scriptures are able to make the man of God perfect, 2. Tim. 3. 17. he then that seeketh any doctrine beside that which is taught in the Scriptures, as not content with that which is perfect, would adde further that which is superfluous, idle, and vnnecessarie.

Doct. 8. *That no kind of meat is vncleane in it selfe.*

v. 14. *I know, &c. that there is nothing vncleane in it selfe, &c.* All kind of meates then which

which are appointed for the food, and nouriſhment of mans bodie, are in themſelues lawfull and cleane, beeing receiued with giuing of thankes: And if they be lawfull and cleane, the reſtraint of them by any prohibition for religion and holines ſake, is ſuperſtitious, and inclining to Iudaiſme. It is the mind onely, and opinion, that polluteth and defileth meats: ſo the ſuperſtition of Papiſts in making conſcience of ſome kind of meates, is ſo farre from making them more holy, and acceptable vnto God, that they thereby defile and pollute the good creatures of God: they ſhould therfore remember that charge, which was giuen vnto Peter from heauen, Act. 10. 15. *What God hath cleanſed, pollute thou not.*

5. Places of controuerſie.

Controv. 1. *Whether to abſtaine from certaine meates, be an act of religion, and a part of Gods worſhip, or a thing in it ſelfe indifferent.*

The latter is affirmed and maintained by Proteſtants, the other is ſtifly defended by the Romaniſts: but that the ſtate of the queſtion may better appeare, firſt the diuerſe kinds of faſting and abſtinence are to be conſidered.

1. There is a naturall abſtinence, which is onely from ſuch meates, as agree not with the ſtomacke, and are enemies to the health of the bodie.

2. A *morall* abſtinence is from ſuch meates and drinkes, as a man findeth to diſtemper him, and to diſturbe his memorie and other faculties of his minde, as the drinking of wine and ſtrong drinke.

3. A *ciuill* and *politike* abſtinence is to refraine eating of fleſh ſome certaine daies for the maintenance of nauigation and the vtterance of fiſh, and for ſparing the breed of cattell, as the Lenton faſt is now kept in England.

4. There was beſide theſe a *Iudaicall* faſt, which was of two ſorts, either a totall and generall abſtinence, as from ſwines fleſh and other meates counted vncleane by the law: or an abſtinence for a time, which was either generall of the whole nation, as to abſtaine from eating of vnleauened bread for ſeauen daies in the feaſt of the Paſſeouer: or particular of ſome profeſſed perſons, as of them which had taken vpon them the vow of the Nazarites, which was neither to take wine, nor any ſtrong drinke: See the law of the Nazarites, Numb. 6.

5. Beſide theſe there was an hereticall faſt, and abſtinence, of ſuch as abſtained from certaine meates, counting them euill, and vncleane in themſelues; which was the opinion of the Manichees and Tatiane heretikes: which kind of impious abſtinence the Apoſtle ſpeaketh againſt, 1. Tim. 4.

6. Adde vnto this the ſuperſtitious abſtinence of the Papiſts, which make the faſting and refraining from fleſhmeates, vpon the fift and ſixt day of the weeke and in the time of Lent, to be a neceſſarie part of Gods worſhip, and a thing meritorious, and ſatisfactorie. This is the abſtinence, that now is in queſtion.

7. Yet a *religious* faſt we acknowledge, which is when vpon ſome daies appointed by the Church, publikely, or when any are diſpoſed priuately to faſt, the more feruently to giue themſelues vnto praier: which the Apoſtle ſpeaketh of, 1. Cor. 7. 5. But this is done without any opinion of merite, or holines in the act it ſelfe, but as it helpeth and conferreth to a ſpirituall end, the more earneſt inuocation of God, and humble ſupplication before him.

8. There was alſo a ſcrupulous kind of abſtinence in the primitiue Church, when ſome Chriſtians did abſtaine of conſcience from eating things which were conſecrate to Idols: of the which S. Paul entreateth 1. Cor. 8. 10.

Now the faſt and abſtinence, which is controuerted betweene vs and the Papiſts, is the ſuperſtitious faſt, before the 6. whoſe opinion is this, that to abſtaine from fleſh and other kinds of meates in the time of lent, and vpon other daies of reſtraint, is a neceſſarie part of the diuine worſhip, meritorious and ſatisfactorie: *habet meritum & ſatisfactionem apud Deum*, it meriteth, and ſatisfieth before God, &c. *Tolet* in his annotations here: and the precept of faſting, *obligat ſub peccato mortali*, bindeth vnder the daunger of mortall ſinne: we will examine ſome of their reaſons.

Argum. 1. The Apoſtles by their ſynodicall decree prouided, that they ſhould abſtaine from certaine meates, as ſtrangled, and blood.

Anſ. 1. The Paſtors of the Church haue not now the ſame power and authoritie to make Canons to bind the conſcience, which the Apoſtles had, who were guided by the immediate direction of the ſpirit. 2. They did not enioyne abſtinence from fleſh-meate, egges, milke, and ſuch like, as the Romaniſts doe, but onely from ſuch meates, as were forbidden by the law. 3. Neither did they enioyne this abſtinence as a part of the diuine worſhip, for then it ſhould bind ſtill, but onely for a time to auoid offence, in reſpect of the Iewes newly conuerted.

Argum. 2. Thoſe things which the Church commandeth, are neceſſarily to be kept and obſerued: for our Sauiour ſaith, *hee that heareth you, heareth mee, &c.* But ſuch is the Eccleſiaſticall law and precept of faſting: *Ergo, &c.*

Anſ. 1. Not euery thing the Church commandeth, is to be obſerued as a parr of Gods worſhip, but thoſe things onely, which the Church propoundeth by the warrant, and authoritie of Gods word, and ſo is our bleſſed Sauiour to be vnderſtood: otherwiſe whoſoeuer preacheth any other Goſpel, or any thing contrarie thereunto, is to be held accurſed. 2. Neither are we to regard what the falſe and Antichriſtian Church now commandeth, no more then our B. Sauiour, and his Apoſtles did hold themſelues bound to the ſuperſtitious decrees of the Phariſies.

Argum. 3. The law of faſting, is a tradition Apoſtolicall, therefore neceſſarie to be obſerued and kept.

Anſ. We graunt that the free vſe of faſting, to be ioyned as an helpe vnto praier, was taken from the Apoſtles: but not this neceſſarie kind of faſting tied vnto certaine daies, which may thus appeare. 1. *Euſebius lib.* 5. *c.* 24. ſheweth the libertie and varietie of faſting in the Church, and maketh mention how *Irenæus*, reproued *Victor* Biſhop of Rome, for excommunicating the Eaſt Churches, for obſeruing an other kind of forme in celebrating of the Paſch, and in faſting. 2. *Sozomen. lib.* 7. *c.* 19. declareth how at Rome they faſted onely three weekes before the Paſch, in Greecia ſix: and *Teleſphorus* in his decretall ordained the faſt of ſeauen whole weekes: it was not then an Apoſtolike tradition. 3. *Chryſoſt. hom.* 47. in Matthew, denieth the Lenton faſt to haue beene inſtituted by Chriſt: *non dicit iniunxiſſe ſuum eſſe imitandum, &c.* he ſaith not his faſting is to be imitated, though he might haue propounded his fortie daies faſt: but he ſaith, Learne of mee, for I am humble and meeke, &c.

Argum. 4. In the new Teſtament there is no other abſtinence from meats forbidden, but the legall and Iudiciall.

Anſ. 1. The Argument followeth not, it is not forbidden, therefore it is a part of the diuine worſhip: the contrarie is inferred, therefore it is no part of the diuine worſhip, beeing neither commanded, nor forbidden: for all neceſſarie parts of the worſhip of God is preſcribed in the word: if then it were not forbidden, it ſhould remaine free, and therefore is not to be impoſed as a neceſſarie thing. 2. The antecedent is falſe, for not only the Iewiſh abſtinence, but all other ſuperſtitious kindes of faſting and abſtinence are forbidden: Coloſſ. 2. 1. Tim. 4. and if ſuch abſtinence, as was ſometime commanded by the law, by the libertie of the Goſpel be taken away, much more ſuch, as is the meere inuention of man.

5. *Argum.* The taming and mortifying of the fleſh is a neceſſarie thing, but abſtinence from fleſh doth help to the taming, and ſubduing of the fleſh: *Ergo, &c.*

Anſ. 1. The continuall mortifying of the fleſh is a neceſſarie thing, which is to be practiſed all the life long: but to tame and ſubdue the fleſh for a time, as in faſting certaine daies, is but a ſuperſtitious and hypocriticall mortification, which is reproued by the Prophet, Iſai. 48. 5. *Is it ſuch a faſt, that I haue choſen that a man ſhould afflict his ſoule for a day, and to bow downe his head as a bulruſh? &c.* 2. Neither by ſuch Popiſh abſtinence is the fleſh tamed, when they abſtaine from fleſhmeate, and eate of other confected meates, as of marmaled, and ſucket, and ſuch like things, and drinke wine, which doe more inflame, and inſtigate the fleſh, then the eating of fleſh-meates. *Thomas* anſwer is ridiculous, that fleſh doth increaſe the humours of the bodie, which are of long continuance, wine doth but nouriſh the ſpirits, which doe ſoone paſſe away: for the Phiſitians will refute him, who affirme, that as meate doth engender the ſolid nutriment of the bodie, ſo drinke doth encreaſe the liquide nutriment, which in effect is all one.

Arg. 6. The abſtinence of the *Rechabites* by the commandement of their father pleaſed God in ſo doing, as a part of his worſhip: much more abſtinence which is inioyned by our mother the Church.

Anſ. 1.

Anſ. 1. The argument followeth not, for there is great difference betweene the abſtinence of the Rechabites, and the ceremoniall abſtinence: 1. In the matter, that was not from fleſh, egges, and ſuch like, but from wine, tillage, dwelling in cities. 2. In the *forme*: they abſtained all their life time, and with a libertie, in time of neceſſitie, for in *Ieremies* time, they dwelt in Ieruſalem, becauſe of the warre, Ierem. 35. 11. 3. And further, by the law the parents might either confirme or diſanull the vowes of their children, Num. 30. but now vnder the Goſpel ſuch legall rites are ceaſed.

2. The antecedent is falſe, for they did not keepe their fathers precept, as an act of religion, but for ſome politike and morall reſpects: as they are forbidden inhabiting in cities, leaſt they might be corrupted with the vices thereof, and were commaunded to dwell in tents, to put them in minde, that they were ſtrangers beeing deſcended of the Kenites: theſe and ſuch other arguments are produced by *Bellarmine lib. 4. de verb. Dei. c. 3. lib. 2. de bonis operib. c. 7. 1. c. 11.*

Now on the contrarie, againſt ſuch ſuperſtitious abſtinence, vrged by the Papiſts as a neceſſarie part of Gods ſeruice, and the ſame meritorious, ſome of our arguments are theſe.

1. *Argum.* The Apoſtle ſaith, c. 14. 17. *The kingdome of heauen is not meate nor drinke:* and Heb. 13. 9. *It is good to haue the heart eſtabliſhed with grace, and not with meates, which haue not profited them, that haue bin occupied therein:* therefore to bee occupied in abſtinence from meats, is a thing indifferent, not in it ſelfe meritorious, or a part of Gods worſhip.

2. *Argum.* That which God hath purified and made cleane, no man muſt pollute, Act. 10. 15. but he which for religion and conſcience ſake maketh meates vnlawfull, which God hath made cleane, doth pollute them: *Ergo.*

3. *Arg.* All will-worſhip is no part of Gods ſeruice; but the choice of meates, *touch not, taſt not, handle not*, is a voluntarie and will-worſhip, Coloſſ. 2. 21. 23. therefore no part of Gods ſeruice: *Bellarmine* anſweareth, that the Apoſtle doth not ſpeake againſt all eccleſiaſticall abſtinence, but onely the *Iudaicall* or the Philoſophicall abſtinence, which was practiſed among the heathen. *Contr.* The Apoſtles reaſon is generall againſt all choice of meats, and other humane inuentions, which are according to the doctrines of men, v. 22. but this eccleſiaſticall and Popiſh canonicall faſt, is an humane inuention meerely, and according to the doctrine of men, therefore euen againſt ſuch ſpeaketh the Apoſtle.

4. *Argu.* Our bleſſed Sauiour ſaith, that which entreth in by the mouth defileth not the man, Matth. 15. 17. therefore fleſh at all times eaten and entring in by the mouth is lawfull in it ſelfe, becauſe it defileth not, ſo it be done without ſcandall and offence: our Bleſſed Sauiour giueth a generall rule as well againſt Phariſaicall traditions, as all other inuented by man, that the conſcience before God is not defiled with the breach thereof.

5. *Argu.* The doctrine of Deuils is no part of the diuine worſhip: but the forbidding of meats is the doctrine of Deuils, 1. Tim. 4. 3. *Ergo. Bellarmine* telleth vs, that the Apoſtle there noteth ſuch heretikes, as the *Manichees, Tatians, Encratites*, which condemned fleſh, as euill, and ſo did diſhonour the Creator. *Contra.* The Apoſtle onely noteth not thoſe heretickes, but euen the Papiſts, which ſhould forbid meates, for he prophecieth of the latter times: and not onely they which ſimply condemne meates, but doe place an holines in meate in ſome meares, rather then others, are theſe forbidders of meates: and how doe not they condemne meates, which thinke men to be polluted by them, and doe rather chuſe to them away, then to eate them vpon forbidden daies?

6. *Argu.* That which infringeth Chriſtian libertie, and bringeth vs to more then a Iewiſh bondage, it is no part of Gods worſhip vnder the new Teſtament, but ſuch is this canoniall abſtinence: for whereas the Iewes were enioyned abſtinence but once in the yeare, the tenth of the ſeauenth moneth, Leuit. 23. 17. the Papiſts do enioyne abſtinence, (beſide twice or ofner euery weeke) the tenth part of the yeare in lent for religion: ſee further of this controuerſie *Synopſ. Centur. 4. err. 94. 10. 97.*

Controv. 2. *That faith is not onely an aſſenting of the will, but an act alſo of the vnderſtanding, and it is ioyned with knowledge.*

v. 2. *One beleeueth that he may eate, &c. Bellarmine* agreeing with other of that ſide, will haue faith to be, *aſſenſum non notitiam*, an aſſenting onely of the will, not a knowledge: *lib. 1. de iuſtificat. c. 5.* and therefore they ſay to *beleeue* is nothing elſe but to giue aſſent vnto the doctrine of the Church, although one vnderſtand not what it is.

But the Apoſtle ſheweth the contrarie: for here he that *beleeueth*, that he might eate of

things, did know it to be lawfull, assented thereunto, and was fully perswaded: as the Apostle expoundeth himselfe afterward, v. 14. *I know, and am perswaded, that nothing is vncleane of it selfe:* so then to beleeuing belongeth as well a knowledge, as an assenting and perswasion.

There is a generall faith, as to beleeue the word of God, and the heauenly doctrine therein contained, vnto the which three things are required, a knowledge, and assenting, and a full perswasion: to the which these three are opposite, *ignoratio, negatio, dubitatio*, ignorance, deniall, or not assenting, and doubtfulnes.

There is a speciall and particular faith, which is an assurance of remission of sinnes in Christ, which is that which we call iustifying faith: and beside those three things before concurring in a generall faith, there is required in iustifying faith confidence beside and firme assurance, contrary whereunto is diffidence and distrust. See more hereof *Synops. Cent.* 4. *err.* 49.

3. Controv. *That it is necessarie, that festiuall daies should be obserued among Christians.*

v. 6. *He that obserueth the day, obserueth it to the Lord.* This condemneth the auncient error of the *Petrobusianes*, of whom mention is made, *lib.* 3. *de vita Bernard. c.* 5. whome the Anabaptists in these daies follow, who denie, that Christians should obserue any festiualls at all: their reasons are these.

1. The Galatians are reproued by S. Paul for obseruing of daies, Gal. 4.

2. The Apostle saith, Col. 2. 15. *Let no man iudge you, &c. in a part of an holy day.*

3. It is against Christian libertie to be tied vnto the obseruation of daies: Gal. 5. 1. *Stand fast in the libertie, wherein Christ hath made vs free.*

4. The Sabbath of a Christian ought to be perpetuall, &c.

Ans. 1. The Apostle reproueth them for their superstitious obseruing of daies, such as then the Iewes practised, and now the Papists: but to obserue such holy daies, as God hath appointed, such as the Sabbath is: and others for orders and policie, not for religion sake, is not within the Apostles reprehension.

2. The Apostle speaketh of the Iewish festiuals, wherein they did clogge their consciences, and one iudged an other: not of the Lords day, which is of Christs appointing, or of other festiuals for order & policie, not as a part of the seruice of God, to bind the cõscience.

3. Christian libertie is infringed by the superstitious obseruation of daies; but not otherwise.

4. The perpetuall Sabbath of Christians, is the spirituall cessation from sinne, not the externall Sabbath, which can not continually be obserued.

Contra. Now on the other side, that it is necessarie for Christians to obserue some festiuall daies, we reason thus.

1. It is one of the morall precepts, to remember to keepe holy the Sabbath, which though in particular, concerning the prescript of the day, it doe not bind Christians, yet the moralitie of it remaineth still, that some daies should be appointed for the worship of God, and for publike instruction.

2. God is not the author of confusion, but of peace: and all things must be done decently and orderly in the Church, 1. Cor. 14. 33. 40. but if there should be no daies appointed for the publike seruice of God, there would be a great confusion: for thus the calling also of ministers should be remooued, if no time were allowed for the exercise of their publike ministerie, and so the people should be as sheepe without a shepheard.

3. If no such daies of rest were allowed Christians, their cause should be much inferiour vnder the Gospel, to the condition of the Iewes vnder the Law, both for their bodies, hauing no daies of refreshing and rest, and their soules, hauing no time of instruction, as the Iewes had both.

4. Controv. *Whether any festiuall daies are to be obserued as in themselues holier, then other.*

This is the opinion of the moderne Papists, as *Bellarmine* setteth downe this proposition, *dies festi vere sunt aliis sanctiores, &c.* that festiuall daies are in themselues more holy then others: *de cult. sanctor. lib.* 3. *c.* 10. And the Apostle seemeth here to make it as a thing indifferent to obserue a day, or not to obserue it.

Contra. 1. The Apostle approoueth not this difference of daies, which was still retained

ned of some comming from Iudaisme, for he counted it an infirmitie in them; and so calleth them weake, v. 1. he only beareth with their infirmitie herein for a time, till they should be better confirmed: therefore this is no warrant for men to make difference of daies.

2. This obseruation of daies, in preferring one before an other as more holy, is condemned by the Apostle, Gal. 4. 10, Coloss. 2. 15. for both the Iewes offended herein, who made a legall difference betweene day and day, and the Gentiles counted some dismall and vnfortunate daies, some otherwise.

3. If one day were more holy then an other, it must be either in the nature of the day, or by institution diuine or humane: but the Popish festiuals are neither holy in nature: for the Planets by their motion and influence make no difference, nor yet by institution from God are they made more holy: for they are not of Gods appointing: and by *humane* institution one day can not be made holier then other: for it belongeth onely to the Creator to sanctifie the creature.

4. Then, like as the externall elements, as water in baptisme, bread and wine in the Eucharist, are not more holy in their nature, but in respect of the present vse, which beeing finished, they returne to their first vse againe; so holy daies are counted sacred in respect of the holy vse onely: as *Hierome* saith, *non quod celebrior sit dies illa, qua conuenimus, sed &c.* not that the day wherein we meete, is more excellent, but on what day soeuer we meete, *ex conspectu mutuo maior lætitia oriatur*, by the mutuall sight one of an other greater ioy is caused: *in 4. ad Galatas.* See further *Synops. Centur. 2. err. 63.*

5. Controv. *That festiuall daies ought not to be consecrated to the honour of Saints.*

The Romanists hold the contrarie, reasoning thus for their opinion.

1. *Argum.* God is honoured in his Saints, the festiuals therefore which are instituted to the honour of the Saints, are referred to and determined in God.

Ans. 1. No will-worship tendeth to the honour of God, but the adoration of Saints is a will-worship, therefore God can not thereby receiue honour. 2. God rather is thereby dishonoured: for they giue the honour due vnto God vnto creatures, inuocating the name of Saints, saying, O S. Peter, S. Paul beare vs.

2. *Argum.* The memorie of the Saints is to be honoured: but festiuals are dedicated to the memorie of Saints: *Ergo.*

Ans. 1. Popish festiuals are not dedicated onely to the memorie of Saints, but to their worship, which is idolatrie. 2. And the Saints may better be remembred, then by erecting holy daies in their names, namely, by imitating of their godly zeale, and setting before our eyes their good example: see Hebr. 13. 7.

3. *Argum.* These festiuals of the Saints haue beene receiued and confirmed by long custome, and therefore are not to be reiected.

Ans. Cyprian saith, *epist. ad Pompeium*, writing against the epistle of *Stephanus* Bishop of Rome, *consuetudo sine veritate vetustas erroris est*, custome without truth, is but the oldnes of errour.

Our arguments for the contrarie part, that no festiuals are to be consecrated to the honour of Saints, are these, and such like.

1. All religious worship is due vnto God onely: him *onely shalt thou serue*, Matth. 4. but to dedicate daies vnto the honour of any, is a religious worship: *Ergo. Augustine* saith, *honoramus sanctos charitate, non seruitute*, we honour Saints with charitie, not seruice. *de vera relig. c. 55.*

2. *Argum.* Festiuall daies, are not onely for the rest of the bodie, but for the sanctifying of the soule: but this is onely Gods worke: therefore to him onely the right of festiuall daies belongeth.

3. In the old Testament, there were no holy daies consecrated to the Patriarks, as Abraham, Isaak, Iacob, nor to any of the Prophets, therefore neither ought any be so dedicated in the New.

4. Christians are not to imitate Pagans in the rites of religion: but, in dedicating daies vnto Saints, they imitate the Pagans apparently: for so the Pagans did consecrate feasts to their inferiour gods, as the Saturnals to Saturne, the Bacchinals, to Bacchus, and such other: & herein Papists doe follow their example, changing only the names: and this was done by the authoritie of one of their owne Popes, *Greg. l. 9. ep. 71. festa Paganorum sensim esse, &c.*

the Pagan feasts are by little and little to be changed into Christian feasts, and some things must be done to the similitude of theirs, that they may more easily be brought to the Christian faith, &c.

6. Controv. *Whether all the festiualls of Christians are alike arbitrarie to be altered and changed, as shall seeme good to the Church.*

Herein not onely the Papists are our aduersaries, but some of our owne writers seeme to incline vnto this opinion.

The Papists affirme, that the Sabbath is but an Apostolicall tradition, and that it was changed from the last day of the weeke to the first, by the authoritie of the Church: *Rhemist.* whereupon it will follow, that the Church may alter it by the same authority, if it shall so seeme good, vnto an other day.

Learned *Parens* hath also this position, *dub.4.hypoth.3. feriæ Christianorum quantumuis adgratum sunt necessariæ, vt tamen quantum ad speciem maneant liberæ, &c.* the holy daies of Christians, though they be necessarie in generall, yet in particular are free, that they may be changed and transferred if there be cause, from one day to an other, &c. and he seemeth to account the dominicall day, *inter res medias*, among things indifferent. *hypoth.4.*

But I preferre herein the iudgement of that excellent diuine *D. Fulke*, who concerning other festiualls of Christ and the holy Ghost, thinketh that they may bee changed, as the Church shall see cause, from certaine daies, vnto other occurrent times and occasions, or from the daies now obserued to other, as things in themselues indifferent: but concerning the Lords day, he writeth in these words, *But to change the Lords day, and to keepe it on monday, twesday, or any other day, the Church hath none authoritie: for it is not a matter of indifferencie, but a necessarie prescription of Christ himselfe, deliuered to vs by his Apostles. Annot. Reuel. c.1. sect.7.*

The reason hereof is, 1. Because we finde that in the Apostles time, the first day of the weeke was appointed to be the Lords day, Act.20.7. 1.Cor.16.2. Reuel. 1.10. who being directed by the spirit of God, no doubt but herein also they followed either the expresse commaundement of Christ, or the speciall direction of the spirit. 2. Because there can not come the like reason of the altering of the Lords day, while the world endureth, as was in the first change, namely for the commemoration of Christs resurrection. 3. The Sabbath could not be changed but by the same authoritie, whereby it was first instituted, which was by God himselfe.

Wherefore to conclude this point, the festiuals of Christians may be diuided into three sorts: 1. Some are of necessitie to be kept, and bind in conscience, as the Lords onely. 2. Other festiuals, though not so necessarie, yet are conuenient to be retained, and can not be remooued without great scandall; as the feasts of the Natiuitie, Circumcision, Annunciation, Ascension of Christ, and of the comming of the holy Ghost. 3. Some are meerely arbitrarie in the Church, as al other festiuals of the Apostles. See further hereof, *Synops. Centur.* 2.*err.*87. and *Hexapl. in Genes. c.*2.

7. Controv. *Against Purgatorie.*

v.8. *Whether we liue, or die, we are the Lords*: hence may be confuted the Popish opinion of purgatorie: for they which are the Lords, are alreadie purged by the blood of Christ, and neede no other purgation by fire: if they be not purged, they are not the Lords, for no vncleane thing can come into his sight: so the Spirit saith, *Blessed are they which die in the Lord, they rest from their labours*, Reuel.14.13. all that die in the faith of Iesus, die in the Lord: if they die in the Lord, they rest from their labours: but they which are in purgatorie, are in labour and sorrow still. See further *Synops. Centur.* 2.*err.*11.

8. Controv. *Whether Christ by his obedience and suffering merited for himselfe eternall glorie and dominion.*

1. It is the opinion of the Schoolemen, that as Christ merited by his death for his members redemption from death and sinne, so by his perfect obedience, and most holy passion, he merited both to himselfe and his members the glorifying of his bodie, and the manifestation of his Godhead: to this purpose *Lombard. lib.3. distinct.* 18. and some of our Protestant writers seeme to incline to this opinion, as *Pet. Martyr.*

1. *Pet. Martyr* would proue so much out of this place, v.9. *Christ therefore died, and rose againe, &c. that he might be Lord of the quicke and dead:* whereupon he inferreth thus;

whi

which dominion, though God might haue conferred vpon him (gratis) freely, *yet meritis eius dare voluit*, he did chooſe to giue it rather for his merits.

Anſw. Though I reuerence the iudgement of this learned writer, whoſe worthy Commentaries vpon the Scriptures, are not inferiour to any of our new writers, yet herein vpon better reaſon I muſt diſſent from him. The argument followeth not, *Chriſt therefore died, &c. therefore by his death he merited.* 1. Like as this is no good reaſon, the Martyrs die to the ende to ſet forth Gods glorie, *Ergo*, they merit the ſetting forth of his glorie: that indeede is the ende and conſequent, the other is not the meriting cauſe, but precedent onely. 2. Chriſt died then to that end, becauſe this was the way and order appointed of God, whereby he ſhould come to exerciſe his dominion.

2. *Lombard* in the place before recited, vrgeth that place, Philip. 2.7,8. he became obedient to the death of the croſſe, &c. wherefore God hath exalted him: here the exaltation of Chriſt, is the reward of his humiliation, and this the meriting cauſe of the other.

Anſw. 1. This word διὸ, therefore, doth not alwaies ſignifie the cauſe or merit, but the order alſo and ſequele of a thing: as Geneſ. 22. 16. *Becauſe thou haſt done this thing, &c. I will exceedingly bleſſe thee, &c. and all the nations of the earth ſhall be bleſſed in thee*: vnleſſe any will thinke, that Abraham by that one act of obedience, in beeing readie to ſacrifice his ſonne, merited to be the father of Chriſt according to the fleſh, in whom all the earth ſhould be bleſſed: ſee the like, Hebr. 1.9. *Becauſe thou haſt loued righteouſneſſe, &c. God hath anointed thee with the oyle of gladneſſe aboue thy fellowes, &c.* but the deitie, or to be deified, cannot be merited.

2. The Apoſtle then in this place ſheweth the order of the paſſion, and glorification of Chriſt, as Luk. 24. *Ought not Chriſt to haue ſuffered theſe things, and ſo to enter into his glorie?* likewiſe S. Peter, 1. Epiſt. c. 1. 11. ioyneth together the ſufferings of Chriſt, and the glorie which ſhould follow.

3. The Rhemiſts vrge that place, Heb. 2.9. *We ſee Ieſus, for the paſſion of his death, crowned with glorie and honour.*

Anſ. The words are diſplaced, which in the originall ſtand in this order, *We ſee Ieſus a little leſſe then the Angels, by the paſſion of his death, crowned with glorie and honour, &c.* ſo that theſe words by the paſſion of his death, muſt be ioyned with the former clauſe, *made a little leſſe then the Angels*, not with the latter, *crowned with honour, &c.*

2. An other opinion is, that euerlaſting glorie, was *gratuitum donum*, a free gift conferred vpon Chriſt, not merited, as *Parens* collecteth by the word, ἐχαρίσατο, he gaue him as of free gift, a name aboue all names, &c. Phil. 2.9.

Anſ. 1. The word χαρίζομαι, doth not alwaies ſignifie to giue freely, as the wife is ſaid in profane authors χαρίζεσθαι, to gratifie her husband in yeelding the vſe of her body, which yet is her duty to performe. 2. And it were better to ſay, that Chriſt receiued his glorie of merit, then by grace and fauour; to ſhew a difference betweene Chriſt and his members, for we receiue all by grace, Chriſt not by grace, but as his due receiued his glorie. 3. And for the further explanation of that place, Philip. 2.9. 1. Some thinke that Chriſt onely merited the glorie of his bodie, for his ſoule was glorified *ab ipſo inſtanti incarnationis*, from the very inſtant of his incarnation, *Lyranus*. 2. Some thinke that he merited onely *manifeſtationem*, the manifeſtation of his glorie, which he had before, *ſecundum rem*, indeede; ſo alſo *Lyranus*. 3. *Theophylact* vnderſtandeth this gift to be giuen, *per gratiam vnionis, non adoptionis*, by the grace of vnion not of adoption. 4. *Ambroſe* interpreteth it, *de naturali donatione ab initio*, of the naturall donation from all beginning, as Chriſt is the Sonne of God, *poſt crucem manifeſtatur, quod à patre, cum generatur accepit*, after his paſſion, that is manifeſted, which he receiued of his father in his generation. I ioyne two of theſe expoſitions together, that the glorie which was due vnto Chriſts humanitie in reſpect of his vnion, was not now firſt conferred after his paſſion, but then manifeſted: which manifeſtation was not merited, but did fall out in that order, which God had appointed, as due vnto Chriſts humanitie by reaſon of that vnion.

3. This then is our opinion, that Chriſt did not merit any thing, for, or to himſelfe, but all which he wrought and purchaſed was for vs, as may appeare by theſe reaſons.

1. To what ende Chriſt was borne, died, and ſuffered, to the ſame he roſe againe, and was glorified: but he was borne and died, not for himſelfe, but for vs, Iſay 9.6. *to vs a child is borne*: and he was not offered for his owne ſinnes, Heb. 7.27. which he had not: therefore

neither receiued he glorie for himselfe but for vs: to this purpose, *Ambr. de fide resurrect. c. 24. Si nobis non resurrexit, vtiq; non resurrexit, qui cur sibi resurgeret, non habebat*, if he did not rise for vs, he did not rise at all, for he had no cause to rise for himselfe.

But that saying of *Ambrose* will be obiected vpon that place to the Philippians, 2. *quid & quantum humilitas mereatur, hic ostenditur*, what and how much his humilitie merited, here it is shewed. *Answ.* The Fathers doe vse this word *merere*, to merit, in a large sense: it signifieth, *impetrare, obtinere*, to obtaine a thing, or *posse, contingere*, to bee able, to fall out; as *Ambrose* saith, *Epistola meruit peruenire in manus tuas*, the Epistle merited to come to your hands, that is, *might*, or *obtained* to come. But hee is otherwise absolutely of iudgement, that no workes can truely or properly merit at Gods hand: as *de vocat. gent. lib. 1. c. 5. Ambrose* or *Prosper* thus writeth, *Nulla possunt tam preclara opera existere, quibus hoc, quod gratis tribuitur, per retributionis iudicium habeatur*, there can bee no such excellent workes, whereby that should be had by way of retribution and recompence, which is freely giuen: for so the redemption by Christs blood, *vilesceret*, should waxe vile, and be of small worth

2. *M. Calvin* addeth this reason, *Christi gratiam obfuscat*, it would much obscure the grace of Christ, if he had done any of these things which belong vnto our redemption for himselfe, and not wholly and altogether for vs.

3. And further it would follow, *diuinos honores mereri posse*, that diuine honour may be merited: for this honour to haue euery knee to bow, is due vnto the Godhead, Isa. 45. 23.

4. That glorie which was due vnto Christ before in respect of the vnion of his natures, was not merited by his passion: but this glorie and exaltation of Christ was so due: as our B. Sauiour saith, Ioh. 17. 5. *Now glorifie me thou Father with thine owne selfe, with the glorie which I had with thee before the world was.* See further hereof in *D. Fulkes* answer to the Rhemists, Philip. 2. sect. 1. and *Synops. Centur. 4. err. 30.*

Controv. 9. *Of bowing the knee to the name of Iesus, whether it be necessarily inferred out of this place, v. 11. and Philip. 2. 10.*

Though we doe not simply condemne the bowing at the name of Iesus, if it be vsed onely, *vt ritus indifferens*, as an indifferent rite and gesture, *Parem*: yet if it be commaunded, as a necessarie part of externall worship, and commanded by precept, it is superstitious; as it is prescribed and practised in Poperie which may appeare by this, that they bowe the knee at the name of Iesus, rather then at the name of Christ, or of God the Father, and the holy Ghost.

And whereas the Apostle speaketh of bowing the knee at the name of Iesus, it is not literally to be taken: for by the name of Iesus, is not signified the name written, or pronounced, (for this was the errour of *Osiander*, as *Beza* obserueth, 2. Philip. 9. which confounded the name Iesus with *Iehoua*) but the power and Maiestie of Christ, as this word *name* is vsed by the Apostle, Ephes. 1. 21. Christ is set at the right hand of God, *farre aboue all principalities, and euery name that is named, &c.* Neither is the bowing of the knee here taken literally, as *Origen* sheweth in this place: *quod non est carnaliter accipiendum, vt putemus cœlestia, genu flectere, &c. sed genuflectere subiecta esse cuncta, & cultui Dei obedire declarat*, which is not to be taken carnally, that we should thinke the heauenly things to bowe the knee, as the Sun, and Moone, starres, and Angels, &c. but to bowe the knee, declareth all things to bee subiect vnto God, and to be obedient to his worship, &c. It seemeth then, that in *Origens* time, this gesture of bowing the knee at the name of Iesus was not taken vp, therefore it is to be held no necessarie thing, nor prescribed by commaundement. See further *Synops. Papism. Centur. 2. er. 51.*

Controv. 10. *That Christ is proued to be God by this saying of the Prophet cited, v. 11. As I liue, euery knee shall bow vnto me: against the blasphemy of Georgius Eniedinus.*

From this place thus it is inferred and concluded concerning the deitie of Christ: hee to whom euery knee boweth, is very God, Isay 45. 23. but vnto Christ euery knee shall bowe, Rom. 14. 11. Philip. 2. 10. *Ergo*, he is God.

Georgius Eniedinus a blasphemous Samosatenian heretike, taketh two exceptions to this argument. 1. He denieth the assumption, that the knee is bowed vnto Christ: for one may sit in the tribunall seate, and yet the knee may be bowed vnto an other, euen to God himselfe,

ſelfe, who ſhall iudge in that day, Rom. 2. 16. 2. He diſtinguiſheth of the propoſition, which is true onely of him, to whom worſhip is giuen, and the knee bowed, *ratione eſſentiæ*, in reſpect of his eſſence, but now the knee is bowed to Chriſt, not in reſpect of his eſſence, but of his dignitie, as vnto the ordinary Iudge, not as vnto the cheife Prince.

Contra. 1. The Apoſtle ſheweth directly, that the knee is bowed vnto Chriſt as the Iudge, becauſe he had prooued before, that he was Lord both of quicke and dead, to whom elſe then ſhould the knee be bowed, but vnto the Lord and Iudge? The Father ſhall iudge by his Sonne, to whom he hath committed all iudgement, Ioh. 5. 22. and yet Chriſt iudgeth alſo by his owne power: for there is but one Godhead, and one power of both: therefore it followeth not, God the Father iudgeth, therefore not the Sonne.

2. Chriſt is worſhipped not onely in reſpect of his office and dignitie of iudging, but in the vnitie of eſſence with his Father, as he ſaith, Ioh. 5. 19. *Whatſoeuer things the Father doth, the Sonne doth the ſame:* and v. 26. *As the Father hath life in himſelfe, ſo hee hath giuen vnto the Sonne, to haue life in him*, but what is the life of God els, then the eſſence of God? Chriſt then is by nature and eſſence the ſame with the Father, and ſo is one God to be worſhipped, and adored with him: and whereas it is ſaid, the *Father hath giuen him, &c.* this muſt bee vnderſtood, not *de dono gratiæ, ſed communicatione naturæ*, not of the gift of grace, but of communication by nature, ſo that for the Father *to giue vnto the Sonne*, is all one as to ſay, *Pater genuit Filium*, the Father hath begot the Sonne from euerlaſting.

And that Chriſt is one God with the Father by *identitie* of eſſence, may appeare, by the accuſation of the Iewes, that hee beeing a man made himſelfe God, Ioh. 10. 33. they did not challenge him, as if he would bee ſome ſecundary Iudge or Prince, but equall vnto God: which is there iuſtified and maintained by our Sauiour. See *Pareus* further hereof, *dub.* 8.

Controv. 11. *That morall workes, which are done without faith are ſinne, howſoeuer outwardly they appeare good.*

1. The Romaniſts for the moſt part doe hold the contrarie, that a naturall man onely directed by the vſe of his reaſon and vnderſtanding, may do ſome things morally good, which haue not the nature of ſinne: their arguments ſome of them are theſe.

1. S. Paul ſaith, c. 2. 14. that the Gentiles doe by nature the things contained in the law, they then therein ſinned not.

2. Our Sauiour did not miſlike thoſe ciuill offices, which were performed by the Phariſies, in louing thoſe which loued them, Matth. 5. 46.

3. A man is a reaſonable creature, and this were againſt his nature, *non poſſe facere aliquid ſecundum rectam rationem*, not to doe any thing according to the right vſe of reaſon: for euen God hath giuen this facultie to euery naturall thing, to attaine vnto the naturall end thereof: much more vnto man.

4. *Gregor. homil. de Diuit. & Lazar.* vpon theſe words of Abraham vnto the rich man, *Thou haſt receiued good things in thy life. Indicatur & diues iſte boni aliquid habuiſſe, propter quod in hac vita acceperit bona, &c. Hereby it is ſhewed, that the rich man had ſome good thing, for the which he receiued good things in this life, and Lazarus had ſome euill thing, that was purged in his life, &c.* hereupon *Pererius* inferreth, that there is no man ſo euill, but he hath ſome good thing in him, which is temporally rewarded in this life: therefore all that the wicked and infidels doe, is not ſinne. To this purpoſe *Perer. diſput.* 9. in 14. *c.*

Contra. 1. We denie not, but that the wiſer ſort of the Gentiles might doe ſome externall workes agreeable to the law in outward appearance, but they were farre from the perfection and internall obedience required by the lawe, and therefore could not be voide of ſinne

2. Thoſe ciuill duties of rendring loue for loue, which belong vnto common ciuilitie, as they are not ſimply condemned: yet our Sauiour in requiring greater perfection in his diſciples, ſheweth that thoſe duties were ſpotted with Phariſaicall leauen, and were not approoued in Gods ſight, as good workes.

3. If man had kept that perfection, wherein he was created, he might haue beene ſufficiently directed by the rule of reaſon: but now his reaſon is not right, it is corrupted and obſcured by ſinne, and therefore can giue him no direction to that which is truely and properly good: as other creatures know naturally what is good for their life, ſo man by nature knoweth what is naturally good for himſelfe: but it followeth not, that he ſhould there-

fore

fore by nature doe any thing morally good.

4. That saying of *Gregorie* beeing allowed, it is not to the purpose: for that rich man might haue some knowledge of God, whereby he might be directed, beside the helpe of nature: and yet it followeth not, that euery one, which enioyeth the temporall things of this life, should be temporally rewarded for his good parts: for we see that many in this world, which haue least parts of morall and ciuill goodnes, haue a better earthly portion, then those in whom more goodnesse appeareth. And yet further, this temporall recompence, onely sheweth, that their acts are not truely good, and in the sight of God, for then they should not onely haue a temporall, but an eternall reward.

Now on the other side, it shall be prooued, that all the actions of infidels and wicked persons, that haue no true faith, what goodly shew soeuer they make in the world, are no better before God, then sinfull workes.

1. Our blessed Sauiour saith, Matth. 7. an euill tree cannot bring forth good fruite; but they which haue no faith are euill trees, *Ergo*.

2. Likewise, Ioh. 15. our Sauiour saith, *without me yee can doe nothing*; therefore without faith, no good thing can be wrought.

3. And in this place, the Apostle saith, *Whatsoeuer is not of faith is sinne.*

4. Further, no worke can be accepted of God, vnlesse the person that worketh it be first accepted: but none can please God without any faith, Heb. 11. 6. Againe *Augustine* saith, *Finibus, non officijs virtutes à vitijs discernendæ sunt*, vertues must be discerned from vices, by the endes, not by the offices and actions: but the infidels doe nothing to a right end.

5. *Augustine* in many places condemneth the workes of infidels, how good soeuer they appeare, as in Psal. 21. *Let no man account any worke good before faith: vbi fides non erat, bonum opus non erit, bonum enim opus intentio facit, intentionem fides dirigit, &c.* for where no faith is, there is no good worke: an intention maketh a good worke, and the intention is directed by faith.

Peterius to these arguments by certaine distinctions: 1. That no infidel, *ratione infidelitatis*, as his works proceed from his infidelitie, can doe any good thing, but he hath *bona naturæ*, some good things by nature, by the which he may doe some things that are good.

2. Or some things are simply good, and worthy of eternall life, and are acceptable to God, such good things cannot be done without faith: but notwithstanding, some morall good things may.

3. Or it is so said, that the workes of infidels are sinne, because *vt plurimum*, for the most part they are such, not all.

4. And there is a double kind of intention: a generall, and particular, though the generall intention be euill, yet in some particular action, an infidel may haue a good intention, as to giue almes in meere commiseration: and though they look not vnto God, as the supernaturall ende, yet they may be by nature guided to make God the naturall ende of their actions, as by nature they know there is a God.

5. And *sine generali concursu*, without Gods generall assistance man indeede can doe nothing, either naturally or morally good, but Gods speciall assistance is onely required vnto those workes, which are acceptable to God, and worthy of life eternall.

Contra. 1. We graunt that by naturall helpes man may doe things naturally good, but no vertuous action can proceede from an infidel, because all his actions sauour of infidelitie.

2. No not the best workes of the faithfull, are in themselues meritorious and worthie of eternall life, because they are imperfect; they are crowned of grace not of merit: neither is there any worke truely good, but it is through Christ acceptable vnto God, that is good: if it be not pleasing vnto God, it is not good.

3. Not only some but all the works of infidels are sinnefull: for whatsoeuer is not of faith is sinne, the sentence is generall.

4. It is not enough to haue a particular intention, but it must ayme at the generall ende of all, which is the glory of God: and though by nature men are taught, that there is a God, yet can not they referre their actions to him, as the generall end without faith.

5. This generall concurrence is not sufficient to bring forth a good worke: but speciall grace in Christ the Mediator is necessarie: so our blessed Sauiour saith, *Without me* (that is, the Mediator & Sauiour of the world not cõsidered onely as the Creator) *yee can do nothing.*

Now

Now concerning this question, that the works of infidels are sinne: these things may further be remembred. 1. That among the auncient writers, *Origen* and *Augustine* are directly of opinion, that an infidell can doe no good worke, as *Origen* saith, speaking of infidels and heretikes, *Videndum est, ne forte si aliquid boni operis apud illos geri videatur, quia non sit ex fide, conuertatur in peccatum*, it is to be considered, if that, whatsoeuer good worke seeme to bee done among them, because it is not of faith, it be turned into sinne: *Augustines* opinion is shewed before. And though *Pererius* take vpon him by certaine querkes to shift off *Augustines* testimonies, yet *Tolet* ingenuously confesseth, that both *Origen* and *Augustine* so affirme, *annot.* 15.

2. The Romanists themselues are here diuided in opinion: for *Gregorius Ariminens. Capreolus, Catharinus*, with other of that side, are confuted by *Pererius* for thus affirming with the Protestants, *Perer.* 4. *disput. ad* 8.

3. Yet doe we not say, as the Rhemists charge vs here, *annot.* 4. that it was sinne in the heathen, to honour their parents, to releeue the poore, to doe iustly: the actions in the substance thereof were not sinne, but in respect of the manner and circumstances, because they were not directed to a right ende.

4. Concerning the meaning of this place, which we vrge against the Romanists, *Whatsoeuer it not of faith is sinne*: how it is expounded by the Papists, and their exposition refelled. See before quest. 36. and of this whole question, see cap. 2. quest. 27. and controv. 9.

6. Morall obseruations.

Observ. 1. *That we ought to beare with the weake.*

v. 1. *Him that is weake in the faith receiue.* Like as in a family, the greater doe tender the children and young ones, so Christians should cherish and foster the weake and younglings in faith: not to be rash or harsh censurers of them, but to beare with them in the spirit of meekenesse: as the Apostle saith, c. 15. 1. *We which are strong ought to beare the infirmities of the weake.*

Observ. 2. *Not to be austere in censuring our brethren.*

v. 3. *For God hath receiued him.* Our weake brother, though hee haue many infirmities, we are not to reiect, seeing God hath receiued him: this maketh against those, which vpon euery slip and infirmitie are readie to censure their brethren, as reprobates and cast-awayes: but charitie would haue vs hope the best of the saluation of our brethren, and to thinke of them notwithstanding some infirmities as receiued of God, and such as for whome Christ died, v. 15.

Observ. 3. *Of giuing thanks for meate.*

v. 6. *He that eateth, eateth to the Lord, for he giueth God thankes, &c.* This sheweth what was the vse of Christians in those dayes, to giue thanks before their receiuing of meate: so it was the godly custome in Samuels time, for the people not to eate in their solemne feasts and sacrifices, till Samuel came, and blessed the sacrifice and meat, 1. Sam. 9. 13. This holy vse was continued by our blessed Sauiour, Matth. 26. 27. and S. Paul exhorteth, that whether we eate, or drinke, or whatsoeuer we doe els, we should doe all to the glorie of God, 1. Cor. 10. 31.

Observ. 4. *The consolation of the faithfull both in life and death.*

v. 8. *Whether we liue, we liue vnto the Lord, whether we die, &c.* As this teacheth vs to put away all securitie, while we liue, and to frame our liues vnto Gods glorie, for as *Chrysostome* saith, *liberi non sumus, Dominum habemus*, we are not now our owne men, wee haue a Lord and Master, whom we must serue: so in our death the Lord watcheth ouer vs: that although the world, and all that therein is, doe forsake vs, yet he that liueth vnto the Lord, shall die also vnto the Lord, and liue for euer with him: as they are pronounced blessed which die in the Lord, Reu. 14. 13.

Observ. 5. *That euery one must giue account vnto God: and that all shall be iudged, v. 12.*

Chrysostome hath here an excellent morall, to shew that all the wicked and vngodly shall be punished. 1. Seeing by daily experience it is confirmed, that many wicked ones are punish-

niſhed in this life, as were the old world, and the Sodomites, what equitie can there be in it, *vt qui eadem pariter peccarunt, eaſdem pœnas non luant*, that they which committed the ſame ſinnes, ſhould not ſuffer the ſame puniſhment: *non omnes hic punit vt aliis pœnitentiæ ſpatium tribuat, &c.* he puniſheth not all here, to giue ſpace of repentance vnto others: neither are all puniſhed onely there, *ne pleriſq; cauſa detur illius negandi prouidentiam, leaſt ſome might take occaſion to denie Gods prouidence.* 2. But it will be ſaid, how can God puniſh for euer, ſeeing wee ſinned here but a ſhort time: doe we not ſee that in the courſe of humane iuſtice, hee that committed murther but once, and it was quickly done, is perpetually condemned to the mines: and we read of a man that was lame, and had the palſey thirtie eight yeares, which puniſhment was for his ſinnes, for Chriſt ſaid vnto him, *Sinne no more:* in like manner it is iuſt with God to puniſh the temporall and momentanie act of ſinne eternally. 3. And how is not the ſinner worthy of puniſhment, beeing ſo often admoniſhed, and threatned before, and hauing ſo eaſie a way ſhewed him vnto life? the Publican ſaid but onely, God be mercifull vnto me a ſinner, *quid hic ſudoris, quid laboris?* what great labour and paines was it to doe this? 4. And if there were no hell to puniſh the wicked, neither ſhould the deuill be puniſhed; and it ſhould fare alike with the good and bad, *ſtabit cum Nerone Paulus*, Nero ſhall be as good a man as Paul. 5. And thinkeſt thou then there is no hell, *quis dæmonum hoc aſſeret?* is there any of the deuils that will ſay ſo, nay, they confeſſed there was an hell, crying out to Chriſt, commeſt thou to torment vs before our time: how then doſt thou not tremble to denie that which the deuill confeſſeth? 6. Euen among the Barbarians, that haue no knowledge of God, the Iudges and Magiſtrates, *bonos honorant, malos puniunt*, doe honour the good, and puniſh the euill: and ſhall not God much more? To this purpoſe *Chryſoſtome.*

Obſerv. 6. *Of the time of the day of iudgement, and what vſe we ſhould make of it.*

v. 10. *We ſhall all ſtand before the iudgement ſeat of Chriſt.* Therefore euery one ought to be exceeding carefull in this life, how he walketh, and to watch ouer his thoughts, words, and workes, that he may appeare in that day with ioy: S. Paul ſaith to the ſame purpoſe, 2. Cor. 5. 10. *We muſt all appeare before the iudgement ſeat of Chriſt, &c.* and then he inferreth, v. 11. *Knowing the terror of the Lord, we perſwade, &c.* the terror then of this day, ought to perſwade vs to walke circumſpectly: *Origen* here well ſaith, *quiſnam eſt, qui ſe ita decipiat, &c.* who is there that will ſo much deceiue himſelfe, *vt ad iudicium Chriſti, & ad tribunal cognitionis eius ſe non putet venturum*, who thinketh he ſhall not come vnto the iudgement of Chriſt, and to his throne of knowledge, &c.

Obſerv. 7. *How dangerous a thing it is to giue offence.*

v. 13. *Iudge this rather, that no man put a ſtumbling blocke, &c. Chryſoſtome* ſaith well, *Tu ſi reliquis perditionis cauſa fueris, grauiora patieris, &c.* Thou, if thou ſhalt bee the cauſe of other mens perdition, ſhalt be worſe puniſhed, then they which are by thee ſubuerted: as the ſerpent was more puniſhed then the woman, and the woman more then the man: *& Iezabel maiores pœnas dedit*, and Iezabel had a greater puniſhment then Ahab, becauſe ſhe did inſtigate, and ſet on the King, and was a cauſe of his ruine, in taking away *Naboths* vineyard: we muſt then take heed of offences, that we ſcandalize not the Gentiles and Grecians by our euill life: for thus will they obiect: how ſhall I know that God hath commaunded eaſie and poſſible things, *cum tu ex progenitoribus Chriſtianos, &c.* ſeeing thou beeing a Chriſtian from thy progenitors, and brought vp in a good religion, yet doſt nothing that belongeth thereunto: thou perhaps wilt ſay, yet I will ſhew thee thoſe which doe theſe things, namely, *monachos eremum incolentes*, the Monkes which inhabite the wilderneſſe. But Chriſt ſaid, *luceat lux veſtra horum hominibus, non coram montibus*, let your light ſhine before men, not before the mountaines: and yet ſaying thus, *non illis detrahо, qui montes occupant, &c.* I doe not diſgrace thoſe which inhabite the mountains, but I am ſorry for thoſe which dwel in cities, that they onely can finde vertue among the other: *hortor itaq; vt philoſophiam ex montibus in vrbes reducamus*, I exhort that we may bring againe Philoſophy from the mountaines into cities, *vt ciuitates ſint veræ ciuitates*, that cities may be right cities indeede.

Obſerv. 8. *Of the dignitie and excellencie of the calling of Chriſtians.*

v. 15. *For whom Chriſt died:* the Apoſtle ſaid before, v. 8. *Whether wee liue or die, wee are the*

the Lord: for he hath bought vs with a price, euen in dying, and giuing himselfe a ransome for vs: it is a great honour in the world to be the seruant of a great and mightie king: the Queene of Ethiopia iudged Salomons seruants happie, that attended vpon so wise a King: the Carthaginian Embassadors returning from Rome said, *se vidisse tot reges, quot senatores*, that they had seene as many Kings as Senators: But much more glorious is the condition of the faithfull, whom Christ hath purchased to be his seruants: and indeede not seruants, but freemen, yea so many kings: for in him we are made Kings and Priests, Reuel. 1. 6.

Observ. 9. *Of true praise and commendation.*

v. 18. *Pleaseth God, and is commended of men.* First, we must seeke to please God, and to be praised of him, and then the praise of men will follow: but he that first seeketh to please men, cannot please Christ, as the Apostle saith, Galat. 1. 10. *If I seeke to please men, I should not be the seruant of Christ:* he that is praised of men first, is most like to be dispraised of God: as our Blessed Sauiour saith, Luk. 6. 26. *Woe vnto you when men shall praise you, so did your fathers to the false Prophets:* And againe, the Apostle saith, 2. Cor. 10. 18. *he that commendeth himselfe is not allowed, but when the Lord commendeth.*

Observ. 10. *That nothing is to be done with a doubtfull minde, or of ignorance.*

v. 23. *Whatsoeuer is not of faith, is sinne:* Chrysostome here hath a good morall touching this point, that no man should pleade simplicitie or ignorance in his doings. 1. He distinguisheth of ignorance: if thou art ignorant of those things, which cannot be knowne, *praeter culpam erit*, it is without thy fault, but ignorance through negligence, such as the Iewes had, excuseth not.

2. *An in modico orbis angulo, &c.* the things belonging to saluation were not done onely in Palestina, in a corner of the world: but the Lord by his Prophet saith, they all shall knowe me from the greatest to the least, *non videstrem ipsam loqui*, dost thou not see the thing it selfe to speake.

3. But thou wilt say, this knowledge is not to be exacted of a poore simple husbandman, or Barbarian: yes, why not? for how canst thou call him simple, that is wise enough in worldly matters: if he be wronged he can tell how to resist, if violence be offred, he will defend himselfe, and in other matters he can prouide for himselfe: how then is he simple?

4. Tell me, whom thinkest thou to be more simple, those which liue now, or which liued in Abrahams time: surely thou wilt say they which liued then: yet Abraham *barbarus in medio barbarorum educatus, &c.* barbarian brought vp among barbarians hauing no teacher, his father beeing an idolater, yet had the knowledge of God. To this purpose, *Chrys.* to shew that ignorance can excuse none, but euery one is bound to examine all his actions, that they proceede of faith.

CHAP. XV.

1. *The text with the diuerse readings.*

1 We which are strong ought to beare the infirmities (*frailnes. B.*) of the weake, and not to please our selues. (*not to stand in our owne conceits. B.*)

2 Therefore let euerie one please his neighbour vnto good, *Be. L. Gr.* (*rather then in that is good. B. G. S.*) to edification.

3 For Christ would not please himselfe, but as it is written. The rebukes of them, which rebuke thee, fell vpon me.

4 For whatsoeuer things were written aforetime, were written afore for our learning, that through patience and comfort of the Scriptures, we might haue hope.

5 Now the God of patience and consolation giue you, thet ye be like minded (*like affected. Be. thinke the same thing, V. S.* φρονεῖν τὸ αὐτὸ, *to minde the same thing*) one toward an other, according to Christ Iesus.

6 That ye with one minde, and one mouth may praise God, euen the father of our Lord Iesus Christ.

7 Wherefore receiue ye one an other, as Christ receiued vs to the glorie of God.

8. Now I say that Iesus Christ, was a Minister of the circumcision for the truth of God, to confirme the promises of the fathers,

9. And that the Gentiles might glorifie God, (*let the Gentiles praise God, G.*) for his mercie, as it is written: For this cause I will confesse thee among the Gentiles, and sing vnto thy name.

10 And againe he saith, Reioyce ye Gentiles with his people.

11 And againe, Praise the Lord, all ye Gentiles, and laud ye him all people together.

12 And againe, Esaias saith, There shall be a roote of Iesse, and he that shal rise to raigne ouer the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all ioy, and peace in beleeuing, that yee may abound in hope, (*be rich in hope. B.*) through the power of the holy Ghost.

14 And I my selfe also am perswaded of you my brethren, that ye are also full of goodnes, (*loue. L.*) and are able (*willing V.*) to admonish one an other.

15 Neuertheless brethren, I haue somewhat more boldly, after a sort (*in part. Gr.*) written vnto you, as one, that putteth you in remembrance, through the grace that is given me of God.

16 That I should be the Minister of Iesus Christ toward the Gentiles, ministring (*sanctifying. L. ἱερουργοῦντα. Gr. which signifieth, serning or ministring in holy things*) the Gospell of God, that the offring (*oblation*) of the Gentiles might be acceptable, beeing sanctified by the holy Ghost.

17 I haue therefore whereof I may reioyce in Christ Iesus, in those things which pertaine to God.

18 For I dare not speake of any thing (*I cannot endure to speake of any thing. Be. see qu. 23.*) which Christ hath not wrought by me for the obedience of the Gentiles, in word and deed.

19 With the power of signes and wonders, by the power of the spirit of God, (*of the holy Ghost. L.*) so that from Hierusalem, and round about vnto Illyricum, I haue (*replenished. L.* or) fully preached, *B.* (*fulfilled the Gospel. Gr. fulfilled the preaching of the Gospel. S. or the office of preaching, Be. caused to abound. G.*) the Gospel of Christ.

20 So putting my selfe forward (*endeauouring. V. contending. A. inforcing my selfe. B. G. ambitiously seeking, φιλοτιμούμενον, Gr. B.*) to preach the Gospel not where Christ was named, least I should haue built on an others foundation.

21 But as it is written, To whom he was not spoken, they shall see *him*, and they that heard not, shall vnderstand.

22 Therefore also haue I beene oft let to come vnto you.

23 But now hauing no more place (*no more to doe. B.*) in these quarters, (*climates. Gr.*) and hauing beene desirous to come vnto you many yeares agoe.

24 When I shall take my iourney into Spaine, I will come to you: for I trust as I passe by, (*in my iourney. G. B.*) to see you, and to be brought on my way, thitherward by you, after I haue beene somewhat filled with you, (that is, *your companie. G. Be.*)

25 But now goe I to Hierusalem to minister to the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine common gathering, *B.* (*a distribution. G. κοινωνίαν, a communion or communication. Gr.*) for the poore Saints, which are at Hierusalem.

27 It hath pleased them indeede, and their debters are they: for if the Gentiles haue partaked of their spirituall things, they ought also in carnall things to minister vnto them.

28 When I haue therefore performed this, and haue sealed them this fruit, I will goe by you into Spaine.

29 And I am sure when I come vnto you, I shall come with the (*in the. Gr.*) abundance of the blessing of the Gospel of Christ. (*blessing of Christ. L.*)

30 Also brethren I beseech you by our Lord Iesus Christ, and for the loue of the spirit, that you would striue with me (*help me. B. L.*) by prayers to God for me.

31 That I may be deliuered from the vnbeleeuers, *L. V. B.* (*the disobedient, G. B. S. the word ἀπειθούντων, signifieth both: the first rather, for he that beleeueth not, is disobedient, but disobedience hath not alwaies infidelitie accompanying it*) in Iudea, and that my seruice which I haue to doe at Hierusalem, may be accepted of the Saints.

32 That I may come vnto you with ioy, by the wil of God, & may with you be refreshed.

33 Now the Lord of peace be with you all, Amen.

2. The

2. The Argument, methode, and parts.

THe Apoſtle in this chapter, 1. finiſheth his former exhortation to the ſtrong to beare with them that are weake, to verſ. 14. 2. The peroration or concluſion of the epiſtle followeth.

1. The ſumme of the exhortation is propounded v. 1. then it is confirmed, 1. From the end, wherefore men haue receiued their gifts, which is not to pleaſe, or ſeeke themſelues, but one to ſeeke to edifie an other. 2. An other argument is taken from the example of Chriſt: and it is framed thus: we muſt be like minded vnto Chriſt, v. 5. and the end is expreſſed v. 6. But Chriſt did not ſeeke or pleaſe himſelfe, which is prooued firſt by a teſtimonie of Scripture v. 3. which is amplified by ſhewing the vſe of the Scripture in generall, which is for our learning v. 4. ſecondly he ſheweth that Chriſt was not for himſelfe but for vs, by a diſtribution, becauſe he both was a Miniſter of circumciſion to the Iewes v. 8. and he miniſtred alſo to the Gentiles, that they might praiſe God for his mercie, as he prooueth by 4. teſtimonies. v. 10. 11. 12. and then he concludeth his exhortation with an heartie deſire and wiſh, v. 13.

2. In the peroration: 1. he excuſeth his writing vnto them v. 14. to v. 22. which he doth 1. By the end of his writing, which was not to teach them, whom he knew alreadie to be full of all goodnes v. 14. but to admoniſh them v. 15. 2. By his office, which was to preach the Goſpel vnto the Gentiles, and therefore vnto them: the antecedent, namely his office and Apoſtleſhip he ſetteth forth, 1. By the end, to offer the Gentiles by their conuerſion vnto God v. 16. 2. From the efficacie of his Apoſtleſhip, in making the Gentiles obedient in word and deed v. 18. this efficacie he amplifieth, 1. By the efficient, the grace of Chriſt, v. 17. 2. The helping cauſes, ſignes and wonders v. 19. 3. By the circumſtance of the place, he had preached from Ieruſalem to Illyricum, v. 14. 4. From the difficultie, he had preached Chriſt, where they had not ſo much as heard of him v. 20. which he doth illuſtrate by the ſaying of Iſaias 52. 2. he maketh promiſe of his comming vnto them, which hath beene hitherto letted: and he giueth theſe reaſons, 1. Becauſe he had filled all thoſe places with his preaching alreadie. 2. And from his deſire v. 23. 3. From the opportunitie of his iourney into Spaine v. 24. 4. Then he preuenteth and anſwereth an obiection, why he cannot yet come, becauſe he went to carrie the beneuolence of Macedonia, and Achaia, to the poore Saints in Ieruſalem: which their beneuolence he commendeth and ſetteth forth by the efficient cauſe, their voluntarie contribution v. 26. 2. *Ab æquo*, from the rule of equitie, they were their debters in carnall things, ſeeing they had receiued their ſpirituall, v. 27. ſo he concludeth, that when he had finiſhed this ſeruice he would come vnto them, v. 28. 3. He addeth another reaſon, *ab vtili*, from their profit; he doubteth not, but he ſhall come vnto them with abundance of bleſſing, and therefore he will haſten his comming.

3. Then he requeſteth them to pray for him v. 30. ſhewing what they ſhould pray for, namely two things, to be deliuered from the incredulous and refractorie Iewes, and that his ſeruice may be accepted of the Saints v. 31. and why. 1. from the ende, that he may come with ioy vnto them. 2. becauſe of his reciprocall prayer, in praying for them. v. 33.

3. The queſtions and doubts diſcuſſed.

Queſt. 1. *Of the argument and ſcope of this chapter in generall.*

1. Some thinke that the Apoſtle doth proſequute the ſame argument, which was handled in the former chapter, touching the vſe of things indifferent, which concerned Chriſtian libertie, as *Haymo*, *Tolet*, *Martyr*.

2. Some make this difference, that in the former chapter, the Apoſtle ſhewed how the ſtrong ſhould behaue themſelues toward the weake, *in declinatione mali*, in the declining of euill, that is, auoiding of offence: now he teacheth them how to carie themſelues, *in operatione boni*, in the working of that which is good, in ſeeking the edifying one of an other: *Lyranus*, *Gorrhan*: But that the Apoſtle did alſo before, c. 14. 19. let vs follow theſe things, &c. *whereby one may edifie an other.*

3. But the order and coherence rather is this; the Apoſtle *tranſfert ad theſin*, doth draw vnto a generall doctrine, the particular rule before preſcribed, how the weake ſhould

be reſpected, in the obſeruation of dayes, and difference of meates: that nor onely in thoſe things, but in all other the like infirmities, the ſtronger ſhould ſupport the weake, *Pareus:* ſo alſo *Gualter, doctrinam generaliorem ſubijcit de Chriſtiana lenitate*, he now ſupplyeth a more generall doctrine concerning lenitie: ſo alſo *Oſiand.*

Queſt. 2. *Whome, and wherein the ſtrong ſhould ſupport the weake.*

1. *We which are ſtrong.* 1. *Chryſoſtome* obſerueth well how the Apoſtle allureth the ſtrong, and ſpeaketh louingly vnto them: not onely in calling them *ſtrong*, but *in ſuum ordinem eos collocanit*, he placeth them in his owne order; and this he doth, becauſe he had ſeemed before ſomewhat ſharpely to take them vp, for vſing their Chriſtian libertie ſo freely without reſpect had vnto their weake brethren. 2. The ſtrong δύνατοι, or mightie, are not here onely thoſe, which were inſtructed concerning the indifferent vſe of all meates, as *Haymo*: but ſuch as were *plenius edocti*, more fully taught and inſtructed in matters of faith, *Par.* and ſuch alſo as were *purioris vitæ*, more perfect and pure in life, *Origen:* for the Apoſtle ſpeaketh generally of all infirmities of the brethren touching doctrine, or manners.

2. *Ought to beare.* 1. We ought *debemus, non donamus*, it is our dutie ſo to doe, not a gift, *Chryſoſt.* 2. To beare βαστάζειν, is not onely to tolerate and ſupport their infirmities, *ſed in ſe ſuſcipere vt curent*, but to take them in hand to cure them, *Bulling. erigere, non contemnere*, to raiſe them vp, not to deſpiſe or contemne them *gloſſ. interlin.* it is a metaphor taken from the faſhion of building, where the pillars doe carrie the weight and burthen of the houſe: as the faithfull are called pillars, Reuel. 3. 12. and as it is ſaid, that Salomon laid great ſtones to make the foundation of the temple, to ſupport the reſt, 1. King. 5. 17. *Hugo:* or it may be taken from the frame and conſtitution of a mans bodie, where the ſinewes and bones are made to beare vp the fleſh, and other tender parts, *Lyran.*

3. *The infirmities of the weake.* 1. The Apoſtle vſeth two words, he ſaith, *not the weake, but the infirmities of the weake, vt ad maiorem commiſerationem alliciat*, to draw them to greater commiſeration: *Theophyl.* 2. It is a metaphor taken from children or ſicke perſons, which are weake, and impotent, and there is no man, but will be readie to pitie and helpe ſuch. 3. Theſe infirmities are not onely concerning the difference of meates, as *Haymo*, but the Apoſtle meaneth others alſo, *qui alio infirmitatis genere laborant*, which are troubled with any other kind of infirmitie, as if one be giuen to anger, to rayling, and ſuch like: *Chryſoſt.* 4. But the Apoſtle ſpeaketh of infirmities onely, *non hic agitur de ſceleribus*, he entreateth not of great offences, as of theft, murder, and ſuch like: for theſe are not to be borne with at all: *Oſiand.* he meaneth not then *vitia aperta*, manifeſt ſinnes, which are directly againſt the word: but onely of ſlippes in life and doctrine which proceed of ignorance and common infirmitie. 5. Theſe then are the infirmities here mentioned, either concerning ſpirituall things, or temporall: the ſpirituall concerne either faith, as ignorance, error, not beeing fundamentall, or manners, as are the ſlippes and fayling in life and conuerſation, which ouerthrow not good manners. In temporall things, there are diuerſe kind of infirmities; 1. As in the ſtate and condition, as the rich muſt ſupport the neceſſities of the poore. 2. Or in reſpect of the ſex, the husband muſt beare with the wife, as the weaker veſſell. 3. Or of the bodie, ſuch are the infirmities of ſicknes, and old age, wherein the weake are alſo to be ſupported. But the two firſt kinds of infirmites touching faith, and manners, are ſpecially here vnderſtood, and intended by the Apoſtle: though it may be extended alſo to corporall neceſſities; as *Origen* inferreth, he that is richer in ſubſtance, *onus pauperioris portet*, let him beare the burthen of the poore: ſo alſo *Chryſoſt. ſi dines fueris, &c.* if thou be rich, pleaſe not thy ſelfe, but the poore.

Queſt. 3. *Of the reaſons why the weake ſhould be ſupported.*

1. Chriſt ſupporteth and beareth our infirmities: no man is ſo perfect, *qui non in aliquo apud Deum inueniatur infirmus*, which is not in ſome one thing or other weake before God, and had neede to be ſupported of Chriſt: we therefore, as Chriſt hath borne the infirmities of vs all, ſo we ſhould one beare an others infirmities, *Origen.*

2. Thou art ſtrong, *repende Deo mercedem qui te talem fecit*, ſhew thy thankfulnes to God, who hath made thee ſtrong: and thus ſhalt thou doe it, if thou doſt correct the infirmitie of the weake, *Chryſoſt.*

3. *Si condeſcenderis nihil damni feres*, if thou condeſcend to the weake, thou ſhalt ſuf-

fer

ſer no loſſe: but if thou condeſcend not, the other is in great danger: it is no loſſe to thee, but a gaine to him, therefore beare with him, *Chryſoſt.*

4. *Illi non poſſunt ſed ad nos erigere*, they cannot riſe vp to vs, therefore we ſhould condeſcend, and apply our ſelues to them, *gloſſ. interlin.*

5. *Nullus eſt, qui non in ſe habeat aliquid, &c.* there is none, that hath not ſomewhat himſelfe to be ſupported: and therefore the Apoſtle ſaith, Galat. 6. *Beare one anothers burthen*, *Gerhan:* therefore he that is ſtrong, wherein he is ſtrong, muſt beare with the weake, that wherein he is weake he may be ſupported likewiſe of his brother.

6. The Apoſtle alſo perſwadeth hereunto by his owne example, counting himſelfe among the number, *we which are ſtrong*; who will thinke ſcorne to beare with the weake, vnto whom S. Paul ſo great an Apoſtle vouchſafeth to condeſcend, *Gualter.*

7. This is the end why God hath giuen vnto ſome greater gifts, and more ſtrength, then vnto others, that by their ſtrength they might ſupport the weake, *Parens.*

8. And hereunto we are perſwaded both *iure naturæ*, by the law of nature, which mooueth and ſtirreth vp men to helpe and ſuccour the weake; and *iure diuino*, by the law of God which preſcribeth, that if our enemies aſſe ſhould lie downe vnder his burthen, we ſhould help him vp, Deut. 22. 4. how much more ought we to ſhew this compaſſion to our weake brother?

Queſt. 4. *How the Apoſtle here counteth himſelfe among the ſtrong, els where numbring himſelfe among the weake.*

The occaſion of this doubt, is mooued by *Origen* out of that place, 1. Cor. 9. v. 22. *to the weake, I became as weake*, how then doth the Apoſtle here call himſelfe ſtrong: and beſide he ſeemeth to praiſe himſelfe contrary to the ſaying of the wiſe man, Prov. 27. 2. *Let thy neighbour praiſe thee, and not thine owne mouth, &c.*

Anſw. 1. *Origen* anſwereth to the firſt doubt, that the Apoſtle in that place doth not ſay he is weake, *ſed fieri infirmum*, but that he was made or became weake: for if he had bin weak, he could not be made weake: ſo then there the Apoſtle doth but ſhew the practiſe of that which he preſcribeth here, namely, to condeſcend vnto the infirmitie of the weake, and ſo to become weake like vnto them, in ſupporting of their infirmities. 2. Neither doth the Apoſtle here praiſe himſelfe, *non pro laude propria, ſed pro rerum conſequentia*, he doth not call himſelfe ſtrong for his owne praiſe, but becauſe the matter in hand ſo required: for if the Apoſtle in modeſtie had forborne to count himſelfe among the ſtrong, who would haue preſumed of himſelfe, to be ſo ſtrong, as to take vpon him to beare others infirmities, *Origen:* this then the Apoſtle doth, *vt ad ſimm exemplum excitaret*, to ſtirre them vp to follow his example, that they ſhould ſupport the infirmities of the weake as he did, *Mar.*

Queſt. 5. *What it is not to pleaſe our ſelues but our neighbour, v. 1. 2.*

1. *Haymo* vnderſtandeth this of that particular inſtance of making no difference of meates: that the ſtronger would not pleaſe himſelfe, either in eating of all meates in the preſence of the weake, or in perſwading him to doe the like: but this ſenſe is too much reſtrained: for the Apoſtle ſpeaketh generally of all infirmities both touching faith and manners, as is ſhewed before q. 2. 3.

2. *Chryſoſtome* ſeemeth to interpret it of giuing content, and ſatisfying the deſire of the weake; as the rich man ſhould not pleaſe himſelfe in not giuing, *ſed placeat pauperi*, but pleaſe the poore: but this is not all the meaning: for the poore are often froward, and importunate, and in ſome caſes are not to be pleaſed and contented with giuing.

3. *Origen* thinketh this to be pleaſing: when the life is without reproofe, and irreprehenſible, *vt ex eo proficiant omnes*, that others might profit by it: but this ſenſe is likewiſe particular: in neceſſarie duties, we are ſo to pleaſe in well doing: but there is an other kinde of pleaſing, that is, not offending in things indifferent.

4. Sometime for one to pleaſe himſelfe, is to ſeeke his owne glorie: as Herod pleaſed himſelfe, when the people gaue applauſe vnto him, Act. 12. but it is not ſo taken here: *Bez.*

5. Not to pleaſe our ſelues, but to pleaſe our brother, is here, not *noſtro iure vti*, to vſe our owne libertie without reſpect vnto our brother: *Pelli.* but *ſatisfacere*, to content, ſatisfie, *obſecundare morem gerere, accommodare*, to applie and accomodate our ſelues to our brother: *Vatablus, Eraſmus:* not to ſeeke that, *quod nobis proſit*, which is profitable for vs, but *quid conducat fratri*, what is beneficiall to our brother: *Ambroſe, Martyr:* not to attend

onely that, which pleaseth our selues, *neglecto proximo*, with neglect and contempt of our brother, *Pareus*: as many are peremptorie in vsing their libertie, hauing no respect at all vnto their brethren, whether they be offended or not: thus the Apostle elswhere himselfe expoundeth what it is to please men, 1. Corin. 10. 33. euen as I please all men in all things, *not seeking mine owne profit, but the profit of many, that they might be saued.*

Quest. 6. *How farre and wherein we must please our neighbours.*

v. 2. *Let euerie one please his neighbour in that which is good to edifying, &c.* yet S. Paul elsewhere saith, *If I should please men, I should not be the seruant of Christ.*

To remoone this doubt, three things must be considered. 1. Who are to be pleased. 2. Wherein. 3. To what ende.

1. If I should please men, that is, *incredulis & infidelibus Iudæis*, the incredulous Iewes and infidels, I should not please Christ: for if S. Paul would haue pleased such, he should haue brought men and women bound to Ierusalem, when he was sent to Damascus: *Origen:* but we must seeke to please the brethren and beleeuers, and such as are weake.

2. Neither must we please men in things, that are euill: as *Origen* well obserueth, *si quis nos aliquid exigit agere contra iustitiam*, if any man will haue vs doe any thing against iustice and holinesse, therein we should not please him, *cum ergo bene agimus, & bene docemus, placemus proximo*, when we teach well, and doe well, we please our neighbour, &c. herein then appeareth the vanitie and impietie of Popish indulgencies, and dispensations, which doe often giue license and libertie euen in such things, as are against the word of God directly: as in dispensing with vnlawfull marriages, within the prohibited degrees, and such like.

3. Now the ende which men must propound in pleasing their neighbours, is in seeking the good, and furthering of their saluation, *non vt laudem quærant*, not to seeke their owne praise, that men may profit by their good example, *Origen:* 1. So the Apostle saith, *for good*, that is, to his profit and benefit, as the Apostle vseth the same phrase, Rom. 8. 28. all things worke together *for the good or best*: some doe reade, in that which is good, but the words are in the originall εἰς ἀγαθὸν, to good, *Beza.* 2. And the Apostle addeth, *to edification*, because as *Theophylact* obserueth, that which is good, *si minus sit opportune*, if it be not done in fit time and place, tendeth to destruction, then edification. 3. This terme of edifying is familiar with S. Paul, for the faithfull are as liuely stones which goe to the building of Gods spirituall house: he then that offendeth his brother, and so remooueth stones fit for Gods building, destroyeth Gods house, and him will God destroy, 1. Cor. 2. 17. Gods house is destroyed, not onely by pulling of it downe, but also by not building of it vp. 4. And two wayes are our brethren edified, either by winning of them vnto Christ, or beeing come vnto Christ, when they doe still encrease and goe forward in faith. 5. But the weake must not be so supported, *vt indulgentia largiore infirmos dissoluat*, that the strong doe make them more dissolute by their indulgence, but so long, till either *vitium corrigit*, he amend his fault, *vel non proficit in peius*, or if he be not much amended, yet he become not worse, *Origen*: but *si infirmitas eorum degeneret in pertinaciam*, if their infirmitie degenerate into stubbornenes, we must support them no longer: as the Iewes or Papists, are not now to be counted weake, and to be borne with in their superstitious obseruation of meates and dayes, for now they erre of obstinacie, not of infirmitie. *Par.*

Quest. 7. *How Christ is said not to haue pleased himselfe.*

1. *Haymo* inserteth by way of explanation, he pleased not himselfe, but his father: so also *Lyranus*, and the *ordinar. gloss.* doe expound it by that place, Ioh. 6. *I came not to doe mine owne will, but of him that sent me:* but then the Apostle had not applyed this to purpose, which is by the example of Christ, to please and not offend our weake brother.

2. Neither by *not pleasing himselfe*, must be vnderstood, the not liking or approouing of that which he did: for so Christ alwaies pleased himselfe, and so must wee also please our selues, in approouing our actions done in faith: but the meaning is, *non seruiuit suis commodis*, he sought not his owne profit: *quod nostrum vtrat respiciens, suum neglexit*, respecting our good, he neglected his owne, *Chrysost.* he sought not his owne glorie, but suffered reproach and infamie to promote mans saluation.

3. *Origen* vnderstandeth this of Christs not pleasing himselfe, of his abasing himselfe, that

that whereas he thought it no robberie to be equall vnto God his Father, made himselfe of no reputation: *Chrysostome* addeth further, that he only abased not himselfe to become man, *sed & conuitijs impetitus est*, he was railed vpon and reuiled: but this *not pleasing* is better referred to Christs whole life, and death; that he refused no shame or ignominie while he sought to further the worke of mans saluation: for he not onely tooke vpon him the forme of a seruant, beeing Lord of all; but beeing most holy, vouchsafed to eate with Publicans and sinners: and beeing most chast, yet suffered a woman that had been most infamous, to wash his feet: and beeing most innocent, was put to death with theeues and murtherers, and wicked persons, *Martyr.*

4. But the meaning is not, *he pleased not himselfe*, as though he did not with his will vndertake the worke of our redemption, for hee did it most willingly out of his exceeding great loue vnto mankind, and he laid downe his life of himselfe: but he spared not his bodie, nor his name and fame for vs, so that he might accomplish our saluation.

Quest. 8. To what purpose the Apostle alleadgeth this saying out of the Psalme, *The rebukes of them that rebuke thee, &c.*

1. This testimonie is alleadged out of Psal. 69. 9. where David not onely as a member of Christs Church complaineth of the wrongs, which he sustained for Gods cause, but as a type and figure of Christ, and in his person he sheweth, how beeing innocent and harmelesse, yet he was oppressed and slaundered as a vile and wicked person: and that David speaketh in the person of Christ, is euident by the former part of the verse: *the zeale of thy house hath deuoured me*, which is directly applyed vnto our Sauiour, Iob. 2. and in the 5. verse he saith, *I restored those things, which I tooke not*: which is a manifest prophesie of Christ, that he suffered not for his owne but for the offences of others.

2. Now whereas the Apostles speach seemeth to be imperfect: *but, as it is written*: where either we may supply with *Beza*, Christ pleased not himselfe, but *others, as it is written*; or with *Erasmus* and *Iunius* in his annotations here, the contrary is to be supplyed: he pleased not himselfe, but displeased, or neglected himselfe, as v. 21. following, the contrary must be supplyed: *But, as it is written*, that is, as he said before, hee preached not where Christ was named, but where he was not named, as it is written.

3. Now for the meaning of the words, what rebukes those were, which fell vpon Christ, it is diuersly scanned. 1. *Origen* vnderstandeth these rebukes, which Christ sustained, because he did eate with Publicans and sinners: and when the woman wiped his feete with her haires, they said, If hee had beene a Prophet he would surely haue knowne what manner of woman this was, that touched him beeing a sinner. *Haymo* giueth instance of that rebuke, when they called Christ a Samaritane, and that he had a deuill: and these are said to be the rebukes of them that rebuke God, because he that rebuked Christ the Sonne, rebuked the Father also that sent him: so *Origen*, *Lyranus*: but in this sense, hee should haue said rather, the rebukes of them, that rebuke me, fall vpon thee. 2. *Chrysostome* vnderstanding the rebukes vttered vpon the crosse, *If thou be the Sonne of God, saue thy selfe*, and he prooueth more, saith *Chrysostome*, then hee promised, that not onely Christ was rayled vpon, but his Father also in him: but this was not to the Apostles purpose, to shewe how God was blasphemed in Christ. 3. The Greeke Scholiast diuideth the time, that the blasphemies which were in the old Testament vttered against God, were nowe cast at his Sonne in the Newe, to shew, *quod nihil noui contigit*, that no newe thing had happened: but neither hath the Apostle any such purpose to shewe the continuall custome of the wiked in blaspheming God, and his Christ. 4. The ordinary *glosse* vnderstandeth it of the reprotion of the world of Christ *Iudæi dixerunt me peccare in te*, the Iewes say, that I sinne against thee, in saying, I come to doe thy will, but they sinne against thee, in not receiuing mee: and so the sinnes of those that sinne against God fell vpon Christ, *quia occisus est ab eis tanquam blasphemus*, because they put him to death as a blasphemer, they beeing the blasphemers themselues: but the Apostle sheweth not what befell Christ in the opinion and reputation of the world, but verily and indeed. 5. The *interlinearie glosse* thus interpreteth, the *blasphemies, &c.* fell vpon mee, that is, *fuerunt causa oppressionis mei*, were the cause of mine oppression, as because that Christ in his zeale cast out of the Temple those which prophaned it with buying and selling, and so blasphemed God, and polluted his Sanctuarie, therefore they hated Christ, and persecuted him to death: so also *Gorrhan* interpreteth this falling vpon Christ, of the crosse of his oppression and persecution: but this had not been neither to the Apostles

purpose, who intendeth not to shew the cause of Christs suffering, but the manner and example of his patience. 6. *M. Calvin* giueth these two senses; they grieue me no lesse, the blasphemies against thee, *quam si ego author extitissem*, then if I had been the author of them: or, *non secus affectus fuit, &c.* he was as much affected and mooued, at the blasphemies against his Father, as if they had beene against him. But the Apostles intendment is not to shewe the great zeale of Christ toward his Father, but his mercifull suffering, and forbearance vsed toward men. 7. *Beza* vnderstandeth this place of Christs bearing of the reproaches and other wrongs of his enemies; *nihil non pertulit, &c.* there was nothing which he suffered not, to bring his enemies vnto God: so *Faius* by contumelies & opprobries here thinketh by the figure *Synecdoche* (when a part is put for the whole) *omnes perpessiones*, all Christs sufferings to be vnderstood, which he willingly endured, and notwithstanding the contumelies of the wicked, he omitted nothing belonging to saluation, but prayed for his persecutors, &c. This was most true, yet the reason appeareth not, why mention is made, of the falling of the blasphemies against God vpon Christ. 8. Wherefore *Pet. Martyr* insisteth vpon this sense, *quicquid in te contumeliæ iacitur, quod sit omnibus omnium hominum peccatis, &c.* what contumely soeuer was cast at God, which is by all mens sinnes whatsoeuer, I am willing to suffer for in my death: so also *Vatablus*, *tibi satisfeci, &c.* I satisfied thee, for the reproaches wherwith they reuiled thee. 9. These two last senses I think best with *Parens* to ioyne together, that Christ is set forth, as an admirable example of patience, who did not onely beare patiently the reproaches and blasphemies of his enemies, and whereas they cursed him, hee blessed and prayed for them: but he also satisfied the wrath of God, not onely for the blasphemers, but all other sinners, not onely of the Iewes, but of all other whatsoeuer, that should beleeue in him: so two waies we are here to behold Christ, *per antecedens*, by the antecedent, and that which goeth before, and is alreadie done and past, namely as our Redeemer, who hath suffered and satisfied for all our blasphemies and other sinnes: as also *per consequens*, by the consequent, or that, which followeth after, we must looke vnto him, as our guide and captaine, which goeth before vs in his blessed example of patience, and all other vertues.

Quest. 9. Why the Apostle saith, *Whatsoeuer is written, is written for our learning.*

1. *Chrysostome* maketh this the connexion: that like as in the olde Testament it is declared how they blasphemed God the Father, so in the new they should raile vpon, and blaspheme the Sonne: and so those things are written, *ne nos illos imitemur*, that we should not imitate them herein: But it is euident by the words following, *that through patience and consolation of the Scriptures wee might haue hope*, that these things are written for our imitation; as *Theophylact* saith, *These things are written, vt ea fectemur*, that wee should followe them.

2. *Lyranus*, doth vnderstand such things as are written of Christ, to be written *ad nostram vtilitatem*, for our profit, *cuius vita, vita nostra & morum est disciplina*, whose life is the rule and discipline of our life, and manners, *gloss. interlin.* but not onely the things written of Christ, but whatsoeuer else is in the Scriptures written is for our instruction.

3. Some thinke that the Apostle hath not reference onely to the former Scripture cited out of the Psalme, but vnto all other allegations in this whole Epistle, and therefore thus inferreth; but it is euident that the Apostle here giueth a reason of the place immediately cited before.

4. This then is the coherence: least any should thinke, that the Apostle had not fitly alleadged the former text, he sheweth the generall vse of the Scriptures; that there is nothing idlely or superfluously written: but whatsoeuer in this or any other place is expressed, is for our learning: as the Apostle saith elsewhere, 2. Tim. 3. 16. *Mart. Bucer. Par.*

Quest. 10. *How, whatsoeuer is written, is written for our learning.*

1. *Whatsoeuer is written*, wherein there is manifest difference betweene humane writings, and diuine; for here is nothing superfluous, but euery part thereof is for our instruction; whereas in the other, there are many idle things, and vnprofitable parts, *Martyr.*

2. *Afore time*: although this be specially vnderstood of the olde Testament, because as yet the Apostolicall writings were not extant; yet it is true also of euery part of the newe Testament, *quia spiritus semper sui similis*, because the spirit is alwaies like it selfe: and therefore

fore the new Teſtament beeing written by the ſame ſpirit, is profitable to the ſame endes, *Caluin:* how this place maketh againſt the old Marcionites, that condemned the olde Teſtament, and againſt the new Libertines, which leaue the Scriptures, and cleaue vnto reuelations, ſee among the Controuerſies following, *Controu.* 2.

For our learning. 1. The Scripture teacheth an other manner of learning, then the Philoſophers writings, which are profitable for the attaining of humane ſcience, whereof alſo there is ſome neceſſarie vſe; but here that doctrine is ſet forth which teacheth the way vnto eternall life, Ioh. 17. 3. 2. Here are foure profitable vſes of the Scripture deliuered; *claritas intelligentiæ*, the clearenes of vnderſtanding by doctrine; *ſoliditas tolerantiæ*, the ſoliditie of patience; the third is *ſuauitas interna lætitiæ*, the ſweetnes of inward ioy by conſolation; the fourth *ſecuritas obtinendæ gloriæ*, the ſecuritie of obtaining glory by hope, *Lyran.* 3. Neither are here rehearſed all the profitable parts of Scripture, but hee toucheth the principall ende, which is to confirme vs in the hope of eternall life, *Caluin:* for the Scripture is profitable to worke in vs euery good grace whatſoeuer. 4. *Origen* here obſerueth, that hee which readeth the Scriptures onely, can not attaine vnto theſe profitable vſes, *ſed qui credit & intelligit*, but he which beleeueth and vnderſtandeth them.

That through patience and conſolation. 1. As the doctrine of the Scripture is the foundation of the other fruits, that are reaped out of the Scripture; yet the ende of doctrine is not knowledge, but the practiſe of life, vnto which theſe three belong, *patience, conſolation, hope.* 2. *Patience* is not to be broken or vanquiſhed with aduerſitie, *conſolation* is to receiue comfort by Gods promiſes, whereby we are aſſured of his gratious aſſiſtance, and of an happie ende, and both theſe doe confirme our hope: hope bringeth forth patience and conſolation, as the immediate daughter of faith, and it is againe mutually confirmed, and encreaſed by them. 3. And thus doe the Scriptures worke in vs theſe three, *patience, conſolation, hope*; by examples *patience*, by the promiſes *conſolation*, and by the propoſed reward of eternall life, *hope*. And yet more generally the Scripture by fowre meanes eſpecially worketh theſe things in vs: 1. By the *euent*, when as *de facto*, the Scriptures doe thus reward the diligent readers of them with theſe heauenly graces. 2. By the examples of the patience and comfort of our bleſſed Sauiour, and his Apoſtles, and other holy men, which they had: whereby wee truſt, beeing the members of Chriſts bodie, to be partakers of the ſame grace. 3. By the doctrine of Scripture, which teacheth vs, that our afflictions fal not out by chance, but by gods prouidence, that they are not as puniſhments to the children of God, but as probations and trials, that God will not ſuffer vs to be tempted aboue our ſtrength, and ſuch like. 4. And by the promiſes of Gods aſſiſtance, and of eternall life.

4. Here is a difference betweene Chriſtian patience, which is alwaies ioyned with hope, and that of the Philoſophers, which had no hope of the reward.

11. Queſt. Of the Apoſtles praier, v. 5. *The God of patience and conſolation, &c.*

1. *Origen* thinketh, that he calleth the Lord the God of patience, &c. *quia Deus cum his eſt, &c.* becauſe God is with them, that haue the vertue of patience; as he is called the God of iuſtice, becauſe he is with them that keepe iuſtice: but *Haymo* better, he is ſo called, *quia ipſe tribuit patientiam & in illorum cordibus habitat*, becauſe he both giueth patience, and dwelleth alſo in their hearts, &c. for if *Origens* ſenſe onely ſhould be receiued, it would bee preſuppoſed, that firſt there muſt be patience, and then God is induced by their patience to dwell with them.

2. Here the Apoſtle doth attribute the ſame effects vnto God, patience and conſolation, which before he gaue vnto the Scriptures, but in a diuerſe manner: for God is indeede the author of them, *ſed verbo vt inſtrumento vtitur*, but he vſeth the word, as his inſtrument to worke them: as *Theophylact* ſaith, *Deum cum ſacris Scripturis vnà largiri, &c.* that God together with, and by the Scriptures doth giue patience and conſolation, &c. But God is the author and giuer of patience: Philip. 1. 29. *To you it is giuen, for Chriſt, not onely to beleeue, &c. but alſo to ſuffer:* and of conſolation, 2. Corin. 4. *which comforteth vs in all our tribulations.*

3. And S. Paul hauing ſhewed before the vſe of the Scripture, now thereunto ioyneth praier, thereby ſignifying, *cum Scripturis, nobis opus eſſe precibus*, that together with the Scriptures, we had need of praier, that God would aſſiſt vs, *Oecumen.* for if in other things a man can doe nothing without Gods aſſiſtance, much leſſe can he profit by the reading of Scrip-

Scripture without Gods direction: *Origen*, whom *Haymo* followeth, obſerueth, that this was more then ordinarie prayer: Paul after the manner of the Prophets and Patriarks, whoſe bleſſings vpon their children are repeated in the Scripture, *benedictiones tribuit Romanis*, doth giue this benediction to the Romanes.

4. S. Paul wiſheth that they be of one minde among themſelues: where he toucheth all the cauſes of this concord: the author and efficient cauſe, God, the *materiall*, to be like minded, the *formall*, according to Chriſt, the *finall* cauſe, in the next verſe, that they may with one voice praiſe God.

Τὸ αὐτὸ φρονεῖν, *idem ſapere*, to thinke the ſame thing. 1. Which ſome referre onely to the affection, that euery one *idipſum de altero ſentiat*, do think the ſame thing of an other, *Theoph. vt ſit idem ſenſus, quod eſt charitatis*, that there be the ſame ſenſe and opinion, which is the part of charitie, *Pelican*: ſo alſo *Beza*, that ye be mutually affected with one minde: and *Tolet* giueth this reaſon, becauſe it is added, *one toward another*, which ſheweth it muſt be referred rather to the affection then vnderſtanding. 2. *Chryſoſtome* applyeth it to the care which one ſhould haue of an others good, *vt quod pro ſe quiſq; curat, &c.* that what euery one is carefull of for himſelfe, he ſhould therein take care for an other. 3. *Lyranus* giueth this ſenſe, *mecum deſiderantes, &c.* that yee ſhould bee like minded vnto me in wiſhing one anothers profit. 4. *Pareus* vnderſtandeth, *conſenſum in fide*, a mutuall conſent in faith, that they be of one iudgement and opinion concerning the vſe of indifferent things, and other matters in queſtion. 5. But I rather with *Haymo* referre it both to the conſenting in iudgement, and concord in affection, *vt vnum ſentiatis de fide, ſpe, & charitate*, that they be of one ſenſe and iudgement concerning faith, hope, and charitie.

5. But the Apoſtle ſeemeth to wiſh a thing impoſſible, that there ſhould be ſuch a generall conſent in iudgement, ſeeing that all men haue not the ſame gifts, and Saint Paul ſaith, *there muſt bee hereſies*, 1. Cor. 11. 19. *Anſ.* 1. Though God ſuffer hereſies to bee, which are raiſed by Satans malice againſt the truth; yet among the true members of the Church, there may and ought to bee one iudgement in the truth. 2. And though ſome difference in matters indifferent may be found in the true Church of Chriſt; yet this letteth not, but that in the cheife articles of faith, and in fundamentall points, there ſhould be an agreement, and conſent.

6. The Apoſtle adding, *according to Ieſus Chriſt*, ſheweth a difference of concord: *alia quædam dilectio eſt*, there is an other kind of loue, then in Chriſt: and *Origen* well ſaith, *poſſet fieri, vt in malitia aliqui vnanimiter conſentirent, & vnum ſaperent in peius*: it may be, that ſome in malice may conſent with one mind, and be of one iudgement to the worſe, &c.

12. Queſt. *Of the end of concord, which is to glorifie God the Father of our Lord Ieſus.*

1. The ende of our concord is to glorifie God: and this concord conſiſteth both of the conſent in heart and minde, and in the agreement in outward profeſſion, which the Apoſtle here ioyneth together; *that with one minde, and one mouth ye may glorifie God*: as S. Paul putteth them together, Rom. 10. 10. with the heart man beleeueth vnto righteouſneſſe, and with the mouth he confeſſeth to ſaluation.

2. He ſaith not, *vt cautu & boatu in templis glorificetis Deum*, that you glorifie God with roaring and ſinging in Churches, as they do in Poperie, for there is a conſent onely of voice without any agreement in heart, *Pelican*.

3. And ſeeing God is onely glorified where there is concord; it ſheweth that by diſcord Gods glorie is hindered, both in themſelues, becauſe their prayers vnto God want their due effect, and in others, which by their diſſentions take occaſion to blaſpheme, and ſpeake euill of God.

4. The Apoſtle addeth, *God, and the Father of our Lord Ieſus Chriſt, &c.* 1. Hee is the Father of Chriſt both as he is God, in his eternall generation, and as man in his generation in time, as he was borne of the Virgin Marie; but he is Chriſts God, onely as he is man: *Haymo*. 2. This clauſe is added by way of limitation, to diſtinguiſh the true God from the falſe gods of the heathen, and by way of explanation, that they muſt worſhip one God, not as in the olde Teſtament, when the doctrine of the Trinitie was not yet manifeſted, but now as the Father of Chriſt: ſo they muſt glorifie one God, not according to the preſcript rule of the law, but after the rule of the Goſpel: *Tolet*. 3. And hereby we are giuen to vnderſtand, that God can not otherwiſe be glorified, then as the Father of Ieſus Chriſt, for

without him nothing is acceptable vnto God.

13. Quest. Of the meaning of the 7. v. *Receiue ye one an other, as Christ receiued vs, &c.*

1. By *receiuing*, the Apostle vnderstandeth bearing, helping one an other, iudging charitably one of another, both the strong not to despise the weake, nor the weake to iudge or thinke hardly of the strong.

2. *As Christ, &c.* This note of similitude *as*, sheweth not an equalitie in like degree, but the qualitie of the thing, that it be done in truth and sincerities: as Ioh. 17. Christ saith, *that they may be one, as we are one, &c.* there may be a likenesse in the qualitie and manner, though a difference remaine in the proportion and degree: and therefore *Socinus* cauill is soone answered, that Christ did not satisfie for vs by his death, because we are here willed to receiue one an other, as he receiued vs: but we in receiuing one an other doe not satisfie one for another: for Christ hath receiued vs, in a farre more excellent manner, then we can one receiue an other.

3. *As Christ receiued vs:* not onely in taking our nature vpon him, *Lyran.* but in bearing our sinnes, and in offering himselfe vnto death for vs: *Origen* restraineth it to this particular point in question, concerning meates, that we should iudge none to be vncleane, and therefore to be refused; as Christ refused not vs for the vncleannes of sinne: but the sense is more generall: and the Apostle hath speciall reference to the vnitie between Gentiles and Iewes, that one should receiue an other, seeing Christ made no difference betweene them, but died for both.

4. *To the glorie of God.* 1. *Chrysostome* and *Theophylact* doe ioyne this with the former clause, that we should receiue one an other to the glory of God: but *Origen* better coupleth it with the latter part, *As Christ receiued vs, &c. Caluin, Tolet,* ioyne it vnto both clauses, but it agreeth better with the latter, *Beza.* 2. *Martyr* vnderstandeth it of the glorie of God, which Christ propounded to himselfe in receiuing vs: *Origen* of the effect which followeth, that we beeing receiued by Christ, should by our life glorifie God: but it is better vnderstood of the glorie of God, *cuius nos facit participes*, whereof hee maketh vs partakers, *Parens:* he hath receiued vs, *vt nos faceret immortales*, to make vs likewise immortall: *gloss. interlin.* 3. And herein the Apostle sheweth the excellencie of that benefit, which we receiue by Christ: he receiued vs beeing enemies, much more should wee receiue our brethren: he receiued vs to euerlasting glorie, much more should we receiue our brethren vnto concord and peace: so this our receiuing one of an other, is nothing to the greatnesse of this benefit in Christ, who hath receiued vs to a farre more excellent state, then we can one receiue an other.

14. Quest. *How Christ is said to haue beene the Minister of circumcision*, v. 8.

1. *Origen* vnderstandeth this of the circumcision, which Christ tooke in his flesh, *vt nesciretur ex semine Abrahæ veniens, &c.* that it might be knowne, that he came of the seede of Abraham, to whome the promise was made, that in his seede all the nations of the world should be blessed: and beside the Apostle insinuateth hereby, that the Gentiles should not iudge the Iewes for obseruing the ceremonies of the law, seeing Christ was in his flesh made the minister of circumcision. *Chrysostome* following the same sense, giueth an other reason, why Christ was circumcised, *vt totam legem impleret*, that he might fulfill the whole lawe for vs, and so appease his Fathers wrath, and deliuer vs from the curse of the Law: But in this sense Christ cannot properly be said actiuely to be the minister of circumcision, which was rather ministred to him, when he was circumcised.

2. *Origen* hath an other sense, vnderstanding it of spirituall circumcision, which is in the heart, according to that saying of S. Paul, Rom. 2. 29. *The circumcision is of the heart, in the spirit, not in the letter:* and *Haymo* following this sense, applyeth it to the spirituall circumcision, which concurreth with baptisme: of the which S. Paul speaketh, Coloss. 2. 11. *In whom also ye are circumcised, with circumcision made without hands, by putting off the sinnefull bodie of the flesh, &c. in that yee are buried with him through baptisme:* thus also *Iunius* in his *parall.* But this spirituall circumcision, is not peculiar to the Iewes, but common also to the beleeuing Gentiles: whereas the Apostle speaketh here of the prioritie and prerogatiue of the Iewes.

3. *Haymo* hath also an other interpretation, that Christ is said to be the minister of circumcision,

cumcision, because before the time of his incarnation, he beeing the word of his Father, did minister circumcision to the Israelites, *eam dando & præcipiendo*, by giuing, and commanding it vnto them to bee obserued: this sense *Faius* misliketh not, *lex ipsa per Christum in monte data est*, the law was giuen by Christ in the mount. But it is euident, that the Apostle speaketh here of Christ come in the flesh, to confirme the promises made to the Fathers.

3. Wherefore by circumcision here, the circumcised Iewes are vnderstood, by the figure called a *metonimy*, the adiunct beeing taken for the subiect: as c. 4. 12. Abraham is called the Father of the circumcision: and Gal. 2. 8. Peter is said to haue the Apostleship of the circumcision: and yet withall it sheweth that Christ did submit himselfe to the whole law, and to the ceremonies thereof; as Gal. 4. 4. *he is said to be made vnder the law:* thus *Caluin, Mart. Beza, Gualter, Lyran. Toler, Parens*, with many other expositors: and this sense best agreeth with the Apostles purpose, who prooueth that distributiuely, and in parts, which before he affirmed, how Christ had receiued all to the glorie of the Father: which first he sheweth to haue been performed in Christs owne person to the Iewes, and afterward to the Gentiles: this then is the meaning of the words.

The Minister. 1. Which sheweth the great humilitie of Christ, that he refused no ministerie nor seruice, to doe good to his nation: as he saith himselfe in the Gospel, *that he came not to be ministred, but to minister:* and in the same sense, S. Paul saith, Phil. 1. that he tooke vpon him the forme of a seruant. 2. And this ministerie consisted not onely in his preaching, though therein he watched with all diligence, but in all other ministeries in the flesh, his incarnation, passion, resurrection, because he came to fulfill the promises made to the Fathers. 3. And hee specially laboured, and ministred in preaching the word: teaching vs wherein the ministerie of the word consisteth, not in a bare naked title, or in ceremonies, solemnities, processions, as the Papall priesthood & ministerie is chiefly busied in such things, but in teaching and, exhorting, wherein our blessed Sauiour laboured most faithfully: and thereunto watched by three meanes especially, prayer vnto God, holinesse of life, and by the power of miracles.

Of the circumcision: that is, of the circumcised Iewes: to whome hee both preached himselfe, saying, he was sent onely to the lost sheepe of Israel: and also gaue a charge to his Apostles, and disciples, onely to preach to the Iewes, not to the Gentiles: and though Christ preached also in the coasts of the Samaritans, yet that was not vsuall, but onely by the way, and somewhat extraordinarily, to make a way for the calling of the Gentiles: for otherwise, his cheifest abode was in Iewrie.

For the truth of God, &c. 1. That is, that God might appeare to bee true in his promises made vnto the Fathers concerning the Messiah, whom he promised to send: so it was not for any merit in the Iewes, that Christ was first sent vnto them, but that the promises of God might be fulfilled. 2. Yet in a diuers manner: he preached to the Iewes in his own person, to the Gentiles by his Apostles: the Iewes had promises made to the Fathers, which were to be performed, *quasi ex debito*, as it were of debt, not in regard of the Iewes, to whome God was not endebted, but of the truth of God, with whom it is iust to performe that which he promised, *Lyran.* but the Gentiles were called of Gods mercie onely without any such promise, which though it were made *de gentibus*, of and concerning the Gentiles and their vocation, yet it was not made *gentibus*, to the Gentiles, as the promises were made to the Fathers, *Parens.*

Thus our blessed Sauiour is set forth vnto vs, *vt minister humilis*, as an humble minister, *magister vtilis*, a profitable master; because it is added, *for the truth:* and *amicus stabilis*, a stable and faithfull friend, to confirme the promises, *Gorran.*

15. Quest. *Of the vocation and calling of the Gentiles, why it is said to be of mercie, and of the Iewes, in truth.*

v. 9. *And let the Gentiles praise God, &c.* The naming and mentioning of the Gentiles sheweth that the other part must be vnderstood of the Iewes, that Christ was first a minister vnto them: *Iunius* in his *parallels* thinketh, that Christ was a Minister of the spirituall circumcision spoken of by S. Paul, Coloss. 2. 11. both vnto the Iewes and Gentiles, and that S. Paul doth not expressely speake of the Iewes, though first he shew how Christ receiued them, because partly that needed no proofe, as the assumption of the Gentiles did, and partly it may be vnderstood, by the other part of the distribution concerning the Gentiles: but it

is better, as is ſhewed in the former queſtion, by circumcision to vnderſtand the circumciſed nation of the Iewes, and ſo both parts of the diſtribution are made more euident.

For his mercie: It was Gods mercie alſo to make thoſe gracious promiſes to the Iewes: but becauſe no promiſe was made to the Gentiles, but concerning them: neither are the promiſes concerning them ſo frequent in the Prophets, as thoſe made to the Iewes: therefore the Apoſtle doth vnto the Iewes aſcribe the veritie of Gods promiſes, and to the Gentiles mercie: ſo *Hierome* well obſerueth this difference vpon theſe words, Pſal. 85. 11. *Mercie and truth are met: Iudais repromiſſum eſt, quod veniet Saluator, nobis ex Gentibus, non eſt repromiſſum, &c.* It was promiſed to the Iewes, that the Sauiour ſhould come, but to vs of the Gentiles it was not promiſed, therefore it was mercie onely in the people of the Gentiles, and truth in the people of the Iewes, becauſe that came which was promiſed, &c. ſo the Apoſtle excludeth the Gentiles from the promiſes, *they were ſtrangers from the couenant of promiſe:* and this difference *Gualter* well obſerueth in that place, Micah. c. 7. 20. *Thou wilt performe thy truth to Iacob, and thy mercie to Abraham:* it was mercie, in making the firſt gracious truth and graunt to Abraham, and to his ſeede, and then truth, in performing the promiſes to Iacob, made to his father Abraham.

Yet theſe two, truth and mercie, are not ſo to be diſtinguiſhed, as the one ſhould be without the other: for the calling of the Iewes, as it was in truth, ſo was it of mercy: and the vocation of the Gentiles, as it was of mercie, ſo alſo in truth: for the truth of the Prophecies, and predictions made concerning the Gentiles, was to take place: but mercie is aſcribed to the Gentiles, *quia magis apparet in conuerſione Gentium*, becauſe it appeared more in the conuerſion of the Gentiles, to whom no promiſes were made at all: *Gorrhan:* This is vſuall in the Apoſtles diſtributions, onely to diſtinguiſh the partes according to diuerſe degrees of more or leſſe, not that one member altogether excludeth the other, as ſpecially appeareth in theſe two places, c. 4. 25. *Chriſt died for our ſinnes, and roſe againe for our iuſtification:* and c. 10. 10. *With the heart man beleeueth vnto righteouſneſſe, and with the mouth he confeſſeth to ſaluation.*

Thus the Iewes and Gentiles are made equall in their calling, and aſſuming to Chriſt, both beeing ſo aſſumed of mercy, that all enuie and diſſention might be taken away, and both of them prouoked to praiſe God for his mercie.

Queſt. 16. *Of the places of Scripture, produced by the Apoſtle to proone the calling of the Gentiles.*

v. 9. 10. 11. 12.

v. 9. I will confeſſe thee among the Gentiles: 1. This cannot be vnderſtood of the perſon of Dauid, for he made this ſong a little before his death, as appeareth 2. Sam. 22. when God had deliuered him from all his enemies; he could not then in his owne perſon ſet forth the praiſe of God among the Gentiles in his graue. 2. *Iunius* in his parelels, thinketh that Dauid ſpeaketh this of himſelfe, but vnder the perſon of Chriſt, that he in him, which ſhould come of his ſeed, as one of his faithfull members, ſhould ſet forth the praiſes of God among the Gentiles: as Leui is ſaid Heb. 7. to haue beene tithed in Abraham. 3. *Pet. Mar.* vnderſtandeth the bodie of Chriſt, the Church of God, in whoſe perſon Dauid ſpeaketh: rather Dauid ſpeaketh here in the perſon of Chriſt, who in his members doth continually ſet forth the praiſes of God among the Gentiles: *filius Dei laudat patrem per ora & opera Gentium*, the Sonne praiſeth the Father by the mouthes and workes of the Gentiles: *Haymo:* and becauſe *facit confiteri*, he maketh them confeſſe vnto the praiſe of God. 5. ſo firſt here the *conſequent* is prooued by the *antecedent:* becauſe God cannot be praiſed, *niſi in cœtu fidelium*, but in the congregation of the faithfull, *Caluin:* the Gentiles cannot pleaſe God, vnleſſe they firſt ſhould become the people of God: and then the force of the argument lieth in this prediction and promiſe made by Dauid, which muſt be fulfilled: but Dauid promiſeth that the Gentiles, when they are called, ſhall praiſe God, therefore they ſhall be called.

v. 10. Reioyce yee Gentiles with his people: 1. Some thinke this place to be taken out of Pſalme 67. 5. *Let the people praiſe thee, O God, &c. Caluin, Gualter:* but there the other words, *with thy people*, are not found: *Thomas*, as *Eraſmus* obſerueth well, will haue it cited out of the 25. of Iſay: but it is euident to be found Deuter. 32. 43. *The nations praiſe his people, or reioyce with his people.* 2. But the Iewes will obiect,

that the Apoſtle doth not cite that place aright: for the words in the Hebrew are, *praiſe yee nations his people*, not *with his people*, or, *and his people*. *Anſw.* This place muſt either be read thus, *praiſe ye Gentiles his people*, or *ye Gentiles his people praiſe him*, or *ye Gentiles with his people, &c.* the firſt is not ſo fit, for Moſes in that ſong doth reproue the people of Iſrael, and threatneth, that for their diſobedience they ſhall be caſt off: v. 21. *I will moue them to iealouſie with thoſe, which are no people:* and therefore it is not like, that Moſes would bid the Gentiles praiſe the people, whome he had diſpraiſed himſelfe, *Iun.* and yet this reading beeing admitted, the Gentiles could not praiſe the people of God, but they muſt praiſe their God alſo; and God could they not praiſe and honour, vnleſſe they were firſt called to the knowledge of his name: the ſecond reading doth manifeſtly make the Gentiles the people of God, as it were excluding the Iewes: therefore the third is fitteſt, ioyning both Gentiles and Iewes together in the praiſing of God: the Apoſtle addeth the word μετὰ, *with*, for better explanation, following the Septuagint. 3. Againe, whereas the Iewes obiect, that the people of God in the Scriptures, are ſometime expreſſed by the name of *goi*, a nation, as Iſa. 1. 4. *a ſinnefull nation, a people laden with iniquitie:* We anſwer, that ſo it can not be here, becauſe the nations are called to reioyce with the people of God, where the nations are manifeſtly diſtinguiſhed from the people of God: and though the word *goi*, in the ſingular, *a nation*, doe ſometime ſignifie the Iewes, yet in the plurall, *goim*, *nations*, it ſignifieth the Gentiles. 4. And herein lieth the force of this argument. 1. the conſequent is prooued by the antecedent; by their ioy, is inferred their partaking of the grace and knowledge of God, for which they ioy, *Par.* 2. and further hereby is ſignified, that they ſhall be aſſociate to the people of God, and be ioyned with them in the ſeruice of God, *Faun.* 3. nay by their zeale of Gods glorie, and earneſt reioycing, they ſhall prouoke the Iewes to emulation, *Martyr.* 4. and beſide, hereby is inſinuated the mercie, which the Gentiles ſhall receiue: for the more free the benefit is, the greater cauſe there is of reioycing: *Tolet.*

v. 11. *Praiſe the Lord all ye Gentiles, and magnifie him all ye people*, Pſal. 117. 1. *Haymo* in the firſt place vnderſtandeth the nations, in the ſecond the people of God, that they ſhould reioyce *de ſalute fratrum*, for the ſaluation of their brethren: *quia auxit Deus numerum plebis*, becauſe God hath encreaſed the number of his people, by adding to the Gentiles: *gloſſe interlin.* and *Gorrhan* yeeldeth this reaſon, becauſe a people is defined to be *rationabilis hominum catus iuris conſenſu, & vtilitatis communione ſociatus*, a reaſonable companie of men conſociate together by the conſent of a law, and communitie of profit; and ſuch were the Iewes, &c. but ſuch alſo were the Gentiles, that had their lawes and common ſocieties: therefore it is not neceſſarie to make here this diſtinction. 2. It ſufficeth that this note of vniuerſalitie *all*, comprehendeth both Iewes and Gentiles, that they ſhould praiſe God for his mercie and truth, in extending his louing kindnes to the Gentiles, and in performing his promiſes made vnto the Fathers: *Caluin.* 3. and herein conſiſteth the force of the argument, the Gentiles are willed by the Prophet to praiſe God, which they could not doe without the knowledge of God: *at non fruſtra iubentur*, but they are not willed or commanded to praiſe God in vaine: therefore they ſhould praiſe God, and conſequently ſhould obtaine mercie, for the which God is to be praiſed. 4. *Chryſoſtome* giueth two reaſons, why the Apoſtle here alleadgeth ſo many teſtimonies to prooue the vocation of the Gentiles, and to ſuppreſſe the inſolencie of the Iewes, not to deſpiſe the Gentiles, *videns ab omnibus illos Prophetis vocari*, ſeeing they were called and named by all the Prophets: the other, to teach the Gentiles modeſtie and humilitie, ſeeing they were called onely of grace and mercie.

v. 12. *There ſhall be a roote of Ieſſe, &c.* This teſtimonie is cited out of the Propheſie of Iſai, c. 11. 10. but ſomewhat diuerſly from the originall, for both as *Origen* obſerueth ſome things are omitted, which the Prophet hath, as in the beginning of the verſe, theſe words, *in that day*, and in the end, *his reſt ſhall be glorious*, which words were not neceſſarie to the Apoſtles purpoſe: and beſide in the reſt, he followeth the tranſlation of the Septuagint, as he doth vſually, as *Origen* noteth: but when either *minus neceſſaria videbuntur*, the things interpreted by the Septuagint, ſeeme to be not greatly neceſſarie; or when *ſenſibus Scriptura vti vult magis, quam verbis interpretum*, he followeth the ſenſe of the Scripture, rather then the words of the interpreters: ſo in theſe two caſes the Apoſtle leaueth

the

the Septuagint, when either they adde any thing ſuperfluouſly, not in the originall, or doe leaue the ſenſe of the Scripture. 2. But in this place S. Paul refuſeth not the interpretation of the Septuagint, becauſe they retaine the ſenſe, though they read not the words: whereas the *originall* readeth, *he ſhall ſtand vp, as a ſigne to the people*, the Septuagint render, *he ſhall riſe vp to raigne ouer the Gentiles:* in the ſame ſenſe, *quia ſub vexillo principis agat populus*, becauſe the people doth gather vnder the enſigne of the Prince, *Beza, Eraſmus:* and whereas in the Hebrew text it is ſaid, *they ſhall ſeeke vnto him*, the Septuagint read, they ſhall truſt in him: *ſperant qui concurrunt ad aliquem*, for they hope, which runne vnto any to aske, *Eraſ.* and no man ſeeketh that, *de cuius inuentione deſperet*, of the finding whereof he doubteth. 3. *A roote of Ieſſe.* 1. *Origen* interpreteth this name to ſignifie, *eſt mihi*, he is vnto me, which he maketh to be the name of Chriſt, and to ſignifie his eternitie, as the Lord ſaid to Moſes, *I am* hath ſent thee, Exod. 3. but in the originall the proper name is *Iſhai*, which ſignifieth, *vir meus*, my man or husband, which the Greekes turne into the name *Ieſſe.* 2. *Haymo* giueth this for one ſenſe, that Chriſt is the roote of *Ieſſe*, that he which in reſpect of his humanity came of the ſtocke of *Ieſſe*, he was in reſpect of his diuinity, *creator & radix Ieſſe*, the creator and roote of *Ieſſe* himſelfe: this ſenſe followeth *Gualter*, that this roote of *Ieſſe* was Chriſt himſelfe, the roote, foundation, and cauſe of all the fauours, which God beſtowed vpon that family: but *Ieſſe* rather is the roote and ſtocke himſelfe, and Chriſt as a graffe ſhould grow out of his roote, as the Prophet himſelfe ſheweth, c. 11. 1. or to ſpeake more directly, *Ieſſe* was as the roote, Dauid as the tree out of that roote, Marie as a branch of that tree, and Chriſt as a budde of that branch, *Haymo.* 4. and it is called a roote, becauſe then that family was obſcure, when Chriſt ſprang vp out of it, as the roote of the tree lieth hid in the earth: and *Ieſſe* is named rather then Dauid, becauſe the kingdome of Dauid was then ceaſed, onely the family of *Ieſſe* ſtill remained.

17. Queſt. Of the Apoſtles prayer, v. 13. *The God of hope fill you with all ioy and peace, &c.*

The God of peace. 1. *Origen* noteth that the Apoſtle by occaſion of the next words before, *in him ſhall the Gentiles hope*, ſaith here, *the God of hope:* if it had beene ſaid before, *in whome the Gentiles ſhall beleeue*, he would haue ſaid here, *the God of faith, or beleefe:* thus the Apoſtle doth inferre one thing out of an other, that the whole epiſtle may ſeeme to be linked together with a golden chaine: ſo before v. 4. hauing ſaid, *that by patience and conſolation of the Scriptures we might haue hope*, he addeth in the next verſe, *the God of patience and conſolation giue you, that ye be like minded, &c.* He is called the God of hope, both *obiectiuè*, becauſe he is the onely obiect of our hope, as 1. Tim. 6. 17. rich men are charged not to put their truſt in vncertaine riches, but *in the liuing God*; and *effectiuè*, becauſe God onely is the author and worker of hope in vs: 1. Pet. 1. 4. *which hath begotten vs to a liuely hope, &c.*

Fill you with all ioy, and peace. 1. *Origen* mooueth a queſtion, how the Apoſtle ſhould wiſh vnto them all ioy, ſeeing he himſelfe did know but in part, and prophecie in part: and he maketh this anſwer, that then a man is filled with all peace, *ſi in plenitudine crediderit Trinitatis*, when he beleeueth in the fulneſſe of the Trinitie, beeing by faith in Chriſts blood, reconciled to God the father, and ioyned to the holy Ghoſt, beeing purged from his ſinnes. 2. but by all ioy and peace the Apoſtle meaneth rather, ſolid and perfect ioy, which alwaies remaineth: it can neuer be taken from them, it endureth all times: as the Apoſtle ſaith, Philip. 4. 4. *Reioyce alwaies in the Lord, and againe I ſay reioyce.* 3. and here the Apoſtle alludeth to that former ſaying, c. 14. 17. *The kingdome of God is not meate and drinke, but righteouſnes, ioy, and peace:* and ſo here he wiſheth the ſame things, *true ioy*, which ariſeth of a conſcience iuſtified by faith, and peace both in their own conſcience, and with their brethren, that there be no longer any variance or diſſenſion among them: and then he addeth, *in beleeuing:* 1. whereby he ſignifieth the righteouſnes of faith, which is the cauſe of the other two, ioy and peace. 2. ſome vnderſtand it otherwiſe, *gaudium de ſuſcepta fide*, ioy for the faith receiued, *Tolet.* 3. *Haymo* thus, *vt credentes, &c. ſitis pacifici*, that beleeuing in Chriſt, who hath reconciled vs, ye may be at peace among your ſelues: but the firſt ſenſe is the beſt: to ſhew that faith is *vinculum concordiæ*, the bond of peace, *Caluin.* 4. ſo here hee wiſheth theſe three graces, ioy in our ſelues, peace toward our brethren, and faith toward God: with theſe three the minde is filled; *gau-*

die concupiſcibilis, pace iraſcibilis, fide rationalis, the concupiſcible or deſiring faculty of the minde with ioy, the *iraſcible, augris*, or incenſing facultie with peace, the *reaſonable* with faith. *Gorrhan.*

That ye may abound in hope. 1. He ſimply doth not wiſh vnto them hope, but to abound in hope: that like as if one abound in treaſure, he may draw out thence for all occaſions; ſo this abounding hope ſerueth for all neceſſitie. 2. ſome by this abounding in hope, vnderſtand the hoping for of all things needefull both for the bodie and ſoule, as if a Chriſtian doe want money wherewith to maintaine himſelfe, *iubetur ſperare*, he is bid to truſt in God; and though he ſee nothing in himſelfe but ſinne, yet he is bid alſo to hope for ſaluation, *Pellican.* but it rather ſignifieth the certentie of hope, *de vita æterna habenda*, of hauing, and enioying eternall life, *gloſſ. ordin.* 3. and this is put after ioy and peace in faith, becauſe where the peace of conſcience iuſtified by faith is not, there is no hope, but plaine deſperation: for faith is the ground of things hoped for, Hebr. 11. 1. and hope is put in the laſt place, becauſe it is *tanquam ſignaculum*, as the ſeale of all other Chriſtian vertues, which maketh ſure our ſaluation, *Par.*

Through the power of the holy Ghoſt, &c. 1. *Chryſoſtomes* gloſſe is here to be taken heed of, that the Apoſtle ſaith not ſimply, *by the holy Ghoſt, ſed ſi ſimul, & quæ noſtra ſunt attulerimus*, but if we bring ſomewhat of our owne; as if we beleeue, and abound in good works, that we ſhall draw vnto vs the ſpirit: if we haue good workes, we ſhall alſo haue the ſpirit, and if we haue the ſpirit, we ſhall alſo haue good works, that is, encreaſe and goe forward in them: to this purpoſe *Chryſoſtome:* as though we could doe any good works at all without the ſpirit: as the Apoſtle ſaith, *Euery good giuing, &c. commeth downe from the father of lights*, Iam. 1. 17. 2. The vulgar Latine readeth, *in the vertue of the holy Ghoſt*: which the *ordinarie gloſſe* interpreteth, *in fortitudine bonæ operationis*, that ye abound in the ſtrength of good works, which are wrought by the ſpirit. *Lyranus* vnderſtandeth by abounding, *cumulum meritorum*, the heape of merits, which are principally the worke of the ſpirit. *Tolet* interpreteth this abounding in the vertue of the ſpirit, of encreaſing in the graces and gifts of the ſpirit: but in the originall, though the words are *ἐν δυνάμει, in the vertue*, yet there is no coniunction, as the Latin readeth, *in the hope, and in the vertue:* but thus, *that ye abound in hope, in the vertue, &c.* which is better interpreted by the vertue, or power of the holy Ghoſt, as the *Syrian* interpreter readeth it; ſo alſo *Vatablus*, giuing this annotation vpon it; which hope *concipitur in nobis per potentiam, &c.* is conceiued in vs by the power of the holy Ghoſt: ſo alſo *Origen*, if he which beleeueth, *virtute ſpiritus ſancti munitur*, be armed by the ſtrength of the ſpirit, he is ſure to haue the fulneſſe of ioy and peace: likewiſe *Haymo*, though he read, *in virtute*, in vertue, as *Origen* doth, yet he interpreteth it *per virtutem*, by the vertue and power: the ſame ſenſe followeth *Chryſoſtome, erit hæc ex ſpiritu ſancto*, this is of the ſpirit: and *Theophylact, ſpes iſta à ſpiritu ſancto ſtabilitur*, this hope is eſtabliſhed by the ſpirit: thus alſo *Beza, Martyr, Parens, Oſiander:* ſome by this vertue of the ſpirit, vnderſtand charity, which is ſhedde abroad in our hearts by the ſpirit: but faith not charitie, is the meanes to worke this peace and ioy in vs. 3. So euery way here is fulnes; in the *giuer*, the God of hope fill you; in *the gift*, with all ioy; in *the ende*, that you may abound; in the *manner*, by the power of the holy Ghoſt, *Gorrh.*

18. Queſt. *Why the Apoſtle doth thus inſinuate himſelfe, that he was perſwaded of the Romanes, that they had ſuch excellent gifts.*

v. 14. *I am perſwaded.* 1. Two reaſons may be yeelded, why the Apoſtle giueth this ſingular commendation of the Romanes; one is, as *Chryſoſtome* ſaith, *quia ſermonem multis locis aſperiorem ferebat, &c.* becauſe he had in diuers places ſpoken ſharply vnto them, he now vſeth this inſinuation, to qualifie his former aſperity, leaſt they might thinke, that he thought them all to be very rude and ſimple: an other is, as the *ordinarie gloſſe* ſupplieth out of *Ambroſe, per hanc laudem prouocat ad meliora*, by this praiſing of them, he prouoketh and ſtirreth them vp more vnto goodnes. 2. he is perſwaded himſelfe, he ſaith not, *audini*, I haue heard it of others, but he himſelfe knew theſe things to be in them, by their fruits: there are two kinds of perſwaſion, one is an *infallible* perſwaſion, which the faithfull haue of themſelues, the other is a *probable* perſwaſion, which they haue of others. 3. and he ſaith, *I my ſelfe*, as it were making them equall vnto himſelfe: that he had not all know-

ledge,

ledge, but that they alſo therein abounded. 4. and thus the Apoſtle wiſely as he beganne with their commendation, that their faith was publiſhed throughout the world, c. 1. 8. ſo he endeth with the ſame: and ſo like a wiſe Orator, as he firſt inſinuated himſelfe into their affection, ſo he leaueth with their good will and liking.

2. The things, which he commendeth them for, are 1. goodnes, ἀγαθωσύνη, which the Latine tranſlation readeth, *dilection*, loue, as though he had read ἀγαπωσύνη, as *Eraſmus* obſerueth: but as *Beza* acknowledgeth, no ſuch Greeke word is to be found: ſo they which follow the Latine interpreter, as *Lyran. Gorham, Tolet*, vnderſtand it of goodnes, gentlenes, a good charitable opinion, which one hath of an other: but it rather ſignifieth as *Chryſoſtome* noteth, *vniuerſalem virtutem*, an vniuerſall vertue, a generall goodnes, including the other alſo. 2. The next gift wherein they abounded, was all knowledge: which muſt be reſtrained to matters of faith, as *Lyranus* noteth: for other curious and vnneceſſary knowledge the Apoſtle would not commend them: this the Apoſtle addeth, becauſe their good inclination in themſelues was not ſufficient, if they had not knowledge to vſe it. 3. they followeth the third, that they were able one to admoniſh an other: he acknowledgeth them to be *totidem Magiſtros*, ſo many Maſters, that had not need to be taught, but were able to inſtruct and admoniſh one an other: ſo theſe two things are required in him, that ſhould admoniſh an other, *knowledge*, that he be not ignorant, what and whereof to admoniſh them; and *goodnes*, that he be not culpable in himſelfe, in that, wherein he would admoniſh an other: for he that is the inſtructor of an other, muſt edifie him, *verbo & exemplo*, by the word of knowledge, and example of life.

Queſt. 19. *Whether Saint Paul doe truely giue this commendation vnto the Romanes.*

This doubt is mooued, both becauſe the Apoſtle in the former chapter had found fault with the Romanes, that ſome of them were weake in faith, and iudged the reſt in the eating of meates, and they which were ſtronger in iudgement deſpiſed them, which were weake: as alſo becauſe none in this life can attaine vnto ſuch perfection, to be filled with all knowledge and goodnes, as he ſaith alſo of the Corinthians, *that they were made rich in him in all kind of ſpeach, and all kind of knowledge*, 1. Cor. 1. 5. ſeeing the Apoſtle confeſſeth of himſelfe, 2. Cor. 13. 9. *We know in part, and prophecie in part.*

Anſ. 1. To the firſt part of this obiection, the anſwer is, that although there were ſome weake and ignorant among the Romanes, and not ſufficiently inſtructed concerning the vſe of Chriſtian liberty: yet there were others which indeed were well grounded in knowledge, and excelled in goodneſſe: and of theſe the Apoſtle giueth this teſtimony: as the *ordinarie gloſſe* well obſerueth, in that the Apoſtle ſaith, *that yee are able to admoniſh an other*: where, *admonet perfectiores de correctione minorum*, he admoniſheth thoſe that are perfect, of the correcting and inſtructing of the weaker ſort. 2. To the ſecond part: *Origen* maketh this anſwer: that Saint Paul and others like vnto him, *ad comparationem exterorum perfecti dicuntur*, are ſaid to be perfect in compariſon of others: *ad illam vero perfectionem, quæ in cœleſtibus eſt ordinibus, &c.* but in reſpect of that perfection, which is among the heauenly orders, no man can be ſaid here to be perfect: So where Saint Paul ſaith, Phil. 3. 12. *Not as though I were attained vnto it, or were already perfect: ad illam ſpectans cœleſtis perfectionis, &c.* he writeth thus: looking vnto that high point of celeſtiall perfection: but where afterward in the ſame place, verſ. 15. he ſaith, *let vs therefore, as many as are perfect, be thus minded, ad humanæ autem perfectionis reſpicit gradum*, he hath reſpect onely to the degree of humane perfection.

Origen further doth illuſtrate this thing in this manner: *ſicut in puerilibus ſtudijs, &c.* like as in the learning of children, in reſpect of thoſe which are newly cazed, *Magiſter ipſe diuerſus appellatur perfectus*, the Maſter that teacheth the letters, and to read, is called perfect; *yet he is not ſo perfect*, as he which teacheth grammar, nor the Grammarian ſo perfect as the Rhetorician, nor he as the Philoſophers: ſo there are degrees of perfection in humane knowledge, yet there is no compariſon to the celeſtiall.

And that the Apoſtle ſpeaketh of ſuch perfection of knowledge, as may be attained vnto among men, not of an abſolute perfection, is euident by his owne words, ſpeaking of admoniſhing one an other: he meaneth then ſuch a perfection, as yet hath need of mutuall admonition, *Par. dub.* 4.

20. Quest. Why the Apostle saith, *I have written boldly after a sort*, v. 15.

I have written somewhat boldly. 1. *Chrysostome* here obserueth the wisedome of the Apostle, that doth thus qualifie and temper his speach, by this humane and courteous concession both in regard of the condition of the Romanes, who were more famous, by reason of the Imperiall seate at Rome, then other Christians, and therefore he doth thus pacifie them: and beside, it is the Apostles vse in other of his Epistles, to allay his sharpe reprehensions with mild, and hopefull words: as to the Hebrews, 6. 9. *We are perswaded better things of you (beloued,) though we thus speake*: so to the Galatians, after he had sharpely rebuked them, c. 3. *O yee foolish Galatians, who hath bewitched you? &c.* he saith, c. 5. 10. *I haue trust in you through the Lord, that ye will be none otherwise minded.* 2. This liberty and boldnes, which the Apostle vseth, the Greeke Scholiast referreth to the calling of the Apostle, that he made bold with his office, in sparing and forbearing them: as if he should haue said, *maiora & plura, vt cui doctrina concredita sit, scribere debeo*, I ought to write more things and greater, as vnto whome the doctrine is committed, but I spare you: but *Chrysostome* better referreth it to the Apostles former admonition, that therein he made bold with the Romanes, rather then with his office. 3. This boldnes *Erasmus* vnderstandeth of the Apostles round admonitions, discouering the idolatrie of the Romanes, and other abominations, c. 1. *Martyr* rather of the former speaches vttered in the former chapter, touching the question about the vse of things indifferent: but *Parens* better ioyneth both together: for speaking against chambring and wantonnes, c. 13. he seemeth to haue relation to the inordinate life of *Nero* then being Emperor, and of others among the Romanes: and he spake beside somewhat roundly to the brethren before: as c. 11. *Be not high minded, but feare*: c. 12. *be not wise in your selues*: c. 14. *destroy not the worke of God for meates sake*: and such like.

In part: and more. 1. which *Origen* vnderstandeth of the things, which Paul wrote of, that he knew much more, then he thought meete to write. 2. the *interlineare glosse* thus expoundeth, *ex parte perfectorum*, on the behalfe of those which are perfect. 3. *Lyranus, ex parte i. breuiter, succincte*, in part, that is, briefly, succinctly. 4. *Gorrhan, ex parte ecclesiæ*, on the behalfe of the Church, not of mine owne. 5. *ex parte, i. minus perfecte*, in part, that is, not perfectly, and yet I was bold in respect of mine Apostleship, *Hugo*: this sense is worst of all: for the Apostles writings proceeding from the spirit of God, are in no respect imperfect: this *glosse* the Romanists embrace, who make the Scripture imperfect: which see further confuted among the controuersies, *Contr.* 9. 6. Wherefore this, *in part*, must be ioyned with the former word, *boldly*, not with ἔγραψα, *I haue written*: and it signifieth no more, but *paulo audacius*, as *Chrysostome*, and the Syrian interpreter, or *aliquantulum, & rarius, Vatablus, aliquatenus, Beza*, somewhat boldly.

As one, that putteth you in remembrance] 1. The Apostle hauing by a voluntary confession confessed he had boldly and freely written; yet iustifieth this his liberty of speach, both by the manner thereof, he did it onely by way of putting them in minde of that which they knew, not as one, which tooke vpon him to teach the ignorant: as also by the warrant of his calling, that to this ende he had receiued grace. 2. This commonefaction or putting in minde, *Haymo* referreth to some things, which he had written in some other epistles: *P. Martyr* (misliking *Ambrose* sense, *monere dixit, non docere*, he said to put them in minde, not to teach them: for those things one may be put in minde of, which otherwise he knoweth, but for the present remembreth not) he thinketh, that S. Paul here sheweth that it was his office, both to admonish them, touching their manners, and conuersation, as also a Pastor to instruct them: but I thinke rather with *Chrysostome*, that S. Paul doth by this rearmet qualifie his office; as if he should haue said, *medicum quid admoneris*, putting you in minde a little: he speaketh vnto them *tanquam amicis & æqualibus*, as to his friends and equalls: as before c. 1. 12. he thus in humility condescendeth vnto them, *I long to see you, that I might bestow vpon you some spirituall gift*: and then he qualifieth this speach, adding, *that I might be comforted together with you, through our mutuall faith, &c.* thus also *M. Calvin*, he denieth, that he vsurpeth the part of a teacher, but of an admoniser, which is to put them in minde of things, which otherwise are not vnknowne: so *Oseand, Gualter, Parens*, with others: and before them, *Lyranus, non vt aliquid ignotum docens*, not teaching you any thing vnknowne, but putting you in minde of that which you knew already in habite.

Through the grace. 1. This is the other argument, whereby he qualifieth his boldnes of writing

writing, from the authoritie of his calling: and thus euery where the Apostles speech saoureth of humilitie: he saith first, *I haue boldly written*; then, *in part*, and, *as putting you in remembrance onely: neq; his contentus*, and not content with this, he addeth further, *thorough the grace, &c.* as if he should haue said, *non ego in vos exurgo*, it is not I that doe thus rise against you, God hath commanded me. 2. By *grace* here some vnderstand *gratiam Apostolatus*, the grace of his Apostleship, *Lyranus*: his calling and office, *Tolet, Gorrhan: Chrysostome* referreth it to the manner of his calling, which was *ex gratia*, of grace, *non meis meritis*, not by my merits: *Haymo* vnderstandeth the excellencie of his gifts, which he receiued more then any of the Apostles: but rather, whereas elsewhere, the Apostle nameth both grace and Apostleship, c. 1. 4. the grace both of his conuersion, and to bee called an Apostle: here by *grace* he expresseth both, that he was receiued to mercie and grace in his conuersion, and then put into Christs seruice, beeing called to be an Apostle, 1. Tim. 1. 12. 13. *Gualter* thinketh that it is called a grace, in respect of others, to whome it was a grace of God to haue such an Apostle sent vnto them: but I take the former sense, with *Parens.*

Quest. 21. *Of S. Pauls description of the Ministrie of the Gospel.*

1. v. 16. *That I should be the Minister.* The Apostle here sheweth both the authoritie of his Apostleship, and the execution thereof: in the authoritie hee expresseth fowre things, the *author*, God, that had giuen him that grace; the *Minister*, Paul; the *ends*, to bee the Minister of Christ; and for *whom*, toward the Gentiles: then for the execution, there is set forth the thing it selfe, the diuulgation of the Gospell; the profit thereof, the oblation of the Gentiles; and the author and efficient thereof, the holy Ghost.

2. *The Minister.* λειτουργὸν, which signifieth a publike Minister, and is before giuen vnto the Magistrate, c. 13. 6. but here the Apostle sheweth what manner of Minister he is, ministring in the Gospell, as it followeth in the next words: and *Chrysostome* well noteth, that the Apostleship was not conferred vpon the Apostle as a place of honour, but of labour and seruice, to haue care of others, to bring them vnto God.

3. *Ministring the Gospell.* 1. The vulgar Latine readeth, *sanctifying the Gospel*, which they interpret, *sanctum esse ostendens*, shewing it to be holy, and that the Gentiles must be sanctified by it; *Lyran. gloss. interlin. Tolet.* 2. but the word is ἱερουργοῦντα, which signifieth *operari sacris*, to minister and giue attendance of holy things: which *Chrysostomes* interpreter rendreth *sancte administrans*, ministring in the holy seruice of the Gospell: *Augustine* readeth as: *Erasmus* noteth, *consecrans*, consecrating the Gospell: as if he should haue said, *ipsum mihi sacerdotium est praedicare Euangelium*, this is my Priesthood to preach the Gospell. *Chrysost.* because the Iewes and Gentiles both boasted of their externall Priesthood and sacrifices, the Apostle sheweth, that his ministrie was farre more excellent, beeing not occupied in sacrificing of beasts, but in offering vp liuing men to be an holy sacrifice vnto God by their obedience. 3. and this is fitly alleadged, for the Apostles purpose, that as no man *vitio vertit sacerdoti, &c.* doth seeme to blame the Priest, in seeking to offer an vndefiled sacrifice vnto God; so they should not thinke much, if by his admonitions he sought to offer them an holy sacrifice to God, *machera spee euangelium*, for the Gospell was as his knife, whereby hee slayed and prepared this spirituall sacrifice to offer it vnto God.

4. *That the oblation or offering vp of the Gentiles.* 1. Not, *oblatio quam offerunt Gentes*, the oblation, which the Gentiles offer vp by faith, should bee accepted, as *Lyranus.* 2. but ut *ipsi Gentes offerantur*, that the Gentiles themselues be offered vp by me, *tanquam manipuli messis mea*, as an handfull of my harvest, *Hugo: ipsa Gentilitas*, that Gentilisme it selfe may be sanctified by my ministerie, *Gorrhan: Calv. Parens.* 3. *Chrysostome* and *Theophylact* do obserue, that the Apostle doth vse this as an argument, *ne enim dedignentur habere sacerdotem*, not to disdaine to acknowledge him for their spirituall Priest, to whom all the Gentiles were committed, and consequently the Romanes.

5. *Sanctified by the holy Ghost.* 1. Not by the obseruation of the law, but by the power of the holy Ghost, *Origen, qui sanctificationis fons est*, who is the fountaine of our sanctification. 2. as the sacrifices of the law, had their legall and externall purifyings, so this oblation hath a spirituall sanctification by the spirit, which consisteth of the inward operation wrought of the spirit, *Calv. & fide etiam donantur*, they are endued with faith, without the which nothing is acceptable vnto God, *Pelbe.* 3. this is not added by the Apostle, as though we were acceptable vnto God, because of our sanctitie; but this our sanctification,

is an oblation acceptable to God through Christ.

Quest. 22. *Of the Apostles boasting or reioycing, and the manner thereof.*

v. 17. *I have therefore wherein to reioyce.* 1. The Apostle hauing before much abased, and as it were cast downe himselfe, *nunc vrgit sermonem, ne contemptibilis videatur*, he doth now vrge and aduance his style, least he might seeme contemptible, *Chrysost.* and least he might haue seemed to vsurpe and intrude vpon the Romanes, in writing vnto them, hee sheweth how he had to reioyce in respect of his labours and trauailes among other of the Gentiles also, *Marlorat.* and because there wanted not some euery where that depraued the Apostle, and disgraced his ministerie, he now by certaine glorious effects beginneth to extoll his office, and so confirme his authoritie.

To reioyce, or I haue matter of glorie, or reioycing. 1. *Haymo* vnderstandeth it of euerlasting glorie, *habeo gloriam præparatam*, I haue glorie prepared with God. 2. *Lyranus* interpreteth this *gloria*, to be *authoritatem officij*, the authoritie of his office which hee had from Christ. 3. The *interlin. gloss. meritum dignum gloria*, his merit worthie of glorie: and whereas that place may be obiected, c. 8. 18. *the afflictions or sufferings of this life, are not (condigna) condigne in worthy of the glorie which shall be shewed: Gorrhan* thus distinguisheth, that they are not, *condignæ, secundum æquiparantiam*, according to an equalitie; yet they are *dignæ*, worthy, *quoad sufficientiam meriti*, in respect of the sufficiencie of the merit: But this is an idle distinction, for the Greeke word there vsed is ἀξια, *worthie*, there is no such difference in the word betweene dignitie and condignitie: and there can bee no merit, where there is not an equalitie, and like value and proportion betweene the merit and the thing merited: and further this glorie here is contrarie to the Apostle, who ascribeth all vnto Christ, as *Chrysostome* well expounded, *glorior non in meipso, sed in gratia Dei*, I doe not boast in my selfe, but in the grace of Christ. 4. The Apostle then sheweth wherein hee might reioyce and commend his ministerie, in respect of the glorious effects, and notable successe thereof: but this his reioycing, least he might seeme to commend himselfe, is two wayes qualified: first for the manner, he reioyceth through Christ, acknowledging all this to proceed from his grace, *in solo Christo est vera gloriatio apud Deum*, in Christ onely is true glorying, and reioycing with God: and without Christ, to reioyce in God, is as if a man should thinke, *se habere gloriam apud Deum sine iustitia, sine sapientia, &c.* that he could haue glory with God without iustice, wisedome, truth: all which Christ is vnto vs: secondly, for the matter, he saith, *in those things which pertaine to God*, that is, not in riches, honour, the wisedome of the world, as *Origen* expoundeth; but in matters concerning religion and worship of God, wherein his ministrie and office consisted: as the Apostle describeth the office of a Priest, *He is appointed for men in things pertaining vnto God*, Hebr. 5. 1.

Quest. 23. Of the meaning of these words, *I dare not speake of any thing, &c.* v. 18.

I dare not speake. 1. *Ambrose* giueth this sense, as though the Apostle should say, hee could not reioyce in any thing belonging vnto the preaching of the Gospel which Christ had not wrought in him: *nihil erat non habet aliquid diuinæ virtutis, quod sibi non sit præstitum à Deo*, he stood not in need of the diuine helpe in any thing which was not abundantly supplyed by God: this sense followeth *Beza*, and interpreteth *non sustinuerim, &c.* I cannot endure to speake of any thing, which Christ hath not wrought, &c. that is, Christ hath wrought so abundantly euery way by me, that I can speake nothing else: and he giueth this reason, because, if it be translated, *I dare not*; it should signifie, that he had a will to speake of other things, but not power. But 1. the Apostles intendment is not to shewe, that hee had no lacke in any thing of the diuine assistance, which notwithstanding was true, but only to prooue that which he said before, that he had wherein to reioyce in Christ: so that the *emphasis* or force of his speech lyeth not in these words, *I dare not speake*; but in these, *which Christ hath not wrought by me.* 2. and the Greeke text is, τινος, *any of those things which, &c.* not τι, *any thing which*, as *M. Beza* would haue it: and so as *Erasmus* obserueth, the originall text will not beare *Ambrose* exposition. 3. and this word, *I dare not*, is vsed by the Apostle in the same sense elsewhere, as 2. Cor. 10. 12. *We dare not make our selues of those which praise themselues*: which sheweth not a will in him wanting power: but *se religione prohibuit*, hee made a religion and conscience of it, *Gualter*: he neither would nor could speake otherwise.

2. *Ly-*

2. *Lyranus* thinketh that here is an oppoſition againſt the falſe Apoſtles, that S. *Pauls* preaching was not as theirs, in word onely, and not in power: but the Apoſtles purpoſe is to prooue that which he had propounded, that he would glorie onely in Chriſt.

3. Some thinke that S. *Paul* preuenteth an obiection, *ne quis exiſtimaret*, leaſt any ſhould thinke, that he did glory, *plus quam veritas facti exigebat*, more then the truth of the thing required: the Apoſtle ſheweth that what he gloried in, was truely effected, *Tolet:* but the force lieth not in the word *wrought*, as ſhall be ſhewed afterward.

4. *Origen* placeth the force in this word *by me*, as it hath relation vnto others, *quæ loquor, non ſunt alieni operis verba*, what I ſpeake are not the reports of other mens labours: and this ſenſe *Eraſmus* approoueth as beſt agreeable to that which followeth, v. 20. that he did not build vpon an others foundation: but ſtill this fitteth not the Apoſtles purpoſe here, who intendeth onely to ſhew, how he had wherein to glorie in Chriſt, not comparing himſelfe to others.

5. *Chryſoſtome* in an other ſenſe interpreteth theſe words *by me*, of his owne workes, *omnia Dei eſſe oſtendit, nihil ſuipſius*, he ſheweth that all was of God, and nothing of himſelfe: ſo *Pet. Martyr*, *nolle de ſuis rebus gloriari*, he will not boaſt of his owne doings: *nequid de ſeipſo dicere auſit*, that he dare not ſpeake any thing of himſelfe, whereof Chriſt was not author.

6. *Theophylact* putteth both theſe laſt ſenſes together, *non inſolens prædico quod ipſe non geſſerim, quin potius nil ipſe confeci*, I doe not inſolently publiſh, that which I haue not done my ſelfe; or rather, it is not I that haue done it, but God vſing me as the inſtrument.

7. As this laſt ſenſe is not much to be miſliked, yet the greateſt *emphaſis* lieth in *Chriſt*, what *Chriſt hath not wrought by me:* for the Apoſtles purpoſe is not ſo much to ſhew by what inſtrument Chriſt wrought, as by him, not by others, by him aſſiſted by grace, not working of himſelfe, as who it was that wrought all things in him, namely Chriſt.

So then as in the former verſe he ſhewed in whom he gloried, namely in Chriſt, and in what, or for what, things belonging to God: ſo now he proceedeth to prooue both theſe: firſt who it was that wrought in him, Chriſt; and then what things he wrought by him, as it followeth in the next verſe, *Parens.*

Queſt. 24. *Of the things which Chriſt wrought by S. Paul, as ſignes, wonders, how they differ, v. 19.*

In word and deede, &c. Theſe words muſt not be ioyned, with the *obedience of the Gentiles*, but with the former words, *which Chriſt hath not wrought by mee, &c. in word, and deede.* 1. The latter *Chryſoſtome* vnderſtandeth of S. Pauls converſation, that both by his doctrine and life hee converted the Gentiles. 2. the moſt by deeds, vnderſtand his miracles, as *Origen*, *opere ſignorum*, by the worke of ſignes: *Haymo*, *factis miraculorum*, by the deeds of miracles: ſo alſo *Lyranus*, *Tolet*; and of our writers, *Martyr*, *Oſiander*, *Hyperius*, with others: but the Apoſtle ſpeaketh of ſignes and wonders afterward. 3. *Gualter* vnderſtandeth, by *deede*, *indefeſſam induſtriam*, *aſſiduos labores*, his neuer wearied induſtrie, his continuall labours, his trauailes, impriſonment, and other afflictions, for the preaching of the Goſpel. 4. *Parens* better comprehendeth both: as by *word*, are vnderſtood, not onely his publike preachings, but his priuate exhortations alſo, and his Epiſtles and writings; ſo by the *deede* or *fact*, both are ſignified, his great labours and trauells, as alſo his example of godly life: *Pet. Martyr* refuſeth this ſenſe, becauſe theſe labours were common to the Apoſtle with others: ſo was alſo his preaching: but theſe notwithſtanding were more excellent in the Apoſtles then in others, and therefore are fitly alleadged by him, as arguments of his Apoſtleſhip.

v. 19. *With the power of ſignes and wonders, &c.* 1. Some take *ſignes* to bee the generall word, for all theſe things here rehearſed by the Apoſtle: as the firſt ſigne they make to be his excellent gift of teaching: the ſecond, the holy actions of his life: the third, his miracles: the fourth, the power of the holy Ghoſt, *Hyperius:* but the Apoſtle ioyning ſignes and wonders together, doth euidently diſtinguiſh them from *word and deed*, before mentioned. 2. *Origen* thus diſtinguiſheth ſignes and wonders: the ſignes are, wherein, beſide ſome wondrous thing done, *aliquid futurum oſtenditur*, ſomewhat to come is ſignified; but *prodigia*, wonders, wherein *mirabile tantum aliquid*, onely ſome wondrous thing is ſhewed: but hee confeſſeth that alwaies this diſtinction holdeth not, and that in Scripture ſometime one is taken for an other. 3. *Haymo* ſomewhat differeth here from *Origen*, a ſigne he thinketh to con-

containe both *quiddam mirabile, & quiddam futuri*, ſome ſtrange thing, and it ſheweth alſo ſomewhat to come: but a wonder he taketh to be that, wherein onely ſomething is ſhewed, that is to come: and therefore he thinketh they are called *prodigia*, as if one ſhould ſay, *porrodigia*, or *porrodicentia*, telling things a farre off: *Hugo Cardinal* giueth an other notation of the word, as if it ſhould be ſaid, *procul à digito*, farre off from the finger, ſuch a thing as was neuer ſeene. 4. *Lyranus, gloſſ. interlin. Gorrhan* vnderſtand *ſignes*, to bee *minima miracula*, the leſſe miracles, and wonders to be *maiora*, the greater, and ſo to differ onely in degree. 5. *Tolet* taketh thoſe to be ſignes, which though they are ſupernaturally done, yet may be done alſo in ſome ſort by naturall meanes, as the healing of ſickneſſes and infirmities: but wonders doe altogether exceed the power and worke of nature, as is the raiſing of the dead, the healing of them that are borne blind: ſo alſo *Faius*. 6. But howſoeuer there may be ſome difference in other places betweene ſignes and wonders, yet here they are taken for one and the ſame, namely the great works, which were done by the Apoſtles: as *Haymo* confeſſeth: for all the miracles which the Apoſtles wrought, were ſignes, *quibus veritas prædicationis probabitur*, whereby the truth of their preaching was confirmed, *Martyr:* they were alſo wonders, for the ſtrangenes of the worke, which drewe men into admiration.

By the power of the ſpirit of God, &c. 1. which is added, to ſhewe a difference betweene true and falſe miracles, which as they differ in the end, the one beeing to confirme the truth, the other to deceiue; ſo they haue diuerſe beginnings: for the true miracles are wrought by the ſpirit of God, the falſe by the working of Sathan, 2.Theſſ. 2.9. 2. *Origen* alſo obſerueth an excellencie betweene the miracles of S. Paul, and the other Apoſtles, who conuerted many nations vnto God, and the miracles of Moſes and Aaron, who did conuert thereby very few of the Egyptians. 3. and whereas theſe things are ſaid here to be done by the power of the ſpirit, which elſewhere are aſcribed vnto God, Heb.2.4. *God bearing witnes by ſignes:* and Mark.16.17. *In my name* (ſaith Chriſt) *they ſhall caſt out deuills*, therein manifeſtly is prooued the diuinitie of Chriſt, and the holy Ghoſt, and the vnitie of eſſence of the Bleſſed Trinitie. 4. the word *Δύναμις, power, vertue*, is taken here two wayes, in the firſt place, *with the power of ſignes*, it ſignifieth the efficacie of the ſignes, which they wrought in the heart of thoſe which were conuerted: in the latter, *by the power of the ſpirit*, is ſignified, the efficient cauſe of this efficacie, namely the power of the ſpirit, *Beza*.

Queſt. 25. *Of S. Pauls labours in preaching the goſpel from Ieruſalem vnto Illyricum.*

1. v. 19. *So that from Ieruſalem.* 1. S. *Paul* ſetteth forth the effects of his miniſterie, and Apoſtleſhippe, firſt *extenſiue*, ſhewing the extent thereof, from *Ieruſalem* to *Illyricum*, then *intenſiue*, intenſiuely, he preached, where none other had preached before, verſ. 20. *Lyranus*.

2. *Bucer* whom *Tolet* traceth ſteppe by ſtep, (though he conceale his name) doth here diligently ſet forth the places of S. Pauls peregrination, and trauell in preaching the Goſpel: Paul beeing conuerted going from Ieruſalem to Damaſcus, from thence went to Arabia, and after three yeares, returned to Damaſcus, and from thence to Ieruſalem, Gal.1.17. 18. from Ieruſalem he went to Ceſarea, and ſo to Tarſus, Act.9.30. from Tarſus, Barnabas brought Paul to Antioch, Act. 11. and from thence to Ieruſalem, to carie releefe to the Iewes, Act.11.30. from Ieruſalem they returned to Antioch, Act.12.25. c.13.1. from Antioch he and Barnabas were ſent forth by the Church by the direction of the ſpirit, and went to Seleucia, then to Cyrus, and to ſome cities of Pamphylia, and ſo to an other Antioch in Piſidia, Act.13. and through certaine parts of Lycaonia, and then returned to Antioch, from whence they had beene commended by the Church, Act. 14. 26. from Antioch they were ſent to Ieruſalem about the queſtion of circumciſion, and returned to Antioch with the Apoſtles decree, Act.15. 30. thence he returned and went thorough Syria, and Cilicia, viſiting the Churches: then he went thorough Phrygia, Galatia, and Myſia, then to Troas, wherein he was by a viſion, leauing Aſia, called into Macedonia, and ſo came into the parts of Europe: firſt to Philippi in Macedonia, Act. 16. then to Theſſalonica, and from thence to Athens, Act.17. and then to Corinth: thence to Epheſus, and going to viſit the Church in Galatia and Phrygia, Act. 18.23. he returned to *Epheſus*, Act. 14. from Epheſus he returned into Macedonia and Grecia, Act. 20. 1,2. and from Philippi in Macedonia to Troas, and Miletum, Act.20. and thence by Tyrus and Ceſarea, and other cities, he

he came to Ieruſalem, where he was taken and put in bonds, Act. 21. And thus S. Paul preached as he ſaith, from Ieruſalem, in all the regions round about Attica, Beotia, Achaia, Epirus, euen vnto Illyricum.

2. *And round about*, κυκλῳ, *and in a circuite.* 1. Which *Chryſoſtome* vnderſtandeth backward and forward, not onely the cities on this ſide Ieruſalem, *ſed quæ retro ſunt colliger*, but thou ſhalt gather alſo the cities behind, as the Saracens, Perſians, Armenians, and other Barbarians. 2. Some doe vnderſtand it, that the Apoſtle went not on preaching, *recta linea*, by a right and ſtraight line, which beeing extended from Ieruſalem, to *Stridon*, a towne in Illyricum, where *Hierome* was borne, would containe 1320. Germane miles, (which make thrice ſo many Engliſh miles, more then a thouſand,) but he viſited the coaſts of the regions in *Aſia minor* as he went, and ſo fetcht a compaſſe by Cilicia, Cappadocia, Pyſidia, Bithinia, Pontus, Myſia, Macedonia, *Pareus.* 3. And this circuite alſo may ſignifie, that hee went in and out, going and returning vnto the ſame cities, as he viſited Ieruſalem, Antioch, Philippi, Epheſus, diuerſe times, as is ſhewed before in the particular deſcription.

3. *Vnto Illyricum.* 1. Which countrey *Haymo* ſaith, is *finis Aſiæ, principium Europæ*, the ende of Aſia, and beginning of Europe: *Lyranus* ſaith, it is *in fine Græciæ*, in the end and vtmoſt part of Greece, bordering vpon the Sea; whereupon it is called *Illyricum mare*, the Illyrian Sea: the Greeke ſcholiaſt, and *Theophylact*, ſay it was the ſame countrey that is called *Bulgaria: Oſiander* taketh it for the lower *Pannonia*, where is the riuer *Danubius: Pareus* thinketh it is the countrey now called *Sclauonia*, bordering vpon *Hungaria: Pellican.* 2. But we muſt not ſuppoſe that S. Pauls labours here ended: for he returned backe againe from thoſe parts neare vnto Illyricum, and tooke infinite paines and trauell beſide in preaching the Goſpel. 3. And whereas he maketh theſe two, Ieruſalem and Illyricum, the bounds and limits of his trauell, we muſt not thinke that he preached no further, then as it were from the riuer Iordan to Danubius: for he preached alſo beyond Ieruſalem in the parts of Syria and Arabia: ſome thinke that he beginneth at Ieruſalem, becauſe he went from thence firſt to Damaſcus, *Fairus:* but at ſuch time as he went firſt from Ieruſalem, hee was not then conuerted: but he nameth Ieruſalem, whether he returned from thoſe remote parts, and becauſe from thence beganne after his returne, and ſo went forward preaching in the regions of Aſia the leſſe, and Europe.

4. *I haue repleniſhed the Goſpel.* 1. That is, *plene prædicauerim*, I haue perfectly and fully preached the Goſpel, *gloſſ. interlin. Gorrhan: non perfunctorie prædicauit*, he preached not ſlightly, *Martyr: perfectè tradidit omnia*, hee perfectly deliuered all points of doctrine, *Gualter:* but he ſheweth here onely the largenes and extent of his preaching, not the perfection of his doctrine. 2. *Beza* doth vnderſtand it of fulfilling his office in preaching the Goſpel; but to make vp this ſenſe many words muſt be ſupplyed. 3. There are in this ſpeach three figures vſed; the firſt a *Synecdoche*, he taketh Ieruſalem and Illyricum the country for the people, the ſubiect for the adiunct, by a *ſynecdoche*, *Pareus:* then, in that he ſaith he hath repleniſhed the Goſpell, there is a figure called *hypallage*, which is the putting of one word in an others caſe, as to ſay, *I haue filled the Goſpell with them*, for, I haue filled them with the Goſpel, *Iun. annotat.* as when it is ſaid, *tradet rati ventos*, *giue the winds to the ſhippe*, for, *giue the ſhip to the windes:* the third figure is a metaphor, taken from the nets and fiſhing: that as when the nets are filled with fiſh, ſo the Apoſtle had filled the preaching of the Goſpel, which was as the net with the abundance of beleeuing Gentiles, *Tolet. annot.* 11.

5. So thus the Apoſtle abridgeth his infinite labours and trauailes in the Goſpell: as in the former part of this verſe, *acernos miraculorum percurrit*, hee ranne ouer an heape of miracles, ſaying, *in the power of ſignes and wonders*; ſo here he comprehendeth *infinitas vrbes*, an infinite companie of cities, and people where he had preached: and this *propter ipſos loquitur*, he ſpeaketh for their cauſe, to commend his Apoſtleſhip vnto the Romanes, that hee might haue ſome fruit among them, as among other of the Gentiles; as he ſaith, chap. 1. 13. *Chryſoſt.*

Queſt. 26. *Why the Apoſtle would not build vpon an others foundation, v. 20. that is, preach where Chriſt had been preached alreadie.*

1. *Origen* maketh this the cauſe, *ne alieni operis gloriam ſurripere conaretur*, leaſt hee ſhould go about to ſteale away the glorie of an others worke: But this is not all the reaſon: for then he ſhould neuer haue preached in any place, where an other had preached before,

and

and ſo neither in Iudea. 2. *Chryſoſtome* giueth this reaſon, leaſt that he might ſeeme to haue challenged the reward of other mens labours, *merces laborum, qui ab aliis deſudati ſunt alienum erat à Paulo*, the reward of the labours, wherein others had ſweat, not belong vnto Paul: But there was no feare, that S. Paul entring into other mens labours ſhould take away their reward: for God knoweth how to recompence both vnto the firſt and ſecond labourer, vnto each man his due reward. 3. *Ambroſe*, whom the *ordinar. gloſſe* followeth, thinketh the Apoſtle did preach, where Chriſt had not beene heard of, to preuent the falſe Apoſtles, and ſo he would not build vpon their foundation, which was not rightly laid: but it is euident, that S. Paul ſpeaketh of the true preaching, where Chriſt was named. 4. Some thinke the Apoſtle did it, *ne videretur laborem fugere*, leaſt he ſhould ſeeme to ſhunne labour, and ſeeke his owne eaſe, if he had preached onely where Chriſt had beene preached before, *Oſiander*: but this is not all. 5. Neither doth the Apoſtle commend his Apoſtleſhip onely by the difficultie of the worke: becauſe it was an harder enterpriſe, firſt to plant the Goſpel, where nothing reigned but idolatrie, as at Athens, and Epheſus: Thus *Pareus*, *Tolet.* 6. And other doe thinke, the Apoſtle thus ſpeaketh, to ſhewe his zeale and holy ambition, in ſeeking to propagate the Goſpel of Chriſt, where he was not yet knowne, *Bucer.* 7. But the Apoſtle herein doth prooue his Apoſtleſhippe, to whom this was peculiar, not to ſucceede in other mens labours: that the Romanes might hereby vnderſtand, *illuſtrem eſſe prouincia noſtro apoſtolatu*, that he was commended by the proper and peculiar note of the Apoſtleſhip, *Marlorat:* and ſo in effect S. Paul vſeth this argument: It is peculiar and proper to the Apoſtles, to preach vnto them where Chriſt is not knowne: but that haue I done: therefore you ſeem not to make any doubt of mine Apoſtleſhippe, *Gualter:* ſo then, the Apoſtle alleadgeth three reaſons in all, why he preached vnto thoſe which had not yet heard of Chriſt. 1. becauſe therein conſiſted the office of an Apoſtle properly. 2. and leaſt he might ſeeme to arrogate vnto himſelfe, that ſhould belong vnto an other, to put his ſickle as it were into an others harueſt. 3. and to fulfill the propheſie of Iſay, which he citeth in the next verſe, that they ſhould ſee Chriſt, to whom hee had not been ſpoken of: which place is taken out of the 52. of Iſay, v.14. where the Prophet euidently ſpeaketh of the calling of the Gentiles, *Kings ſhall ſtow their mouthes at him*, that is, ſhall not gaineſay the preaching of the Goſpel, but willingly receiue it: then follow theſe words here rehearſed by the Apoſtle, *That which had not beene told them, ſhall they ſee; and that which they had not heard, ſhall they vnderſtand.*

Queſt. 27. *Whether this place of the Prophet be fitly alleadged by the Apoſtle.*

There can be no doubt made hereof. 1. The argument there handled by the Prophet concerning the preaching of Chriſt vnto the Gentiles, how that Chriſt *ſhould ſprinkle many nations*, agreeth with the Apoſtles purpoſe here: onely that which is generally propounded by the Prophet, the Apoſtle in particular applyeth to himſelfe, not as the *ſole*, but as a principall inſtrument of this preaching of the Goſpel to the Gentiles.

2. The Apoſtle addeth (*of him,*) *to whom it was not ſpoken of him*, which words the Prophet hath not, both becauſe he ſheweth this Prophecy to be accompliſhed in the preaching of Chriſt: and hee abridgeth compendiouſly that propheſie, which foretelleth two things, who ſhould be preached, namely Chriſt, and to whom, to the Gentiles, who had not heard of him before, both which the Apoſtle here ioyneth together: and this is the cauſe of this ſmall alteration, that whereas the Prophet ſpeaketh of the thing, *that which had not been told them, ſhall they ſee*, the Apoſtle turneth to the perſon, *to whom it was told concerning him: Iunius* in his parallels.

3. Further it muſt be obſerued, that the Apoſtle for breuitie ſake leaueth the contrarie part to bee ſupplyed, he preached, *not where Chriſt was named, but where hee was not named*: which muſt be vnderſtood, as may be gathered by the allegation of this propheſie: the like ſee before, v.3.

4. They are ſaid to ſee him, who was not ſpoken of, that is, to ſee Chriſt in the preaching of the Goſpel, whom they had not ſeene in the fleſh, as the Iewes had: for in the liuely preaching of the Goſpel Chriſt is deſcribed, as though with their eyes they had ſeene him crucified: as S. Paul ſpeaketh, Galat. 4.1. *and they which heard not, ſhall vnderſtand*, that is, which had not the law nor the Prophets, they ſhal now heare the preaching of the Apoſtles, and vnderſtand, that is, beleeue.

Queſt. 28.

Queſt. 28. *How Saint Paul is not contrarie to Chriſt, which ſaith of his Apoſtles, that they entred into others labourers*, Ioh. 4. 38.

1. The Apoſtle denying, that he had built vpon anothers foundation, is not therein contrarie to Chriſt, Ioh. 4. 38. *I haue ſent you to reape that, wherein you beſtowed no labour; other men laboured, and yee are entred into their labours:* for the Apoſtle denieth not, that he builded vpon the foundation of the Prophets but acknowledgeth and confeſſeth it, Eph. 2. 20. of whom our Sauiour ſpeaketh in this place: that the Prophets laid the firſt foundation, and ſowed the firſt ſeed of that doctrine, which afterward was more fully preached by the Apoſtles: but he compareth himſelfe with the reſt of the Apoſtles, that they had not preached firſt in thoſe places, where he planted the Goſpel.

2. And whereas it will be obiected, that Saint Paul did write vnto the Hebrewes, that were conuerted before, and here to the Romans, that were alreadie inſtructed in the waies of Chriſt: the anſwer is; 1. That there is difference betweene the writing of Epiſtles and preaching: S. Paul might by his holy Epiſtles water that which an other had planted; and yet preach onely, and thereby lay the firſt foundations, where Chriſt had not beene heard of. 2. Neither muſt the Apoſtle be vnderſtood to ſpeake ſo generally, as though he had preached in no other places, but where Chriſt had not beene preached before, but cheifely and for the moſt part.

Queſt. 29. *Of the Apoſtles let, and of his purpoſe to viſite the Romans.*

As hitherto Saint Paul in his peroration beginning in the 14. v. excuſeth his boldnes in writing, ſo here he excuſeth his not comming, ſhewing his great deſire thereunto.

v. 22. *I haue beene oft letted.* 1. The Apoſtle had diuerſe lettes and impediments to hinder him from preaching, where he intended: ſometimes he was forbidden by the Spirit, as Act. 16. 17. ſometime he was letted by Sathan and his miniſters, as by the aduerſaries the Iewes, 2. Theſſ. 2. 16. 17. *Ambroſe* addeth a third reaſon, he ſtaied ſometime, *vt excluderet falſa commenta pſeudapoſtolorum*, to exclude and remooue the vaine fictions of the falſe Apoſtles: but here the Apoſtle ſheweth an other cauſe beſide all theſe, *fundandi eccleſias occupatione detentus*, he was deteined by the imploiment in founding of Churches, *Origen:* and ſo as *Chryſoſtome* noteth, he expreſſeth the cauſe of his ſtay, which he concealed before, in the beginning of the epiſtle, Rom. 1. 13. 2. The word πολλάκις, ſome vnderſtand as well of the many impediments, as of the many times, wherein he was hindred, *Faius:* but the latter is more agreeable, as *Chryſoſtome* expoundeth: and ſo he ſaid c. 1. 13. that πολλάκις, oftentimes he had beene purpoſed to come, *but was letted hitherto.*

v. 23. *But now ſeeing I haue no more place:* he by theſe two reaſons putteth them in mind of his ſpeedie comming: 1. becauſe he had now no occaſion to ſtay in thoſe partes, to plant new Churches: for though all were not conuerted, yet he had ordained Paſtors in euery Citie to build further vpon his foundation: *Lyran.* 2. where he ſaith in thoſe quarters, κλίμασι, climates, it is not taken ſtrictly, according to the Aſtronomical account, which maketh a climate, to be a ſpace of the earth betweene two parellels extended from the *æquator* to the pole, in which ſpace the day is lengthened by halfe an houre, which climats *Ptolome* numbreth to be 15. the new Aſtronomers make 24. for in this ſenſe the Apoſtle had gone ouer onely two climates preaching the Goſpel: but it is here taken in a larger ſenſe, for theſe regions: *Origen* reſtraineth it to *Achaia*, where *Corinthus* was, from whence he thinketh this epiſtle was dated. 3. The other reaſon is his auncient and long deſire many yeares of comming vnto them: which deſire, it ſeemeth the Apoſtle had at the leaſt 10. yeares before: for he wrote this epiſtle about the 20. yeare of his conuerſion, and the 55. of Chriſt: and long before that the Romanes had receiued the faith, about the 3. yeare of Claudius, when the ſecond perſecution was begunne by Herod, at ſuch time, as Iames was killed, and Peter impriſoned, which was in the 10. yeare of the Apoſtles conuerſion, and the 45. of Chriſt: *Parens:* But long before this the Romanes had receiued the faith, for *Andronicus* and *Iunia*, whom S. Paul ſaluteth Rom. 16. 7. were in Chriſt before Paul was conuerted, which was in the 2. yeare after the paſſion of Chriſt, and the 10. of *Tiberius* raigne, about tenne yeares before the 3. of Claudius: ſo that if Paul had this deſire, to go to Rome ſo ſoone, as he heard of their faith, he had it aboue tenne yeares, nearer twenties ſee qu. 29. vpon the 1. Chapter.

Queſt. 30. *Whether Saint Paul in perſon preached in Spaine, as here he intendeth, v. 24.*

There are here two famous opinions, the one varying from the other. 1. Many of the auncient Fathers doe thinke, that as Saint Paul at this time purpoſed, ſo he went and preached in Spaine: as *Dorotheus in ſynopſ. patriarch. & Apoſtolor.* Paul beginning his preaching at Ieruſalem, &c. *vſq; ad Italiam & Hiſpaniam prædicando progreſſus eſt*, went forward in preaching, euen into Italie and Spaine: *Cyrill. catechef. 17. in Hiſpaniam vſq; promptitudinem prædicationis extendit*, he extended the readines of his preaching euen vnto Spaine: *Chryſoſt. homil. 76. in Matth. videas eam ab Hieroſolymis vſq; ad Hiſpanias currentem*, thou maiſt ſee him comming forth from Ieruſalem euen vnto Spaine: ſo alſo in ſome places *Hierome*, as in 11. c. of *Iſay*: *ad Italiam & Hiſpanias alienigenarum portatus eſt manibus*, he was carried into Italie and Spaine, in ſtraungers ſhippes: ſo alſo *Theodoret* in c. 4. 2. epiſt. *ad Timoth.* Paul vpon his appeale, beeing ſent by Feſtus to Rome, his defenſe beeing heard he was ſet free, *& in Hiſpaniam profectus eſt*, and went into Spaine. *Grego. lib. 32. c. 22.* affirmeth the ſame, that Paul went into Spaine, *Paulus cum nunc Iudæam, nunc Corinthum, nunc Hiſpanias peteret, quid ſe aliud, quàm aquilam eſſe demonſtrabat*, Paul ſometime going to Iudea, and to Corinthus, ſometime to Spaine, what did he elſe ſhew himſelfe to be, then an eagle? ſo alſo *Anſelme* vpon the 16. chapter of this epiſtle, *nec falſum loquitur Paulus, qui ſe in Hiſpaniam profecturum pollicetur*, neither did Saint Paul ſpeake falſe, when he promiſed to goe into Spaine, &c. *imitans ſolis curſum ab Oriente ad Occidentem*, imitating the courſe of the Sunne from the Eaſt to the Weſt.

Tolet, beſide the teſtimonie of theſe Fathers, vſeth two reaſons, to ſhew that it was very probable, that Paul according to his purpoſe here viſited Spaine. 1. Firſt becauſe beeing deliuered from his impriſonment in Rome, where he continued two yeares in cuſtodie, he beeing ſet at libertie, in the 6. yeare of Nero, in thoſe eight yeares ſpace, before his martyrdome at Rome, which was in the 14. yeare of Nero, might performe his promiſe here made, of going into Spaine. 2. the Apoſtle *velut ſpiritu prophetico, &c.* as with a propheticall ſpirit foretelleth his iourneying into Spaine, it was then vndoubtedly fulfilled: *Tolet ann. 15.*

Contra. 1. It is very probable, that S. Paul was deliuered after the firſt impriſonment, as hath beene ſhewed before, 12. *generall queſt.* vpon this whole epiſtle: but then he returned to viſite the Eaſt Churches, as he oftentimes promiſed in his Epiſtles ſent vnto them from Rome; as to the Philip. 2. 24. *I truſt in the Lord, that I my ſelfe alſo ſhall come ſhortly:* to *Philemon, v. 23. prepare mee lodging, for I truſt through your prayers to be giuen vnto you, &c.* 2. Neither doth S. Paul. here make an abſolute promiſe, or ſpeake propheticall: but ſaith onely, *when I ſhall take my iourney into Spaine, I will come to you:* and *Eraſmus* thinketh, that the words here vſed ὅτε ἂν, may be tranſlated, *vt ſi, that if*, or, as the Eccleſiaſticall expoſitor, *ſi quando*, if at any time I goe into Spaine, &c. And that this was no propheticall ſpeach, appeareth further, becauſe he ſaith, *I truſt to ſee you, and to be brought on my way thitherward by you:* but this was not done, when Saint Paul came to Rome, for there beeing deteined in hold for two yeares together, he could not be ſo accompanied by them, hauing not his libertie, for he purpoſed then not to ſtay at Rome, but onely to ſee them in his paſſage, *after that I haue beene ſomewhat filled with your companie:* This his purpoſe then fayling in ſome part, was not propheticall, for then it ſhould haue been performed in euery point: and fayling in one part, might alſo in the reſt, ſo that Saint Paul thus ſpake, *humana tantum ratione & coniectura, non impulſu ſpiritus*, by humane coniecture and reaſon, not by the impulſion and moouing of the ſpirit: *Martyr.*

2. The other opinion is, which I hold more probable, that Saint Paul was hindred of his purpoſe, and did not viſite Spaine at all.

1. *Hierome* ſpeaketh hereof vncertainely, as writing againſt *Heluidius* he ſaith, that it cannot be concluded that Paul went into Spaine, becauſe he ſo purpoſed, *cum variis de cauſis impediri potuerit*, ſeeing he might by diuerſe cauſes and meanes be hindered: and vpon the 4. to the *Epheſians* he ſaith, *Paulus vel ad Hiſpanias perrexit, vel ire diſpoſuit*, Paul either went into Spaine, or diſpoſed to goe.

2. But *Gelaſius*, as he is cited by *Gratian*, *Cauſ. 22. qu. 2. c. 5.* affirmeth directly that Paul performed not, what he promiſed concerning his going into Spaine; *Cum ad Hiſpaniam ſe promiſiſſet iturum, diſpoſitione diuina maioribus occupatus ex cauſis implere non potuit*,

tuit, quod promisit: when he had promised to goe into Spaine, beeing occupied in greater affaires, God so disposing, he would not fulfill, what he promised: *Pererius disput. 2. num. 5.* would thus shift off *Gelasius* authority: 1. that he saith not, that Paul neuer went into Spaine, but not at that time, when he purposed. 2. and this was no decree belonging to the faith, but onely the sentence of the Pope, *tanquam particularis Doctoris*, as of some particular Doctor.

Contra. 1. He saith simply that Paul did not performe what he had promised, he speaketh not of any time: neither did Saint Paul set any time, when he would come. 2. the sentence of one of their Popes, though but as a priuate and particular Doctor (howsoeuer we doe esteeme it) in their valuation should counterpoise the priuate opinion of any Doctor beside: but this was not the Popes priuate sentence, it is inserted into the decrees, and so a rule of their Canon law. 3. And not onely *Gelasius*, but *Innocentius ad Decentium*, an other of their Popes is in the same mind, *neminem excepto Petro Hispanos, &c.* that no man except Peter onely did teach Spaine, or other Prouinces of the West.

Pererius answeareth, that Paul did not teach in Spaine in such sort, as that by him the nation was conuerted, Churches planted, Pastors and Bishops constituted: for in those things they receiued direction from Peter at Rome: neither did S. Paul continue there so long a time, to doe these things, beeing either called thence by other waighty affaires of the Church, or not finding that successe of his labours, which he expected, he would not spend his labour in vaine: yet this followeth not, but that Paul was in Spaine, though he continued not there so long, for the foresaid purposes.

Contra. 1. Although we produce not this testimonie, as approouing euery part thereof: for it is more vnlike, that Peter preached in Spaine beeing the Apostle of the circumcision, then Paul, to whome the Apostleship ouer the vncircumcision was committed: yet it may serue to prooue that which is intended, that Paul is denied to haue beene in Spaine. 2. *Innocentius* words are generall; that none beside Peter, taught in Spaine: if Paul taught not there, he was not there: for he went, if at all, to teach. 3. And how is it like, that S. Paul should preach there, and none conuerted, no Church planted, no Pastors elected: would S. Paul take so long a iourney, to the vtmost coasts of the West, to doe nothing? and is it like, that he going thither by the direction of the Spirit, went to no purpose? And how commeth it to passe, that their best Catholikes beeing now in Spaine, he will lay such an imputation vpon it, that it was then worse, then all other countries, and more hardly subdued to the faith: these are but weake and simple coniectures. Other answers *Pererius* hath beside, but not worth the while to answer, specially in a matter of no great moment. 4. Beside these testimonies, *Thomas Aquine* in his commentarie here is of the same minde, that Paul was not in Spaine: and *Dominicus Sotus* himselfe a Spaniard, yet thinketh, that Paul preached not there: though it had beene a great honour to that nation, to haue so noble a founder, yet he is not partiall in seeking the credit of his countrey by a thing vnlikely and improbable: *Sotus* reasons, I confesse are but weake: that S. Paul was two years in custodie at Rome, and then he could not be permitted to visit Spaine, and in the ende of those two yeares, he was put to death vnder Nero: and because no mention is made of S. Pauls iourney into Spaine in the Acts of the Apostles: for after those two yeares of imprisonment at Rome, Paul was set at liberty, and suffered not till 8. yeares after in the 14. yeare of Nero. Neither doth S. Luke set downe all the acts of S. Paul, but onely such, as he did before he was brought to Rome vpon his appeale. 5. Now other probable coniectures shall be alleadged of this opinion, that S. Paul neuer was in Spaine.

1. I omit *Pet. Martyrs* reason, that S. Paul hoped also, *se vinculis liberandum, &c.* that he should be deliuered from his bonds at Rome, but it did not so fall out: and beeing there in captiuitie still, he could not visit Spaine: for it is more probable, that S. Paul was deliuered out of his first captiuitie at Rome, as hath beene shewed before, qu. 12. generall.

2. *Gualters* coniecture also hath no great certentie, *toties prepeditus praeter animi voluntatem, &c.* that Paul beeing so often hindred beside his will and purpose, might be hindred now also.

3. I rather thus reason with M. *Caluin*, the best euidence for S. Pauls beeing in Spaine is out of this place: for els where I find no such purpose of the Apostle: but this text prooueth it not: *de spe enim tantum loquitur*, for he speaketh onely of his hope, wherein he might be deceiued, as other faithfull men often are in their hopes.

But the best reason, against S. *Pauls* going into Spaine is this: if euer he were there, then either at his first comming to Rome, or at his second: but in neither: if in his first, then either as his arriuall there, after he had seene and visited the brethren: but that was not, for he was kept two years in bonds vnder the custodie of a souldier, Act. 28. or after the two years expired, when he was set at libertie: but then he returned to visit the East Churches, as he signified he would in diuers of his Epistles written from Rome: and it is not like, that he went first into Spaine, and then backe againe into Grecia and Asia, for these are East from Rome, Spaine lieth toward the West. Neither at his second comming to Rome is it like he went into Spaine, for then he was againe apprehended by Nero, and there suffred his glorious martyrdome: it is very probable, that in his second comming to Rome he intended to fulfill this his promise, and to be accompanied by the brethren of Rome thitherward, but that he was intercepted at Rome, and so the Lord thought good to crowne him with the glorie of martyrdome. But about this matter, beeing no point of faith, it is needlesse to contend much.

31. Quest. *Of the meaning of the 24. verse.*

v. 24. *When I shall take my iourney.* The Greeke words ὅτε ἂν, some translate *quando cunq;, whensoeuer*, as *Origens* and *Chrysostomes* translator, and the Greeke Scholiast: the Ecclesiasticall expositor, *si quando*, if at any time: *Parens, quod si*, but if: *Erasmus, vt si*, that is in all these readings, S. Paul should speake vncertenly, and doubtfully of his comming into Spaine: the Latin interpreter readeth, *cum*, when, so *Beza, quando*, when, and so ὅτ' ἄν, is taken 1. Cor. 11. 34. *Other things will I set in order, when I come.*

Into Spaine. 1. *Erasmus* thinketh, that the Grecians following S. Paul, *fraudant Hispaniam prima syllaba*, doe curtall the first syllable, calling it σπανία, for *Hispania:* but other nations beside so vse to call it, as the Germanes, *Spanien*, the Italians *Spagnia*, and so in English we call it Spaine. 2. The reason, why he purposeth to goe into Spaine, 1. *Gorhan* thinketh to be this, because it was tributarie to the Romans, 1. Machab. 8. 3. and therefore it would be acceptable to them, *Tolet.* 2. *Ambrose, quia pseudapostolos praeoccupare festinat*, he would make haste, to forestall the false-apostles, that euery where attempted to creepe in. 3. But *Lyranus* better toucheth the cause, that as S. Paul had preached in the East, *ita desiderabat hoc facere in occidente*, so he desireth to doe the like in the West where Spaine was: *& nihil adhuc in Hispanos collatum est*, and it should seeme, that nothing yet had bin bestowed vpon the Spaniards, *Mart.* the Gospel had not yet beene preached vnto them.

I will come to you, &c. 1. *Lyranus* thinketh, that S. Paul had such an earnest desire to see Rome, *quia erat ciuitas capitanea*, because it was the captaine or cheife citie of the whole world. 2. but the reason was, because of the report of their great faith, published ouer the world, that he might be mutually comforted with them, Rom. 1. 12. 3. and he tooke this to be a fit occasion to visit them, when he went into Spaine, for that his iourney could not be conueniently vndertaken by land, for then he was to goe a great circuit about thorough Dalmatia, Hungaria, Germanie, France: but the speediest and nearest passage was by sea, and so he might visit Rome by the way.

I trust: he is not sure, but hopeth well: thus he writeth for two reasons. 1. *in respect* of the diuine prouidence, which ordereth and directeth all things; because all times are in Gods hand: *ex me nihil possum*, I can doe nothing of my selfe. 2. and the other reason was in respect of the second causes; because he knew not how his nauigation should fall out, whether he might be carried by a streight cut, by the Ionian and African Sea directly vnto Gades in Spaine, or to strike vp, fetching a bought or compasse by the Sicilian and Tyrrhene Sea to Rome.

To see you in my iourney, &c. 1. He saith he will see them in the way, *ne istud eos insolescat*, least this might puffe them vp, that he had expressed his great desire to see them, *obserua quomodo illos constringat*, obserue how he doth hold them in, saying, *when I goe into Spaine:* to be both is willing to shew his loue and desire vnto them, as also to stay them, *ne nimium glorientur*, that they glorie not therein too much, *Chrysost.* 2. *Origen* further noteth, least that the Romanes might thinke, that he would see them onely *in transitu*, as he passed by, intending his iourney to an other place, and visiting them onely by the way, he addeth; *after I haue beene somewhat filled with you:* that vntill such time, as they were mutually filled and satisfied one with an other, he intended not to leaue them. 3. *Lyranus* thinketh that Paul intended not to stay long in Rome, but to visit them in the way; because Peter with his

disciples

disciples was at this time in Rome, *& sic non erat eius praedicatio ibi tunc necessaria, &c.* and so his preaching should not be there so necessarie, as in Spaine. But *Peter* was not at this time in Rome, for then it is not like that S. Paul would haue left him out in his salutation, c. 16. 4. *Haymo* obserueth, following *Origen*, that S. Paul *moderatius praesentiam suam pollicitus*, doth more sparingly promise his presence: because we doe with greater desire receiue those things, *quae cito metuimus auferenda*, which we are afraid will be soone taken from vs, and we vse to neglect such things, *quae nos diutius retenturos credimus*, which we hope to hold longer.

And to be brought in my way thitherward by you, &c. 1. *Chrysostome* noteth, that hereby the Apostle excuseth his former speach, that he intended onely to see them in his passage: for they should be his witnesses, that not by any contempt or neglect of them, *sed ipse necessitate tractus transeurram*, but that beeing so drawne by necessitie I passe thorough. 2. S. Paul requesteth this of them, as the fittest guides for him in his iourney, for the Romanes were well knowne in those cities and places, by the which he should passe into Spaine, (*as beeing Lords of that countrey, Lyran.*) *& sic aditus facilior pateret*, and so a better way should be made for his preaching, *Martyr.* 3. And hereby the Apostle signifieth, *quantum sibi de illis promittat*, how much he doth promise himselfe of them, to insinuate himselfe the better into their loue: for the more trust one seeth to be reposed in him, the more he taketh himselfe to be bound, *Caluin.* 4. He desireth not to be lead by them in any pompous manner, but that they by the way might receiue some profit by S. Pauls company, and thereby the better edifie themselues, and others at their returne, *Par.* 5. Neither doth the Apostle herein seeme to arrogate any thing to himselfe, in requiring this duties seeing he brought vnto them, *omnium spiritualium bonorum fructum*, the fruit of all spirituall good things: and this might be easily performed by them, and that to their singular profit.

After I haue beene in part filled with you. 1. *Parentis hoc potius est, quàm praeceptoris*, this indulgent affection is of a father, rather then a teacher, *Oecumen.* 2. To be filled *in part*, some vnderstand, *ex parte vestri*, in that part of you, which was at variance, but is now reconciled, *Hugo*: some referre it to the time, *ex parte temporis*, a little time, *glosse interlin. Chrysostome* thinketh it is so said, because he could neuer be fully satisfied with their companie: but it signifieth no more, then *aliquantulum*, to be somewhat filled, according to the shortnes of the time of his abode, as it is taken before, v. 15. *Par.* 3. And thus *moderationem suam in ipsorum arbitrio collocat*, the time of his stay he permitteth to their iudgement: not to depart till they be mutually satisfied, *Origen.*

33. Quest. *Of Pauls iourney to Ierusalem, wherefore he taketh it in hand*, v. 25.

1. Because the Apostle had before signified his great desire, which he had to see the Romanes, and now there was no let in those parts, because he had preached the Gospel to all those countries, *ne putaretur veluti irridere esse, &c.* least he might seeme to mocke them, because he came not yet vnto them: he sheweth the cause of his stay, which was to carrie to the Saincts at Ierusalem certaine collections from the Gentiles, *Chrysost.* and the Apostle vseth a participle of the present tense, διακονῶν, *ministring*, to shew that his businesse should not stay him long, it was euen now in hand: *Erasmus.*

2. But it will be obiected, that the Apostle should not haue preferred the ministration of almes before the preaching of the Gospel, which he intended in Spaine: as the Apostles themselues resolued, that it was not meete, that they should leaue the word, and minister vnto tables, Act. 6. To this obiection it is diuersely answeared. 1. Generally it is not fit to leaue the preaching of the word to distribute almes, but *in casu, & ad tempus*, in some case, and for a time, *Gorrhan.* 2. *duo commoda sunt anteferenda, &c.* two commodities together are to be preferred before one: now the Apostle went to Ierusalem to distribute almes, yet withall he purposed to preach vnto the brethren, and to confirme their faith. 3. And beside the Churches of the Grecians who were moued by S. Paul vnto this contribution, committed the same to his fidelity, so that this office was as it were imposed vpon him by them, *Par.* 4. Adde hereunto, that it was a part of his Apostolike office: for when the Apostles appointed him to preach to the vncircumcision, they charged him to remember the poore, Gal. 2. 10. S. Paul therefore was carefull to execute this charge committed vnto him, *Mart.*

3. *To minister.* 1. The word διακονῶν, *ministring*, though generally it signifie any office of the ministrie, yet here it is taken more specially, for that function, which was peculiar to

the Deacons in distributing of almes. *Beza.* 2. *Origen* inferreth hereupon, that this epistle to the Romanes was written after the first and second to the Corinthians, because the almes and collection, whereunto he mooueth the Corinthians, 2. Cor. 9. 4. by the example of the Macedonians, was now readie.

4. *To the Saints.* 1. *Ambrose* thinketh, that these were they, which had renounced all worldly things, *& totos se dederunt obsequijs diuinis*, and gaue themselues wholly to the seruice of God, to giue an example of perfection vnto other beleeuers: so also *Lyranus.* 2. *Haymo* thinketh, they were such as impouerished themselues, by laying their goods at the Apostles feete, and bringing all in common: as we read Act. 4. 3. but these Saints rather at Ierusalem, were in great necessitie for these two causes especially; both in regard of the great famine, which was ouer all the world vnder Claudius *Cesar*, but chiefely in Iudea, which was a drie countrie, specially that part which was toward *Arabia Petrea*, and beside they were in the time of persecution spoiled and stripped of their goods: as the Apostle saith, Heb. 10. 34. *Yee sufferedst with ioy the spoiling of your goods:* according as Isay propheseed 59. 15. *he that refraineth from euill, maketh himselfe a pray.* 4. those Saints haue a double commendation, as *Chrysostome* noteth, *a virtute & paupertate*, from their vertue, *they are Saints*, and from their pouertie, they are called in the next verse, *the poore Saints.* 5. *Origen* obserueth well, that they are called Saints, not because they were at Ierusalem, but *quos non locus, sed conuersatio sancta, & fides perfecta*, such whom not the place, but the perfection of faith and their holy conuersation made spirituall. 6. *Haymo* saith, that some Doctors deliuered this, that Saint Paul gat such liberall contributions from the Gentiles, for the poore Saints at Ierusalem, that sometime he sent them, *tres, aut quinq; modios argenti*, three or fiue bushels of silver: but whence he hath that report, he sheweth not.

Queſt. 34. *Of the collection gathered among the Gentiles for the Iewes, and the reasons thereof.*

1. *It hath pleased them of Macedonia, &c. Origen* here obserueth, *subtiliter & verecundè dum Corinthios laudat, hortatur Romanos*, modestly and cunningly, while he praiseth the Corinthians, he exhorteth the Romans, that they should contribute likewise: and *Chrysostome* addeth, that the Apostle doth not directly stirre them vp by the example of the Macedonians and Corinthians, *ne essent id contumelioſè fieri*, the Romanes would haue scorned it, being the Lords of the world: as he prouoketh the Corinthians by the forwardnes of the Macedonians, 2. Cor. 8. yet he wisely insinuateth as much.

2. In that it is said, *it pleased them*, their alacritie and cheerefulnes is expressed: he extorted it not from them, but they willingly conferred it: as he writeth to the 2. Corinth. 9. *that God loueth a cheerefull giuer:* the vulgar latine readeth, *probauerunt*, they allowed or approoued this collection, *tanquam rem honestam*, as an honest thing: not onely their will was vnto it, but their iudgement and approbation: the word is εὐδόκησαν, *they pleased*, or, it seemed good vnto them.

3. *To make some distribution.* the word is κοινωνίαν, *communication.* 1. *Origen* noteth this difference, that *in spiritualibus communionem posuit, in carnalibus ministerium*, he placeth communication in spirituall things, and ministerie in carnall: for spirituall things, *non tam debentur, quàm commodantur*, are not so much owing, as lent, but carnall *ex debito exigentur*, are exacted of due debt: but this difference is not perpetuall: for here a *communication* is said to be in carnall things. 2. *Theophylact* giueth this reason, why it is called a *communication*: *quia in communem vtilitatem cedit tam prabentis, quàm accipientis*, it is to the common benefit both of the giuer, and receiuer. 3. Mr. *Caluin* thinketh it containeth a reason of this collection, *quia propter corporis vnitatem, &c.* because there ought to be one common and mutuall regard, in respect of the vnitie of the bodie, which is all one in Christ. 4. some thinke that it is the verse, with συλλογὴ, a collection, which word Saint Paul vseth, 1. Cor. 16. when euery one did *singulis in commune conferre*, did contribute somewhat in common: *Pareus, Gombon, Faius.* 5. but I preferre the reason rendred by the Greeke scholiast, why it is called a communication, because of the mutuall exchange and entercourse betweene them, *ipsi pecuniae, sancti intercessionem apud Deum contribuerunt*, they contributed mony, and the Saints their prayers and intercession vnto God: so it is called a communication, because it was mutuall, the one gaue carnall, the other spirituall things, as is shewed in the verse following: so the Apostle calleth it, *a communicating concerning the matter of giuing and receiuing*, Phil. 4. 15. 6. *Chrysostome* further noteth that the Apostle saith not, *almes,*

almes, but *communication*, somewhat to extenuate it, in respect of the Saints, to whome it was a kind of debt: and he saith, *a certaine, or some communication*, in respect of the Romane, *ne videatur Romanis auditum exprobrare*, least he should seem to vpbraide the Romans with couetousnes: *Theophylact.*

Quest. 35. *How the Gentiles are said to be debters to the Iewes.*

1. *Their debters are they, &c.* 1. not the poore are debters to the rich, *quia tenentur pro eis orare*, because they are bound to pray for them: *Hugo.* 2. nor debters only in respect of God, *a quo misericordiam expectant*, of whom they looke for mercie, *gloss. interl.* 3. not yet onely in generall, because the rich *debent vsum necessariorum*, do owe the vse of necessarie things vnto the poore: as the wise man saith, Prou. 3. 27. *withhold not good from the owners thereof.* 4. but the Gentiles are said to be debters, because they had receiued spirituall things from the Iewes, as the Apostle expoundeth afterward.

2. There are two kind of debts, one is *ex debito necessitatis*, by a debt of necessitie, and so the people are bound to giue of their temporalls vnto their Pastors and Ministers: and there is *debitum honestatis*, a debt of honestie, and so the rich are bound to giue vnto the poore, *Hugo Card.* but this distinction is rather to be receiued; there is *debitum ciuile*, a ciuill debt, and so the people pay carnall things for spirituall: and *debitum naturale*, a naturall debt or equitie, and so for a benefit receiued euery one is bound to shewe the like againe, *Gorran, Par.*

3. *If the Gentiles be made partakers of their spirituall things, &c.* 1. The spirituall things of the Iewes are these, as *Chrysostome* obserueth, *ex ipsis est Christus, ex ipsis sunt Apostoli, Prophetæ, &c.* of them was Christ, of them came the Apostles, and Prophets: from them came the Gospel. 2. *Origen* hath here an excursion, running out to a mysticall and allegoricall sense: by the Saints at Ierusalem, he vnderstandeth those which are spirituall; by the Gentiles, those which are yet imperfect in whom, the flesh must *spiritualibus ministrare præceptis*, minister and be obedient vnto the spirituall precepts: and not *luscinire in carnalibus*, waxe wanton still in carnall things: but this is farre from the Apostles meaning.

4. *Chrysostome* obserueth an *emphasis* in euery word, as he saith the Gentiles *debet ministrare*, as they, *qui regibus tributa persoluunt*, which vse to pay tribute vnto Kings: the word λειτουργῆσαι, signifieth properly to execute some publike ministerie: and it is sometimes referred to spirituall offices: it is here vsed to signifie, that this office of the Gentiles in communicating to the necessities of the Saints, was both *publicum & sacrum*, publike and sacred, it was as a sacrifice vnto God, *Calu. Beza*: And whereas the Apostle saith, *their spirituall things, but not their carnall: Chrysostome* sheweth the reason of this difference, because *carnalia sunt omnium communia*, things carnall are common to all.

Quest. 36. *In what manner almes ought to be giuen.*

Diuers necessarie considerations touching the distribution of almes, may be obserued out of the 26. and 27. verses. 1. Whereas they of Macedonie and Achaia, did minister vnto the necessitie of the Saints of Ierusalem, which was farre distant and remote from their countreys of Grecia: therein we haue an example, not onely to stretch forth our hand to the needy that are among our selues, but to extend our liberalitie to other Churches abroad, that are in want and necessitie. 2. Whereas it seemed good vnto them, therein appeareth their chearefulnesse and willingnes, that they gaue of a willing and readie minde, as S. Paul exhorteth the Corinthians, 2. Epist. c. 9. 7. 3. They did communicate vnto the Saints: for though we must doe good to all, yet specially we are bound to doe it to the houshold of faith. 4. And in that the Apostle saith, *yet are debters*, he sheweth that they were bound hereunto, by the common bond of charitie, and Christiantie: that although in respect of any ciuill bond, they were free, and their almes was an offering of their free will and franke mind; yet in charitie before God, they were bound thereunto.

Quest. 37. *What the Apostle meaneth, by sealing of the fruite, v. 28.*

When I haue sealed vnto them. 1. The vulgar Latine readeth, *Bene assignato*, to *Lyran. Hayme*: but the Greeke word σφραγισάμενος, signifieth rather, *consignans, vel obsignans*, sealing, confirming, then assigning, and setting ouer. 2. *Origen* vnderstandeth it of that seale, *quæ imago Dei exprimitur*, whereby the image of God is expressed, that he which giueth, giue in simplicitie of heart, seeking no praise of men: for then, *opus suum signaculo diuinæ imaginis*

signat, he doth seale his worke with the signe of the diuine image. 3. Some take it literally, *cum sub sigillo cuiusq; ecclesia ostendere, &c.* when I haue shewed vnder the seale of euery Church, how much euery one hath sent, *gloss. interlin. Hugo.* 4. *Erasmus* referreth it to the Macedonians, it should be vnto them, *tanquam thesaurus in tuto reconditus*, as a treasure surely laid vp: so also before him *Chrysostome* and *Theophylact*, *in erarium regium condam*, I will lay it vp as in the Kings treasurie. 5. The Greek Scholiast thus, *in cœlis repositurus*, hee will lay it vp as it were in heauen. 6. But the Apostle vseth onely a metaphoricall speech, taken from those which vse to seale the treasure, or letters committed vnto them: the Apostle saith no more but this, after I haue faithfully deliuered vnto them, this collection committed vnto me: so *Calvin*, *Mart. Parem*, with others.

This fruit. Almes and other workes of mercie, are called a fruit in three respects. 1. In regard of the efficient cause, which is first the spirit, as good workes are called the fruits of the spirit, Galat. 5. 22. then of faith and charitie, they are the fruits. 2. In respect of the obiect, vpon whom such workes of mercie are shewed and exercised, they are *fructus pietatis*, a fruit of their pietie, when God stirreth vp the hearts of others to supply their necessities, which depend vpon God. 3. In respect of the giuer and worker, they are fruits, as *Chrysostome* obserueth, *lucrum acquirere contributores*, that the giuers of almes doe purchase gaine vnto themselues: for God will reward them, and recompence their benignitie.

Quest. 38. *What the Apostle meaneth by the abundance of the blessing of the Gospel of Christ*, v. 29.

1. Some by this *benediction* or blessing vnderstand, the plentifull almes and contribution which the Apostle should find among the Romanes: for so he calleth their beneficence, *Eulogiav*, blessing, 2. Cor. 9. 5. *Erasmus*. 2. *Chrysostome* and *Theophylact* mislike not this sense, *potest pro benedictione eleemosynam intelligere*, you may vnderstand for blessing, almes, &c. but they adde further, this abundance of blessing to be, *vniuersa bona*, all good things, *digna benedictione*, *i. laude*, worthy of blessing, that is, praise: so they vnderstand *blessing*, of the praise and commendation, which their vertues were worthy of, not *actiuely*, of the blessing which the Apostle should conferre vpon them: so also the Greeke Scholiast: I shall finde you *omnibus bonis ornatos*, furnished with all good things. *M. Calvin* also followeth this sense, that the Apostle at his comming should reioyce, *quod spiritualibus Euangelij diuitijs affluerent*, that they abounded in all spirituall riches of the Gospel: But it is euident by the text it selfe, that the Apostle, saying, *I shall come in the abundance of blessing*, that it sheweth rather what the Apostle shall bring with him, then what he should there finde.

3. Some referring it to S. Paul, doe vnderstand this abundance of blessing, of the gift and power of miracles, whereby the Apostle should come furnished, to confirme the Gospel among them: *Ambrose*: so also *Hugo*, *miracula multa mihi dabit facere inter vos*, God shall giue me power to worke many miracles among you: but in this sense, this *blessing* should be too much restrained.

4. *Theodoret* applyeth it to the many troubles and afflictions, out of which the Lord had deliuered Paul, and so abundantly blessed them: but he speaketh of such blessing as he should receiue to bestow vpon them: as *Origen* well saith, *& venientis gratia, & suscipientium merita pariter designantur*, both the great grace of the commer, and the worthinesse of the receiuer is expressed.

5. So then, the Apostles meaning is, that he should so come, *vt benedictione Euangelij impleam*, that I shall fill you with the blessing of the Gospel, *Oecum.* that he should come *in abundantia bonorum spiritualium*, in the abundance of spirituall grace, *Lyran.* he should *afferre copiam spiritualium bonorum*, bring them abundance of spirituall things, *Martyr*: he hopeth *aduentum suum fore frugiferum*, that his comming vnto them shall be fruitfull: *Beza* and *Hayus* well expound it by that place, c. 1. 11. *I long to see you, that I might bestow vpon you some spirituall gift.*

6. *Origen* here further obserueth, that the Apostle spake thus by the spirit, and by the gift of prophecie, *supra hominem namq; est hæc scire de futuris*, for it is aboue mans reach to knowe concerning things to come, that he should not onely come vnto them, but come in the abundance of blessing: And indeede, the Apostles going to Rome, was reuealed by the spirit: as S. Luke testifieth, Act. 19. 20. that he purposed by the spirit, after he had been at Ierusalem, to see Rome also: but his other purpose of going into Spaine was not by diuine reuelation, but humane disposition: and therefore it is probable he failed in the one, as hath beene

beene ſhewed before, though not in the other.

Queſt. 39. *Of the Apoſtles requeſt, that they would ioyne in prayer with him.*

v. 30. *I beſeech you by our Lord Ieſus, &c.* 1. It appeareth how much the Apoſtle was troubled in ſpirit, vſing this vehement obteſtation, as to entreat them by the Lord Ieſus, and by the holy ſpirit: not that the Apoſtle was ſo carefull for his life, but becauſe *Eccleſiæ periculum in eo agi ſciebat*, he knew nothing could happen vnto him, without great danger of the Church. 2. The force of this obteſtation lieth herein, that if they did not pray for him, it would redound much to the diſhonour of Chriſt, and of the holy Ghoſt: for to entreat one by a thing, is to inſinuate, that the thing which is moſt deare vnto them, will thereby receiue hurt, or be wronged, if he preuaile not in his requeſt, *Pareus:* or he entreateth them by the ende, which he propounded, it was the cauſe of Chriſt, which they ought to further by their praiers, and by the *efficacie* of charitie, whereby they were bound to performe this dutie toward him, *Tolet:* and in effect, he chargeth them by the loue of Chriſt, wrought in them by the holy Ghoſt, to ioyne in prayer with him: as if he ſhould haue ſaid, *ſi in eum creditis, if ye beleeue in him*, if there be in you any charitie, *gloſſ. interlin.* as the Apoſtle, Philip. 2. 1. more at large vſeth the like obteſtation, *If there bee any conſolation in Chriſt, if any comfort of loue, if any fellowſhippe of the ſpirit, if any compaſſion and mercie, fulfill my ioy:* ſo that hee preſſeth and vrgeth them three wayes by this vehement obteſtation: both in reſpect of their loue vnto Chriſt, whom they ſhould ſeeme to neglect; in reſpect of the Apoſtle, to whome they were bound in charitie; and in regard of themſelues, who ſhould be found, not to haue thoſe graces of the ſpirit, in truth, not bringing forth the fruit of them.

2. *For the loue of the ſpirit.* 1. *Chryſoſtome* obſerueth, that the Apoſtle naming Chriſt, and the Spirit, and not the Father, doth inſinuate, that we ſhould not be troubled when in like manner, he nameth the Father and the Son without the Spirit, or the Father alone: becauſe *non ſemper eodem modo ponit ſanctam Trinitatem*, he doth not alwaies in one and the ſame manner ſet downe the Trinitie. 2. *Chryſoſtome* further taketh the loue of the ſpirit *actiuely*, for the loue whereby the ſpirit hath loued vs: for as the Father and the Sonne loued the world, ſo likewiſe the holy Ghoſt: but rather that loue and coniunction is here ſignified, which is wrought by the holy Ghoſt in the members of Chriſt: *Martyr* will haue the *loue of the ſpirit*, to be taken, for the *ſpirit of loue*, as c. 9. 31. *the law of righteouſneſſe*, is put for the *righteouſneſſe of the law*: but this inverſion of the words is not here neceſſarie.

3. *To ſtriue with me by praiers.* 1. *Certamen vocat feruentem orationem*, he calleth a feruent prayer a ſtrife, he would haue them pray for him earneſtly. 2. And they muſt pray with feeling and compaſſion: for they which pray, *eorum in ſe recipiunt perſonam, &c.* doe as it were take their perſon vpon them, for whom they pray, *Calvin:* and make their caſe their owne. 3. And hereby is ſignified, that *maximum præſidium fidelis oratio*, that a faithfull prayer is the chiefeſt defence againſt the ſpirituall aduerſaries, *Bucer.* 4. *Origen* obſerueth further, that the Apoſtle vſeth this word of *ſtriuing together in prayer*, becauſe of the reſiſtance of the ſpirituall aduerſarie, *obſiſtunt enim dæmones in oratione, &c.* for the euill ſpirits doe reſiſt in prayer, firſt that one be not found, ſuch as the Apoſtle ſpeaketh, *to lift vp pure hands without wrath:* and if one doe obtaine ſo much as to pray without wrath, *vix eſt vt effugiat eſſe ſine diſceptatione, i. ſine ſuperfluis cogitationibus*, yet that will hardly ſcape him, to pray without doubting, that is, without vaine and idle cogitations: for you ſhall hardly finde one, *cui oranti aliquid inanis cogitationis non occurrat, &c.* who in his prayer thinketh not of ſome vaine thing.

Queſt. 40. *Of the things which S. Paul would haue them pray for.*

He willeth them to pray for theſe two reaſons, firſt that he may be deliuered from the vnbeleeuers in Iudea. 1. S. Paul did knowe by the reuelation of the ſpirit, that many troubles ſhould be raiſed againſt him in Iudea, by the aduerſaries of the Goſpel, as he ſaith, Act. 20. 23. *The holy Ghoſt witneſſeth that in euery citie bonds and afflictions abide me:* and although they perſecuted all the Apoſtles, yet they had a ſpeciall ſpite at Paul, as being the moſt earneſt impugner of the ceremonies of the law: and like as they ſerued Chriſt his maſter, who after he had done all good to the Iewes, was put to death at Ieruſalem, ſo he looked to bee ſerued: hereby he ſheweth how neceſſarie it was, that they ſhould make requeſt for his deliue-

liuerance, seeing he was to goe among so many wolues, *magis feras rabidas quàm homines*, rather so many sauage beasts then men. 2. He saith not, pray *vt hos impugnem, & superem*, that I may vanquish and ouercome them, but onely be deliuered from them, not bee hindered by them in his course, *Theophyl.* 3. And this he prayeth, *non quod pati metuat*, not that he was afraid to suffer, but that his course might not be hindered, in performing that seruice to the Saints, and in accomplishing his desire to see the Romanes, *Origen:* for otherwise S. Paul was readie in himselfe, *not onely to bee bound, but to die at Ierusalem*, Act. 21. 13. 3. Neither was S. Paul heard altogether in this desire: for though hee escaped death at Ierusalem, which was conspired by the Iewes, yet hee was not deliuered out of bonds: so God heareth the requests of his Saints in temporall things, so farre foorth, as it shall be for his glorie, *Parens.*

And that my seruice may be accepted of the Saints: this is the second thing that hee would haue them pray for. 1. As S. Paul feared the practises of the incredulous Iewes, so he doubted the sinister suspitions which might be conceiued of him euen among the brethren, which were zealous of the lawe, least his seruice herein should not bee acceptable vnto them. 2. Some vnderstand it otherwise, that it may be acceptable, that is, *sufficient*, sufficient to relieue their necessities. *Gorrhan:* some, that my seruice *acceptabile fiat apud Deum*, may be acceptable vnto God, *Greeke scholiast. Lyran.* but the first sense is the fittest, that his seruice bee not preiudiced by the sinister opinions which might be conceiued of him: as Iames saith vnto him, Act. 21. 21. *Thou seest brother, how many Iewes there are which beleeue, and they are all zealous of the lawe, and they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles to forsake Moses:* vnto such the Apostle prayeth, that his seruice might bee welcome and accepted.

Quest. 41. *Of the fruits of the prayer of the Romanes for S. Paul.*

Here followe two effects of their prayer: The first in respect of themselues, *that I may come vnto you with ioy.* 1. *Chrysostome* here noteth, that as the Apostle begunne his Epistle, wishing that he might haue a prosperous iourney to come vnto them, c. 1. 11. so he concludeth. 2. It was for their profit, that he should come vnto them, an effect of the first part of their prayer, that he might be deliuered, and that he might come vnto them with ioy, a fruit of the other part, that his seruice might be accepted of the Saints, for otherwise hee should come with heauy cheare. 3. He addeth, *by the will of God*, which condition he inserteth, c. 1. 11. both to free himselfe from the suspition of inconstancie, if it should fall out otherwise, and to this ende, that if Gods will were otherwise, that he should not come with such ioy, as indeede hee did not, (in respect of his outward bonds) they might more patiently beare it.

The other effect and fruit is common to the Apostle with them, *that I may bee refreshed with you.* 1. Where *Chrysostome* noteth the modestie of S. Paul, he saith not, to teach and instruct you, but to be comforted. 2. *Haymo* obserueth in the word *to bee refreshed*, that hee desireth *refrigerium*, refreshing, *qui calore solis vritur*, who is burnt with the heate of the Sunne, as they which striue or fight: so the Apostle had laboured in fighting against the prophane Philosophers, vnbeleeuing Iewes, gainsaying heretickes, and now he desireth ease and refreshing: some referre it to the griefe and vexation, which the Apostle had by reason of the mutuall conflicts and contentions among the Romanes, as he saith elsewhere, *Who is offended, and I burne not:* from the which he should finde ease and refreshing in their mutuall concord, *Gorrhan:* but *Theophylact* better vnderstandeth it, of the generall comfort, which they should haue one by an other: you in me *ob doctrinam*, for the spirituall doctrine which you shall receiue, and I in you, *ob auctam fidem*, for your faith encreased: *Origen* addeth, *non corporalem requiem quærit Paulus*, Paul seeketh not corporall rest, but the spirituall comfort and rest in God.

Quest. 42. *Of the Apostles salutation, The God of peace, &c.*

1. As the Apostle beganne his Epistle with the salutation of peace, so he endeth the same, as his manner is, *consueuit auditoribus bene precari*, he is accustomed to wish well vnto his auditors after he hath instructed them.

2. He saith, *the God of peace*, giuing such titles vnto God as best fit the present argument: as he said before, ver. 5. the God of patience and consolation: and ver. 13. *the God of hope:*

so

ſo now, the *God of peace:* hee meaneth Chriſt Ieſus, whom he calleth the *Lord of peace*, 2. Theſſ. 3. 16. who hath left the inheritance of peace vnto his Church.

3. And he is called *the God of peace*, both *paſſiuely*, that they may finde peace with God, and haue God at peace with them; and *actiuely*, that God would preſerue them in peace and vnitie among themſelues.

4. He ſimply wiſheth not vnto them peace, but true peace, euen the peace of God, *qui pax eſt vera*, who is the true peace: that till he come, or whether he come or not, the God of peace may be with them.

5. And he wiſheth vnto them peace, both in generall, that they may be repleniſhed with all ſpirituall benediction, and in particular, in reſpect of thoſe diuiſions and diſſentions which were among them.

4. Places of Doctrine.

Doct. 1. *That Chriſts holy example muſt bee imitated of Chriſtians.*

v. 3. *For Chriſt alſo would not pleaſe himſelfe, &c.* As here the Apoſtle propoundeth the moſt holy example of our Bleſſed Sauiour herein to be followed, that we ſhould one ſeeke the good of an other: ſo euery where the Apoſtles doe preſſe the example of their and our Maſter to be imitated in all other holy duties: as thereby we are exhorted to *beneficence*, 2. Cor. 8. 9. to mutuall *forgiuing* one an other, Epheſ. 4. 32. to *loue*, Epheſ. 5. 23. to *humilitie and modeſtie*, Philip. 2. 5. to *conſtance in our profeſſion*, 1. Tim. 6. 13. 2. Tim. 2. 8. *to faithfulnes in our calling*, Heb. 3. 7. to *patience vnder the croſſe*, Heb. 12. 2. to *meekenes*, 1. Pet. 2. 21. & 3. 18. ſo that we find that ſaying to be moſt true, *omnis Chriſti actio, noſtra inſtructio*, euery action of Chriſt is our inſtruction.

Doct. 2. *Of the manifold vſe and profit of the Scriptures.*

ver. 4. *That we through patience and conſolation of the Scriptures might haue hope, &c.* Like vnto this place is that, 2. Tim. 3. 16. where the Apoſtle maketh a fowrefold vſe of the Scriptures, *it is profitable to teach, to improoue, to correct, and inſtruct in righteouſneſſe:* the firſt two concerne doctrine, the teaching of the truth, and the conuincing of error; the other two belong vnto manners, the correcting of vice, and the inſtruction and edifying vnto holines; ſo here the Apoſtle expreſſeth fowre benefits that come by the Scriptures, doctrine, patience, conſolation, hope: ſo *Tertullian* ſpeaking of the manifold vſe of the Scriptures, *coimus ad literarum diuinarum commemorationem, &c.* we runne together to the rehearſing of the diuine Scriptures, as the condition of the preſent times doth giue vs occaſion to remember them, *certe fidem ſanctis vocibus paſcimus, ſpem erigimus, fiduciam figimus, diſciplinam præceptorum inculcationibus denſamus*, truely wee doe nourith our faith with holy ſayings, erect our hope, faſten our truſt, ſtrengthen diſcipline by inculcating the precepts.

Doct. 3. *The promiſes made vnto the Fathers in the old Teſtament were ſpirituall.*

v. 8. *Chriſt was the Miniſter of circumciſion, &c. to confirme the promiſes made to the Fathers:* Then were not theſe promiſes onely or cheifely of temporall things, but vnder them were ſhadowed ſpirituall: for Chriſt did not by his comming reſtore vnto the Iewes any outward temporall bleſſings: for at his comming they had other Lords to rule them, the Romanes were their gouernours: and immediately after our Bleſſed Sauiours death, their country, commonwealth, and citie were deſtroyed: The promiſes then made to the Fathers as to Abraham, concerning his ſeed, and to Dauid, for the continuance of the kingdome in his line, and the reſt, were ſpirituall, and by the Meſſiah ſpiritually to be performed: and ſo, *All the promiſes of God in him, were yea, and Amen:* as S. Paul ſaith, 2. Cor. 1. 20. This may be obſerued againſt thoſe, which thinke the bookes of the old Teſtament to be ſuperfluous and vnneceſſarie, as containing nothing but terrene and temporall promiſes.

Doct. 4. *Of the diuine nature and power of Chriſt.*

v. 12. *Hee ſhall riſe to raigne ouer the Gentiles, and in him ſhall the Gentiles truſt, &c.* The Prophet in theſe words aſcribes diuine power vnto Chriſt: for he is not viſible in the world, and yet he ſhall raigne among the nations: yea they ſhall truſt in him; then he conſequently

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muſt be able both to heare and helpe them: God onely muſt be truſted in, and be beleeued vpon, as our Sauiour himſelfe ſaith, Ioh. 14. 1. *Ye beleeue in God, beleeue alſo in me.*

Doct. 5. *That Chriſtians in this life are kept vnder hope, they haue not full fruition of that which they hope for.*

In him ſhall the Gentiles hope or truſt: We then in this world liue onely by hope: as the Apoſtle ſaith, Rom. 8. 24. *Wee are ſaued by hope: hope that is ſeene, is not hope: non ergo in præſenti ſeculo felicitas noſtra quæri debet*, our happines then is not to be ſought in this life, *Gualter:* but wee hope for things which are not ſeene: which hope of ours is ſupported by faith, and our faith preſerued and vpheld by the ſpirit, who is the earneſt of our ſaluation.

Doct. 6 *The holy Ghoſt proued to be God.*

v. 13. *That yee may abound in hope thorough the power of the holy Ghoſt:* In that God is ſaid to fill them with ioy, thorough the power of the holy Ghoſt: it followeth euidently that the holy Ghoſt is God: for the God of hope worketh hope in the power of the ſpirit: not that the holy Ghoſt is the organe or inſtrument of God, but that there is one and the ſame power of God the Father, and of the holy Spirit: for the *Spirit diſtributeth to euerie one as he will*, 1. Cor. 12. 11. but this is a diuine power, to giue vnto euery one as he will: ſo then in that God is ſaid to worke in and through the power of the Spirit, it ſheweth a diuerſitie of perſon, but not a difference of power.

Doct. 7. *Of the dutie of Miniſters in preaching the Goſpel.*

v. 16. *Miniſtring the Goſpel of God.* The word is ἱερουργοῦντα, which ſignifieth properly labouring in holy things: whereby is ſet forth, what the ſpeciall dutie of the Miniſters of the word is, to labour in the word and doctrine: it is not to ſacrifice in the Maſſe, as Popiſh Prieſts: nor to meddle in worldly affaires, leauing the preaching of the Goſpel, as many Paſtors of the Church doe: but their calling is to miniſter in the Goſpel: *Gualter* here noteth well, *Nec pro fidis Chriſti miniſtris haberi poſſunt, qui poſthabita verbi prædicatione circa alia negotia occupantur*, &c. they are not to be counted for the faithfull miniſters of Chriſt, which leauing the preaching of the word, are occupied about other affaires, which doe not edifie the Church, and do call them from their dutie, &c. Miniſters then as Gods ſouldiers ſhould not entangle themſelues with the affaires of this life, 2. Tim. 2. 4.

Doct. 8. *What the Miniſters conuerſation ought to be.*

Origen vpon theſe words, *miniſtring the Goſpel*, &c. obſerueth well, that as the Prieſts in the law did prouide, that the ſacrifice which they offered was without blemiſh, that it might be accepted: ſo they which preach the word, muſt haue care, *ne quod in docendo vitium, ne qua in miniſterio culpa naſcatur, ſed ſua primum vitia ingulet, vt non ſolum doctrina, ſed & vita exemplo diſcipulorum ſalutem, oblationem ſuam acceptam faciat Deo*, that there be no fault committed in teaching, nor any offence in his Miniſtrie, but that he firſt doe ſlay and mortifie his owne ſinnes, that not onely by doctrine, but by example of life, he may make his oblation, the ſaluation of his diſciples acceptable vnto God, &c. for Miniſters are like a citie ſet vpon an hill, that cannot be hid, Matth. 5. 14.

Doct. 9. *That the courſe of the Goſpel cannot bee hindered.*

v. 19. *From Ieruſalem round about to Illyricum I haue cauſed to abound*, &c. Herein appeareth the ſingular power of God, who by the preaching of S. Paul conuerted ſo many idolatrous nations to the knowledge of Chriſt: which worke Satan by all his malice could not hinder: as our Bleſſed Sauiour ſaid, when he had ſent forth his diſciples to preach, that he ſaw Sathan fall from heauen like lightening, Luk. 10. herein appeareth alſo the mercie of God, in calling the barbarous nations to the knowledge of his truth: and withall his iuſtice and ſeuerity is manifeſted toward theſe nations, that are for their vnthankfulnes now depriued of the Goſpel of Chriſt: for where the Goſpel was ſometime preached and profeſſed, now the Turkiſh Alcaron is taught.

Doct. 10. *Of the difference betweene the calling of the Apoſtles and ordinarie Paſtors, v.* 19.

The Apoſtles charge was to be witneſſes of Chriſt, vnto the ende of the world, and to

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the vtmoſt parts of the earth, Act. 1.9. which commiſſion was giuen vnto them vpon *neceſſitie* for the planting of Churches, and conuerting of nations: and in regard of the *excellencie* of their gifts, who were furniſhed alſo with the power of miracles to confirme their doctrine, and for getting more *authoritie* vnto the doctrine of the Goſpel, it beeing preached firſt by them which had ſeene, and heard Chriſt, and had their calling immediatly from him: But other ordinarie Paſtors are tied to their charges, and vnto them belongeth that exhortation of S. Paul to the Paſtors of Epheſus, Act. 20.28. *Take heede vnto your ſelues, and to the flocke, ouer the which the holy Ghoſt hath made you ouerſeers:* Paſtors then, which are ſet ouer their ſpeciall flocks, muſt not *hinc inde diſcurrere*, runne vp and downe without the ſpeciall calling of the ſpirit; as *Chryſoſtome* well reprooued *Epiphanius* the Biſhop of *Cyprus*, for buſying himſelfe out of his owne charge, and entermedling in Church-affaires at *Conſtantinople*.

11. Doct. *That the Paſtors and Miniſters of the Goſpel ought to be ſufficiently maintained.*

v. 27. *Their debters are they, for if the Gentiles be made partakers of their ſpirituall things, their dutie is alſo to miniſter vnto them carnall, &c.* The ſame reaſon the Apoſtle vrgeth for the maintenance of the Miniſters of the Goſpel, 1. Cor. 9.12. ſo our Sauiour ſaith, The labourer is worthie of his hire, Matth. 10. 10. yea and many great promiſes are made to them, which performe this dutie, that they ſhall receiue the reward of a Prophet, of a righteous man, of a diſciple, Matth. 18. 42. and contrariwiſe many iudgements doe fall vpon the people, for the neglect of this dutie; as Hagg. 1.9. becauſe they ſuffered Gods houſe to be waſt, *prohibiti ſunt cœli, ne darent rorem, & prohibita eſt terra, ne daret gramen*, the heauens were reſtrained from yeelding raine, and the earth was reſtrained from yeelding graſſe. And where there is not ſufficient mainteinance for the Miniſters, theſe two miſcheifes doe follow, that both for the preſent, the people want inſtruction, and the meanes of prouiſion is cut off for future times alſo, that learning and religion will decay: *ea res minatur interitum vniuerſæ religionis*, which thing threatneth the ruine of all religion: to this purpoſe *Melanchthon* grauely by occaſion of theſe words.

12. Doct. *That the meanes working vnder Gods prouidence are not to be neglected.*

v. 30. *That you would ſtriue with me, by praier, &c.* *Origen* well obſerueth here, that though the Apoſtle were aſſured he ſhould come to the Romanes with abundance of bleſſing, *nihilominus tamen in his, quæ manifeſtè futura cognouerat, ſciebat orationem eſſe neceſſariam*, yet he knew praier to be neceſſarie, euen in thoſe things, which he knew would certenly come to paſſe, &c. the meanes then muſt be vſed: for as it is a carnall confidence to relie vpon the meanes altogether, leauing Gods prouidence, ſo it is preſumption and a tempting of God, to reſt immediatly vpon his prouidence without the meanes: S. Paul knew when he ſuffred ſhipwracke, that all ſhould be ſaued, yet he ſaith, *Vnleſſe theſe ſtay in the ſhippe, ye cannot be ſaued*, Act. 27.30. ſo the fruits of the earth are Gods bleſſing, yet the husbandman muſt labour: God is the author of all good gifts, yet are they obtained by praier.

13. Doct. *The faithfull haue their infirmities.*

v. 31. *That my ſeruice may be accepted of the Saints.* S. Paul calleth them Saints, and yet he feareth, leaſt his ſeruice in bringing them almes from the Gentiles, by reaſon of ſome ſuſpitions conceiued, and finiſter rumors raiſed of him, ſhould not be accepted: for euen the godly are many times deceiued in humane matters, by reaſon either of want of iudgement in themſelues, or that they are ſeduced by others: euen the moſt holy men in Scripture, are ſet forth with infirmities; as we read of Moſes doubtfulnes at the waters of ſtrife, of Elias impatience, when he wiſhed to die; of Paul and Barnabas falling out: We ſhould not then condemne Chriſtians, and cenſure them as carnall men, and hypocrites, for ſome ſmall infirmities.

14. Doct. *The faithfull haue their paſſions and affections.*

v. 32. *That I may come vnto you with ioy.* S. Paul beeing an holy and ſanctified man, yet had his paſſions ſometime of greife, ſometime of ioy: for theſe affections are naturall, and are not euill in themſelues: nay often, they are the inſtruments of vertuous actions: the holy Prophets and Patriarks had their affections: nay, our bleſſed Sauiour had his

affections of anger, greife, ioy. The opinion then of the Stoikes is vaine, who would haue a wise man like a stone, without any passions at all: for Cato Vticensis a professed Stoike in his life, that seemed to be mooued with nothing, yet was so faint hearted at his death, that attempting to kill himselfe, least he should fall into the hands of Cesar, he could not enter his sword deepe to make a deadly wound: and then struggling and wrastling, his bodie falling from his bedde ouerthrew a great presse or cupboard standing in the way.

5. Places of controuersie.

1. Controv. *Whether Saint Peter were iustly reprehended of Saint Paul for refusing to eate with the Gentiles,* Gal. 2. 14.

This question ariseth, because S. Peter there might seeme to haue respect to the infirmity of the Iewes, according to the rule here giuen by S. Paul, v. 1. *We which are strong, ought to beare the infirmities of the weake*: and if it were so, S. Paul should seeme to haue reproued Peter causles, for doing that, which S. Paul himselfe here adviseth to be done.

This question was long since controuerted, and notably handled betweene *Hierome* and *Augustine*: *Hierome* was of opinion, that either S. Pauls reprehension was onely in shew, and as it were by agreement betweene them, or els not iust: *Augustine* maintaineth the contrary, that it was in truth, and most iust. *Hieromes* arguments for his opinion are these.

1. It is said in the text, that Paul reprehended Peter κατὰ πρόσωπον, not *to the face*, but *in speciem*, in shew: for so also the word signifieth: it was as agreed betweene them, that S. Paul should rebuke Peter for withdrawing himselfe from eating with the Gentiles, and that Peter should seeme to beare it patiently, to content both the Gentiles and the Iewes, that neither of them should thinke any meates to be vncleane.

Anſ. But this phrase κατὰ πρόσωπον, is not taken in that sense in Scripture, but it signifieth *to the face*; as Luk. 2. 31. *Mine eyes haue seene thy saluation, which thou hast prepared* [*before the face*] *of all people*: so also Act. 3. 13. Act. 25. 16. and in diuers other places.

2. *Argum.* Peter offended not against Pauls rule, for before the Iewes came, he did eate with the Gentiles of all meate, according to the liberty of the Gospell: but after the Iewes came, he withdrew himselfe, therein condescending to their infirmity.

Anſ. S. Peter did auoid the scandall of the Iewes, *sed maiore scandalo Gentium*, with a greater scandall of the Gentiles: for he by his example, did constraine them to doe like the Iewes, as S. Paul saith, Gal. 2. 14. and therein was his error.

3. *Arg.* Peter beeing an Apostle inspired with the spirit, could not erre in a point of doctrine, concerning the difference of meates, especially seeing he had beene specially admonished and instructed herein by an oracle from heauen, Act. 10. and therefore it is not like that he erred herein.

Anſ. The *antecedent* is true, that S. Peter erred not in a point of doctrine, hauing therein the sufficient direction of the spirit: but it followeth not, that therefore he erred not in the practise of that doctrine: Peter did not here deliuer any point of doctrine for the which he was reproued, but he erred in his example and practise: as S. Paul likewise, that euery where exhorteth vnto charitie, and to take heed of strife and contention, yet fayled in his practise, when he fell out with Barnabas, Act. 15. 39. neither were the infirmities of the Apostles any disparagement to their doctrine, as wicked *Porphyrie* obiected: as it derogateth not to the heauenly treasure, to be carried in earthly vessels, 2. Cor. 4. 7.

4. *Argum.* If Paul had verily and in deede reprehended Peter, he had beene the author of a great scandall, in reproouing so great an Apostle, for therein he should not haue condescended to the infirmitie of the Iewes, and the Gentiles by this meanes might haue suspected Peters doctrine.

Anſ. 1. It is no scandall to reproue a great doctor of the Church, it beeing done by authoritie, as Paul was an Apostle as well as Peter, and vpon necessarie cause, as here there was daunger least by Peters example, other should haue beene brought into the same dissimulation to be like the Iewes. 2. S. Paul condescended so farre and so long to the infirmitie of the Iewes, that they were not thereby confirmed in their error, which was feared here. 3. Neither doth Paul reproue Peter for his doctrine, but for his practise: therefore that was a needelesse feare of suspecting his doctrine by this occasion.

5. *Arg.* Peter here doth none other thing then Paul did, to condescend to the infirmitie of

of the Iewes, as when he caused Timothie to be circumcised.

Ans. Paul did neuer constraine the Gentiles to Iudaize, as though the obseruation of the ceremonies, were necessarie to saluation: for as he circumcised Timothie least he should offend the Iewes, so he refused at an other time to circumcise Titus, least he should confirme them in their error: but Peter by his example, did constraine the Gentiles to Iudaize: thus *Augustine*, *Paulus non ideo Petrum emendauit*, Paul did not amend or correct Peter, because he obserued the ceremonies of the Fathers, *sed quoniam Gentes cogebat Iudaizare, tanquam ea saluti necessaria forent*: but because he constrained the Gentiles to Iudaize, as though those things were necessarie to saluation: *itaq; & Petrus vere correctus, &c.* therefore both Peter was truely reproued, and Paul *vera narrauit*, reporteth a truth.

6. *Hierome* obiecteth the authorities of *Didimus*, *Origen*, *Eusebius*, and others which were of his opinion.

Answ. *Augustine* setteth against these, *Cyprian* and *Ambrose*, to whome may bee added *Tertullian*, who likewise held, that Peter was in truth, and iustly reprehended of Paul: *imo supra hos omnes Paulus ipse occurrit*, but aboue all these I esteeme S. Paul, that affirmeth it to be so.

Contra. Now on the contrarie *Augustine* produceth these reasons, to shew that S. Paul did in earnest and iustly reproue S. Peter.

1. The text is euident, v. 11. Saint Paul saith, *I resisted him to his face, for hee was to be blamed:* hee that Paul saith was too blame, and worthie to be reproued, was so indeede.

2. Dissimulation in matters concerning the iudgement of the necessitie and lawfulnes of a thing, is an error worthie of reproofe: but so did Peter dissemble, making as though were necessarie to hold a difference of meats, as the Iewes did.

3. Beside, he by his example constrained the Gentiles to doe like the Iewes, as though the obseruation of the ceremonies were necessarie.

4. And further he did confirme the Iewes in their error, of the necessarie obseruing and keeping the ceremonies, in so much that Barnabas, and other Iewes were brought into the same dissimulation.

5. S. Paul saith further of Peter and the rest, *that they went not the right way to the truth of the Gospell:* and so *Augustine* concludeth, *si hoc fecit Petrus quod facere debuit, mentitus est Paulus, &c.* if Peter did that which he ought to doe, then Paul lyed, in saying, *that hee sawe they went not with a right foote to the truth of the Gospel: Augustin. epist.* 8. 9. 12. 15. 19.

Controv. 2. *That Christ is not set forth onely as an example for vs to imitate, but as our Sauiour to redeeme vs.*

v. 3. *For Christ also would not please himselfe:* impious *Sotinus* that most blasphemous heretike against the efficacie of Christs most holy passion, whereby he wrought our redemption, will haue our blessed Sauiour onely an exemplarie instructor by his doctrine and life, not a sauing Redeemer by his death: whose wicked heresie, see confuted before c. 5. Con. 6.

Now least this wicked dogmatist and his sectaries might take occasion, here to confirme this error, it must be considered, that Christ is not here onely set forth vnto vs an example to follow both for his patience in bearing the rebukes of the wicked, and of his zeale, in taking the reproches and blasphemies against God his Father, as vttered against himselfe: but he is to be looked vpon, as our Redeemer, who hath taken vpon him our infirmities, and satisfied for our sins committed against God: which is the true meaning of these words, v. 3. *the rebukes of them, which rebuke thee, fell on mee:* as hath beene shewed before at large, qu. 8.

And this to be so, that Christ is not onely an example vnto vs of godlines, but our Redeemer and iustifier from our sinnes, by dying, and in his death satisfying for them, to omit other places of Scripture, which are infinite. the Prophet Isay is a plentifull witnesse: who in one short, chapter the 53. prophecying of this our redemption by Christ, in ten seuerall places, by most effectuall words, doth describe the same in this manner: v. 4. *he hath borne our infirmities:* and againe, *he hath carried our sorrowes:* v. 5. *hee was wounded for our transgressions:* and it followeth, *he was broken for our iniquities:* and againe, *the chastisement of our peace was vpon him, and with his stripes are wee healed:* verse 6. *the Lord hath laied vpon him the iniquites of vs all:* verse 8. *for the transgression of my people was he*

plagued. v. 10. *he ſhall make his ſoule an offering for ſinne.* v. 11. *he ſhall beare their iniquities.* v. 12. *he bare the ſinnes of many, and praied for the tranſgreſſors:* what could be more euidently expreſſed, or how in more full and effectually termes could the force and efficacy of Chriſts death redeeming and iuſtifying vs from our ſinnes, be deſcribed?

3. Controv. *Againſt the enemies and aduerſaries to the Scriptures, the Marcionites, Libertines, with others.*

v. 4. *Whatſoeuer is written, &c.* Thoſe heretikes which impugne the Scriptures, doe either condemne them as vnneceſſarie, or of no vſe, or reiect them as ſuperfluous for ſuch as are perfect, or hold them as defectiue and imperfect, and ſuch as haue neede of other helps, and ſupplies: the firſt are the Manichees and Marcionites, which condemne the bookes of Moſes and the old Teſtament: the ſecond the Libertines, which doe cleaue vnto their fantaſticall dreames, which they call reuelations, and ſay the Scriptures are only for ſuch as are weake: the third are the Romaniſts, which doe beſides the Scriptures receiue many traditions, which they call *verbum Dei non ſcriptum*, the word of God not written, which they make of equall authoritie with the Scriptures.

1. Againſt the firſt, *Origen* in his commentarie here ſheweth, how the things written aforetime in the old Teſtament, were written for our learning: and giueth inſtance of theſe places, *Thou ſhalt not muzzle the mouth of the oxe, &c.* which S. Paul applieth to the Miniſters of the Goſpel, 1. Cor. 9. and that allegorie of Abrahams two ſonnes, the one by a free woman, the other by a bond, which S. Paul expoundeth of the two teſtaments, Gal. 4. and that of *Manna*, and the *rocke*, which ſignified Chriſt, 1. Cor. 10. by this induction *Origen* confuteth thoſe heretikes which refuſed the old Teſtament.

2. The Libertines alſo and Anabaptiſts are confuted, which thinke the Scriptures ſerue onely for the weake, ſeeing the Apoſtle, who counteth himſelfe among the ſtrong, v. 1. here ſaith, *whatſoeuer is written, is written for* [*our*] *learning:* the Apoſtle confeſſeth, that he among the reſt receiued inſtruction and learning from the Scriptures. Thoſe then are impudent, and ſhameles creatures, which doe take themſelues to be more perfect then S. Paul, as needing not the helpe of the creatures.

3. Our aduerſaries the Papiſts are here in an other extreame: for as the Libertines allow the Scriptures onely for the vſe of the ſimple; ſo they contrariwiſe denie them to the ſimple and vnlearned, and challenge a propertie in them onely to themſelues, that are profeſſed among them of the Clergie, and to ſuch other, to whome they ſhall permit the reading of the Scriptures. But S. Paul here writing to the whole church of the beleeuing Romans, both learned, and vnlearned, both Paſtors and people, ſaith generally, *they are written for our learning:* and ſo our bleſſed Sauiour, ſpeaking vnto the people of the Iewes, ſaith, *Search the Scriptures.* Ioh. 5. 29.

And as for that other part of Phariſaical leauen, in adding vnwritten traditions beſide the Scriptures, it is alſo reiected by warrant of the Apoſtles words here: *whatſoeuer things are written, are written for our learning:* things then not written, are not for our learning, as hauing no certentie, nor foundation. And S. Paul elſe where ſetting forth the manifold vſe and profit of the Scriptures, addeth, *That the man of God may be abſolute, and made perfect, &c.* 2. Tim. 3. 17. if perfection of knowledge, and to euery good worke may be attained vnto out of the Scriptures, all other additions are ſuperfluous. See further hereof, *Synopſ. Centur.* 1. *err.* 12.

4. Controv. *Of the authoritie of the Scriptures, that it dependeth not vpon the approbation or allowance of the Church.*

Whatſoeuer is written, &c. From hence alſo may be confuted an other point of Popiſh doctrine: that the Scriptures receiue their authority and allowance from the Church: for the word of God in the Scriptures is ſufficient of it ſelfe: and we doe beleeue the Scriptures becauſe we are perſwaded by the Spirit of God ſpeaking in the Scriptures, that they are the word of God.

1. For if the Scriptures ſhould receiue their authoritie from the Church, then it would follow, that God muſt ſubmit himſelfe to the iudgement and approbation of men: and the Prophet Dauid ſaith, Euery man is a lyer: can they then which are *natura mendaces*, lyers by nature, giue approbation and authoritie to the truth? and further, ſeeing faith commeth by hearing of the word of God, Rom. 10. 17. and the faithfull are begotten by the immortall ſeede of Gods word, as the holy Apoſtle Saint Peter ſaith, how can they

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that are begotten, beget credite and authoritie vnto that, which firſt begat them?

2. We graunt that there are certaine motiues and externall inducements to prepare vs to this perſwaſion of the Scriptures, that they are the word of God: as 1. That they were written by Prophets which were ſtirred vp of God, and inſpired with his ſpirit: for how otherwiſe could plaine and ſimple men, as Amos, that was a keeper of cattell, the Apoſtles that were fiſher men, be made able to ſuch great workes. 2. They were confirmed by miracles. 3. The predictions of the Prophets, as of Daniel and the reſt, were fulfilled in their time and place: but God onely can foretell and foreſhew things to come. 4. Beſide, the Scriptures haue beene miraculouſly preſerued, as the bookes of the Law in the time of the captiuitie, and vnder the tyrannie of *Antiochus*, they committed them to the fire; ſo ſince both the old and new Teſtament, haue beene by impious Tyrants, as Iulian, the Gothes, and Vandales, ſought for, to be vtterly extinguiſhed: but yet God hath preſerued them: whereas many humane writings of Philoſophers, Hiſtoriographers, and others, haue periſhed by fire, as when Ptolomes libraric was burned at Alexandria; and by other caſualties. 5. Adde hereunto the conſent of all nations, that haue receiued the Chriſtian faith, who with one conſent, haue acknowledged the Scriptures for the word of God. All theſe and ſuch other motiues, may be inducements vnto vs at the firſt to receiue the Scriptures: but the full perſwaſion is wrought in vs by the ſpirit of God, in the reading and learning of the Scriptures themſelues: that we may ſay, touching theſe motiues, as the Samaritanes did vnto the woman, that called them to ſee Chriſt, that they beleeued him, not ſo much vpon her report, as for that they had heard themſelues, Ioh. 4.

3. But that ſeying of *Auguſtine* will be obiected, *Euangelio non crederem, niſi Eccleſiæ Catholicæ me commouerit authoritas*, I had not beleeued the Goſpel, if the authoritie of the Catholike Church had not mooued mee: I anſwer, that *Auguſtine* was then a Manichee: as we denie not but by this, and the like meanes, one may be at the firſt mooued and induced, but the firme beleefe of this point, is a worke of the ſpirit: See further *Synopſ. Centur.* 1. *err.* 5.

Controv. 5. *Againſt the inuocation of Saints.*

v. 13. *Now the God of hope fill you, &c.* The Apoſtle teacheth vs onely to put our truſt in God, in calling him, *the God of hope:* and ſo the Prophet Ieremie ſaith, c. 17. 5. *Curſed is the man, that truſteth in man, and maketh fleſh his arme:* and in that he wiſheth, *God to fill them with ioy*, we alſo learne onely to direct our prayers to God, who is the author of all grace. Hence then is refelled the Popiſh inuocation of Saints: which both doth derogate from the honour of God, who bideth vs to call vpon him in the daie of trouble, Pſal. 50. 15. and it deceiueth them with vaine hope, that place any confidence in ſuch prayers: for Saints cannot helpe vs, nor furniſh vs with graces neceſſarie: as here, ioy, peace, faith, hope, are aſcribed vnto God, as his peculiar gifts: it is then in vaine to pray, O Saint Paul, or Saint Peter help mee, and haue mercie vpon me, as Papiſts vſe to pray. See further of this point, *Synopſ. Centur.* 2. *err.* 30.

Controv. 6. *Of the certaintie of ſaluation, againſt the Popiſh diffidence and doubtfulneſſe.*

v. 13. *That yee may abound in hope, &c.* This word περισσεύειν, to abound, ſheweth a fulnes and certaintie of hope: which is nothing elſe but beeing armed with a conſtant and aſſured hope, to continue vnto the end: and out of this place we haue three ſpeciall arguments for this certaintie of hope, and aſſurance of ſaluation. 1. The Apoſtle ſaith, *the God of hope fill you with all ioy:* but where is doubtfulneſſe of mind, and perplexitie of conſcience, there is no aſſured hope, but ſuch vncertaintie rather bringeth anxietie, feare, and greife: ſo *Origen* ſaith, he which beleeueth, and is armed by the vertue of the ſpirit, *certum eſt, quod plenitudinem gaudij ſemper habet*, it is certaine, that he hath alwaies fulnes of ioy: where then there is fulnes of ioy, there is abounding alſo in hope: but by faith we haue fulnes of ioy, therefore alſo fulnes of hope. 2. The word here vſed, *to abound in hope*, ſheweth a certaintie of hope: as *Haymo* well interpreteth, *that by the vertue of the holy Ghoſt, plenam habeatis ſpem æternæ remunerationis*, yee may haue full hope of the eternall reward: ſo alſo the ordinarie *gloſſe*, which *Gorrhan* followeth, *vt per iſta habita certiores ſitis de æterna beatitudine*, that by theſe things beeing once had, yee may be certaine of eternall

happines. 3. the prayers of the faithfull cannot be in vaine, but are effectuall to obtaine things appertaining to ſaluation: but the Apoſtle here prayeth for abundance of hope, and perſeuerance to the end, therefore the faithfull are ſure ſo to abound, and to perſeuere: ſee further alſo hereof *Synopſ. Pap. Centur. 4. err. 25.*

Controv. 7. *Againſt the power of free will, in ſpirituall things.*

v. 13. *The God of peace, &c.* In that the Apoſtle prayeth vnto God, to fill them with ioy and peace in beleeuing, an argument may be framed againſt that old Pelagian hereſie, touching the power of mans free-will in things belonging to eternall life: which argument is much vrged by *Auguſtine* againſt the Pelagians: for if it were in mans power to attaine vnto theſe graces, as faith, hope, then it were ſuperfluous, *aſſiduis precibus à Deo emendi eam*, to begge them of God by continuall prayer: *Martyr:* See further hereof *Synopſ. Cen. 4. err. 43.*

Controv. 8. *Whether the Apoſtles excuſing of himſelfe doe derogate from the authoritie of this epiſtle.*

v. 16. *I haue ſomewhat boldly after a ſort written:* this may ſeeme to extenuate the authoritie of this Epiſtle, for he which excuſeth himſelfe, confeſſeth a fault; but in the Canonicall writings no fault or error at all is to be admitted: And yet if this excuſe made by the Apoſtle doe not extenuate the authoritie of this Epiſtle, no more can that excuſe of the author of the booke of Maccabees preiudice the authoritie thereof: 2. Macca. 15. 39. where the Author ſaith thus: *If I haue done well, and as the ſtorie required, it is the thing that I deſired: but if I haue ſpoken ſlenderly and barely, it is that I could:* what doth this our Author ſay more then Saint Paul, 2. Cor. 11. 6. *If I be rude in ſpeach, yet am I not rude in knowledge:* to this purpoſe *Bellarm. lib. 1. de verb. c. 15.*

Contra. 1. Euery one which vſeth excuſe, doth not acknowledge a fault, but he that ſo excuſeth, as that he craueth pardon for his fault: But ſo doth not Paul here: he maketh an excuſe, to preuent an obiection: as if he ſhould haue ſaid, It may ſeeme vnto you, that I haue written ſomewhat boldly: but indeed I haue not, I haue onely vſed that boldnes, which became mine office, according to the grace giuen vnto mee: he therefore doth not craue pardon of a fault, but defendeth and iuſtifieth that, which might ſeeme to haue beene a fault.

2. But the author of the bookes of the Maccabes doth excuſe himſelfe farre otherwiſe: for he doubteth, whether he haue well written or not, as he ought, and he craueth pardon if he faile, ſaying, *it is that I could:* as if he ſhould ſay, he were worthie to be pardoned, becauſe he did it as well as he could: this ſheweth, that he writ not by a diuine ſpirit: for the ſpirit of God vſeth not to craue pardon of any thing done amiſſe.

3. And beſide other arguments there are, which doe make againſt the authoritie of this booke, as 1. becauſe all the Canonicall Scriptures, were written by Prophets, but in the Maccabees time there was no Prophet. 2. *Euſebius*, and *Hierome* thinke, that Ioſephus was the writer of theſe bookes, but his writings are not canonicall. 3. the author ſaith, that he did epitomiſe the worke of *Iaſon* the Cyrenian: but the ſpirit of God vſeth not the help of other writings. 4. This booke was not receiued into the Canon, of the Iewes, to whom all the oracles of God were committed. 5. And it containeth diuerſe things contrarie to the Canonicall Scriptures: as is ſhewed elſe where: *Synopſ. Centur. 1. p. 15.*

4. S. Paul in that place to the Corinthians, excuſeth not the ſlendernes of his writing, as though he had written otherwiſe then he ſhould: but he iuſtifieth the ſimplicitie of his ſtile, as his aduerſaries did take it, becauſe he would not by humane eloquence obſcure the vertue of the croſſe of Chriſt, which conſiſted not in the vaine ſhew of words, but in the power and euidence of the ſpirit: 1. Cor. 2. 4.

Controv. 9. *That the Scriptures are perfect and abſolute, conteining whatſoeuer is neceſſarie to ſaluation, both touching doctrine and maners.*

v. 15. *I haue written to you after a ſort to put you in remembrance:* Hence the Romaniſts inferre. 1. That the Scriptures are not perfect, as not conteining all neceſſarie points of doctrine, but onely certaine partes, not all: as the Apoſtle ſaith, *he hath written in part, Stapleton: antid. p. 804.* 2. Whereas the Apoſtle ſaith, to put you in remembrance, *Bellarmine* concludeth, that the Scriptures were not appointed to bee a rule of faith and doctrine;

crime, but onely *commonitorium quoddam*, a certaine remembrance to preserue the doctrine receiued by preaching: his reasons are these. 1. The Apostle here saith, *hee did write to put them in remembrance.* 2. If the Scriptures were a rule of faith, they should containe onely those things which are necessary vnto faith, but now there are many things in the Scripture as the histories of the old Testament, which are not so necessarie, being not written to that ende to be beleeued, but therefore to be beleeued, because they are written. 3. If it were a rule of faith, it should be *totalis*, a totall rule, whereas it is onely *partialis*, a rule in part, not containing all necessarie points of doctrine.

Contra. 1. These words *in part*, are not to be ioyned with the former word *written*, but with the other *boldly*: so the Syrian interpreter, doth well put them together, *paulo audacius scripsi*, I haue written somewhat boldly: therefore it is a meere cauill to apply it to the imperfection of Scriptures: See before qu. 20. vpon this chapter.

2. And *Bellarmines* collection is as sophisticall. 1. It doth not follow, the Scripture serueth to admonish or put in remembrance, therefore it is not a rule of faith, for it is both; and that it serueth more then onely to put vs in remembrance, the Apostle shewed before, v. 4. that by the Scriptures we attaine vnto doctrine, patience, consolation, hope: and elsewhere, 2. Tim. 3. 16. the Apostle saith, the Scripture is profitable *to teach, to improue, to correct, and instruct in righteousnes*: it is not then profitable onely to put vs in remembrance. 2. Neither doth it follow, that the Scripture *should be no rule of faith, if it should containe other things, which are not necessarie* vnto faith: for although other matter should be there found, not simply necessarie vnto faith; yet may it containe all things necessarie vnto faith: nay the contrarie would follow better, it containeth more then is requisite to faith, *Ergo*, whatsoeuer is necessarie to faith: but we rather deny the antecedent, that nothing is expressed in Scripture, which is not in some sort necessarie vnto faith, doctrine, or manners, though euery thing is not in the same degree and measure so necessarie; for the Apostle had said before, v. 4. *that whatsoeuer is written, is written for our learning*: he speaketh of all the Scripture excluding no part thereof, no not those historicall bookes. 3. And we denie that the Scripture is a *partiall rule*, for if it were not *totall*, it were no rule at all; neither is there any doctrine necessarie vnto faith and saluation, which is not deliuered in the Scriptures: See more hereof, *Parens. diuis. 6.* and *Synops. Centur. 1. cap. 12.*

Controv. 10. *Against the Popish sacrifice of the Masse, which the Papists make the peculiar act of their Priesthood.*

v. 16. *Ministring the Gospel of God. Pet. Martyr, M. Caluin, Osiander, Parens*, doe fitly apply this text against the Popish sacrificing priesthood, and their sacrifice of the Masse: Paul maketh himselfe a sacrificing Priest of the Gospel, for so the word ἱερουργέω, signifieth to consecrate, to sacrifice: this was Pauls sacrifice, to offer vp the obedience of the Gentiles a spirituall sacrifice vnto God: as *Chrysostome* here saith, *ipsum mihi sacerdotium est praedicare & Euangelizari*, this is my priesthood to preach the Gospel, *praedicare, mea Euangelium*, my sword is the Gospel: so *Origen* also, *sanctificata opus esse praedicare Euangelium*, this is the sanctified and (priestly) worke to preach the Gospel. The Papists will haue an externall sacrifice of the Masse beside, wherein the body of Christ is offered vp in sacrifice: if this had been the principall act of S. Pauls Priesthood, he had occasion to speake of it here, when he setteth forth the dignitie and excellencie of his ministerie: and further, the principall act of his priesthood, was to winne the Gentiles to the obedience of the Gospel: but this is not performed by the Masse, men are not thereby taught, to mortifie their flesh, by faith in Christ, *Osiand.* and this oblation of S. Paul, and the other of Popish Priests is farre vnlike; hee offereth vp the Gentiles, but they presume to offer vp Christ in sacrifice: so they are not *ministri Christi, sed mactatores*, not the Ministers of Christ, but the manslayers, not the imitators of Paul, but of Iudas rather, that deliuered vp Christ to be slaine, *Parens*: See further hereof, *Synops. Papis. Centur.*

Controv. 11. *Against the superstitious orders of Monkes and Friers.*

v. 18. *For the obedience of the Gentiles*: S. Paul by his preaching laboured to bring the Gentiles to the obedience of faith: his end was not to bring them to the obedience of men, and to make sects in religion: as some among the Papists hold of Francis, some of Dominicke, some of Bernard, and other such patrons they haue: this diuision of sects S. Paul di-

rectly condemned among the Corinthians: one saith I am Pauls, an other Apollos, an other of Cephas, *is Christ diuided, was Paul crucified for you, either were you baptized into the name of Paul?* 1. Cor. 1. 13. If Paul would not arrogate this honour to himselfe, to haue any called by his name, *Paulians*, or *Peter, Petrians*; how much more vncomely is it, for them to be called *Franciscans, Dominicans, Bernardines*, and such like? And all these are sworne to the obedience of their orders, vnder which colour and pretence, they maintaine their superstitions; but it was obedience to Christ and his Gospel, whereunto S. Paul perswaded, not to the obseruance of the precepts of men: S. Paul saith, 1. Cor. 7. 23. *Ye are bought with a price, be not the seruants of men.* See further *Synops.*

Controv. 12. *That miracles are not now necessarie in the Church.*

v. 19. *With the power of signes and wonders.* Though it pleased God, that for the better confirmation of his truth, to furnish his Apostles with the gift and power of miracles, yet it is not necessarie now. 1. Miracles were then necessary, when as the Scriptures were beleeued and receiued of fewe, and the doctrine of the Gospel was accused of noueltie: but now he is not worthy the name of a Christian, which beleeueth not the Scriptures, and embraceth the Christian faith: signes are not for them which beleeue, but for them which beleeue not, 1. Cor. 14. 22. 2. It were as a part of infidelitie now to require miracles, so also a part of curiositie: for like as the Iewes required a signe of our blessed Sauiour, when he wrought nothing else but signes and wonders among them, so is it with them, who heare out of the Scriptures of the great signes and wonders wrought by our Sauiour, and his Apostles, and yet require now signes still. 3. *Augustine* giueth these two reasons, why it pleased not God that the power of miracles should continue still, *ne animus semper visibilia quæreret*, least the minde should alwaies seeke and looke after visible things; *& eorum consuetudine frigesceret genus humanum, quorum nouitate flagrauit*, and least that those things by continuall custome and vse should growe cold, which by their strangenes at the first enflamed mankind: *de ver. religion. c. 25.* 4. But it will be obiected, that the gift of miracles is yet to be seene in the Popish Church: I answer with *Augustine*, that the miracles which they boast to bee done at the tombes, reliques, and images of their Saints, are either *portenta mendacium spirituum, vel mendacia falacium hominum*, prodigious workes of lying spirits, or the fables and lies of deceitfull men: they are either counsening and deceitfull tricks, or wrought by the operation of Sathan; as the Apostle describeth Antichrist, 2. Thess. 2. 9. *whose comming is by the working of Sathan, with all powers, and signes, and lying wonders:* And such wonders as are wrought for the confirmation of a false worship, as to maintaine idolatrie, we are not to regard, Deut. 13. 2, 3.

Coptrov. 13. *Against the vaine pompe of the Popish Pontificall ornaments.*

v. 19. *With the power of signes and wonders, &c. Chrysostome* hereupon well obserueth, *Sacerdotij mei symbola ostendere possum, non tunicas talares, mitram, cidarim, &c.* I can shewe the signes of my Priesthood, not long garments, a mytre, a priestly bonet, such as the Priests of the Lawe were adorned with; but signes and wonders, and the power of the spirit in word and deed, both in life and doctrine, &c. Like as then the Priests of the Iewes had no other signes, but their Priestly garments, their mytres, phylacteries, and such like, but knowledge they had none, nor sanctitie of life: so the Popish prelacie, is discerned at this day, by their palles, crozier staues, mytres, rings, and such like: but to preach the word, and to adorne the same with holy, religious, and pious acts, is a rare thing in that Pontificall order.

Controv. 14. *Of the idle boastings, and vaine glorious excursions of the Iesuites.*

v. 20. *I enforced my selfe to preach the Gospel, not where Christ was named, &c.* As Saint Paul beeing called to be an Apostle, preached the Gospel where it had not beene so much as heard of; so the Popish Iesuites (or rather Iudasites) doe boast of their conuersion of the Indians, and preaching vnto people that neuer heard before of Christ: but there is great difference betweene S. Pauls preaching and theirs. 1. He was an Apostle sent to preach the Gospel with the rest to the whole world, they are no Apostles. 2. Hee was sent by Christ, they came from Antichrist. 3. S. Paul preached the truth of the Gospell, they publish their own doctrines and superstitions errors. 4. The Apostles conuerted nations, and made them

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the ſeruants of God: but they make their conuerts, by the ſuperſtitious doctrines, the children of hell more then before, as the Phariſies did their Proſelytes, Matth. 23.

Controv. 15. *Againſt the pompous proceſſions, and Perſian like traine of the Popes Legates and Cardinals.*

v. 24. *And to be brought on my way thitherward by you:* Pet. *Martyr* here by the way, toucheth the vaine pompe and oſtentation of the Cardinals in their voyages, and embaſſages: much vnlike the companie, which S. Paul here required of the Romanes. 1. He deſireth no pompous traine, with haukes, hounds, or ſumpture horſe, and ſuch like, but ſuch companions as he might conferre with in the way touching ſpirituall matters: but the other ride rather like Princes, then ſpirituall Paſtors: and the ende of their embaſſage is not to plant the faith, but rather to ſupplant it, and to ſtirre vp to warre, and ſet one Prince againſt another. 2. S. Paul went to Ieruſalem to carrie almes and releefe, but the Popes Legates come to pill and poll. 3. S. Paul preached in his embaſſage, but the Popes Legates and Cardinalls preach not. 4. He conuerted many to the knowledge of Chriſt, but they peruert many and draw them from Chriſt.

Controv. 16. *Againſt the Anabaptiſticall communitie.*

v. 27. *Their debters are they.* S. Paul ſheweth what great equitie there was that the Gentiles ſhould communicate vnto the beleeuing Iewes of their carnal things, ſeeing they were made partakers of their ſpirituall: ſo by the ſame reaſon, the poore members of Chriſt which enioy the ſame ſpirituall things with vs, ſhould alſo haue their part with vs in our temporall poſſeſſions: but this maketh not at all for the confuſed communitie, which the Anabaptiſts would bring in: there is great difference betweene the propertie and poſſeſſion, and the fruit and vſe thereof: the propertie may be ſeuerall, and yet the vſe common, as occaſion ſhall ſerue, and need require. The tribes of Iſrael had their proper and peculiar poſſeſſions, yet they were to extend the vſe of their goods vnto their poore brethren: And if the right and intereſt in lands and goods ſhould be common, it would breede an horrible confuſion and diſorder: but God is not the author of confuſion, 1. Cor. 14. 33. and he would haue all things done in order, v. 20.

Controv. 17. *Againſt the inuocation of Saints.*

v. 30. *That you would ſtriue with me by prayer, &c.* The Romaniſts hence would picke out an argument for the inuocation of Saints: If S. Paul doth inuocate and call vpon the Romanes to pray for him, much more may we cal vpon, and vnto Saints to pray for vs. But there is great difference betweene S. Pauls requeſt made here to the Romanes, and the ſuperſtitious inuocation of Saints. 1. He doth not with any religious deuotion or adoration entreat this, but onely with a charitable affection, as one Chriſtian may moone another. 2. He ſpeaketh not to the dead, but to the liuing. 3. He doth not caſt himſelfe wholly vpon their praiers, but deſireth them onely to ioyne with him in prayer: but the Papiſts will not ſay, that they ioyne with the Saints in prayer, whom they make their mediators. 4. This mutuall prayer of one for an other, is agreeable to the will and commandement of God, but the inuocation of the dead is againſt it, as the Prophet Iſay ſaith, 8. 19. *Should not a people enquire of their God, ſhould they for the liuing, conſult with the dead?*

Controv. 18. *Againſt the merit of prayers.*

v. 30. *That you would ſtriue with me by prayers, &c.* *Origen* noteth, that the Apoſtle entreateth the Romanes to pray for him, *qui erant inferiores meritis*, which were farre inferiour in merit: whereupon *Pet. Martyr* inferreth well, *vim precum non conſtare meritis*, that the force of prayers depend not vpon mens merits: for S. Paul was, as *Origen* ſaith, *Apoſtolicis praditus meritis*, endued with Apoſtolike merits: that is, with Apoſtolike graces, and yet he deſireth to be holden by their prayers: *Ambroſe* giueth two reaſons, why S. Paul did this, *ordinem ſeruat, vt ab eccleſia pro rectore ſuo fiat oratio*, he obſerueth order, that by the Church interceſſion may be made for their Rector: and againe, *multi minimi, dum congregantur vnanimes, ſiunt magni*, many little ones, while they are gathered together with one accord, are become great, the prayer of the congregation is effectuall: all this beeing admitted, yet this followeth well, that ſeeing Paul craueth the aſſiſtance of the Romanes in their prayers, who were farre inferiour vnto him, that the efficacie of prayer dependeth not vpon the worthines of the perſon.

6. *Morall*

6. Morall obseruations.

Observ. 1. *How we ought to reade the Scriptures.*

v. 4. *Whatsoeuer things are written, are written for our learning, &c.* Thus ought euery one to reade the Scriptures, that he may edifie himselfe thereby: either informe his iudgment, correct some error of life, be stirred vp to some holy duty or other: as Dan. c. 9. by reading the prophesie of Ieremie, receiued some comfort concerning the deliuerance of Gods people out of captiuitie. If euery one that taketh Gods booke into his hand, did make this the ende of his reading and hearing, the Scriptures should not be turned ouer in vaine, as now they are of many. Some will not consult with Gods booke at all: some looke into it but of curiositie to encrease their knowledge: some of a corrupt minde to wrest the Scripture to confirme their errors: but the true reading of Scripture, is thereby to be edified.

Observ. 2. *Praiers to be ioyned with preaching the word and reading of Scripture.*

v. 5. *Now the God of patience and consolation, &c.* S. Paul vnto his exhortation addeth prayer, shewing the right kinde of preaching, to ioyne vnto the interpretation of Scripture prayer: as Ezra 9.4. the Israelites in that their solemne feast, did reade in the booke of the Law fowre times a day, and as often did they pray, and confesse their sinnes: so they which reade the Scriptures should with prayer make a way, that God would open their vnderstanding, and make their reading profitable vnto them.

Observ. 3. *What an excellent thing it is to be of one minde.*

v. 6. *That yee with one minde and one mouth, &c. Origen* here taketh occasion to set foorth what an excellent thing *vnanimitatis gratia*, the grace of vnanimitie is, to be of one minde: as Matth. 18. our blessed Sauiour promiseth, that when two or three are gathered together in his name, he will be present in the middes among them: whereof see a president, Act. 2. 1. where the Apostles beeing with one heart assembled together in prayer, receiued the holy Ghost. *Origen* alleadgeth an other example taken out of the old Testament, how in the diuision of *Corah*, *Dathan*, and *Abiram*, whom the earth for their rebellion swallowed vp quicke, the three sonnes of *Core*, *Assir*, *Elkanah*, and *Ebiasaph*, with one heart and consent did sequester themselues from that conspiracie, and died not with their father: see Numb. 26. 11. and 1. Chron. 6. 23. where these sonnes of *Core* are named as suruiuers to their father. And for this cause he thinketh that S. Paul ioyneth with himselfe in his Epistles sometime *Sosthenes*, sometime Syluanus and Timothie in the salutations, to shew their consent of minde and vnanimitie, vnto the which they exhorted others.

Observ. 4. *How we ought to entertaine one another with louing affection, euen those which hate vs.*

v. 17. *Receiue yee one another, &c. Chrysostome* hath here an excellent morall, that though one be auerse from vs, we should not be auerse in affection from him: say not, if he loue me, I will loue him. 1. This is as if thou shouldst say, *si me dexter oculus non dilexerit, effodiam illum*, if my right eye doe not loue me, I will pull it out: if one of the parts of thy bodie bee in danger to be cut off from the rest, *nihil non molimur quo illud vniamus iterum*, wee vse all meanes to vnite it againe; so must wee seeke by all meanes to winne those vnto vs by our loue, that are alienated in minde from vs. 2. *Maior expectanda tibi merces, &c.* thou art to expect a greater reward, if thou louest him that loueth not thee: for hee that loueth thee againe hath recompenced thee, but he that being loued, loueth thee not againe, *Deum tibi pro seipso debitorem constituit*, doth make God thy debter for him. 3. *Eo magis te imitatorem esse Christi declarabis*, thou shalt so much the more make thy selfe an imitator of Christ, who prayed for his enemies. 4. By this meanes, *nullam non animam emollies*, thou shalt mollifie any heart, though neuer so hard: for if one loue him of whom he is loued, much more shall they win loue, that loue where they are hated. 5. Doest thou not see *turpes amatores alapas ferre, &c.* that filthy louers do suffer blowes, checks, taunts, at the hands of their paramours: shall not the loue of God as much preuaile with vs, as that diabolicall loue? 6. *Moses auersari non potuit illos qui illum toties auersati*, Moses could not be auerse to those which had beene auerse to him, but wisheth rather to be blotted out of Gods booke, then they should not bee spared. 7. *Auersaris hominem fidelem, quem Christus cum adhuc infide-*

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lis eſſet, non eſt averſatus, doſt thou turne away from a faithfull man, whom Chriſt diſdained not, being yet an infidel, but vouchſafed to die for him?

Obſerv. 5. *How God is to be praiſed, not with the mouth onely but the heart.*

v. 6. *That yee with one minde and one mouth may praiſe God, &c.* *Chryſoſtome* alſo well ſheweth, how we ſhould ſing vnto God. 1. *Cythara Davidica nobis opus eſt*, we haue need of Dauids harpe: for the deuill goeth about to ſtrangle vs as he did Saul, *ſtrangulat nos malis artibus*, he doth ſtrangle vs with wicked workes: he that ſingeth with his mouth, and hateth in his life, is like vnto Saul, who was more inflamed at Dauids playing: *pſallenti malis operibus repugnat*, he with euill workes reſiſteth and ſpurneth againſt the ſinger. 2. When we are about to heare or ſing Dauids Pſalmes, *timet malus eſſe dæmon, &c.* the wicked ſpirit feareth, leaſt after we haue heard, we ſhould frame our life thereafter: but when he ſeeth vs to continue the ſame which we were before, nothing reformed, *iſte protinus timore exanitur*, he is ridde of this feare. 3. *Pſallamus itaq; operum cautionem, &c.* let vs then ſing a ſong of good life and workes, and ſo caſt out ſinne worſe then the deuill: for the deuill oftentimes *prodeſt vigilanti*, profiteth him that is watchfull and vigilant, but ſinne is altogether vnprofitable: the deuill doth aſſault a man againſt his will, *voluntarius dæmon eſt peccatum, & ſpontanea inſania*, ſinne is a voluntarie deuill, and a ſelfe-willed madneſſe: *incantemus igitur animæ peccatis obſeſſæ ex Scripturis*, let vs therefore enchaunt the ſoule poſſeſſed with ſinne by the Scriptures. 4. Howſoeuer let vs vſe to ſing Pſalmes, for this is a thing of no ſmall moment: for if wee teach our tongue to ſing, *pſallente illa pudeſiet anima, contraria ab eo quod pſallitur, volens*, for while the tongue ſingeth, the mind will be aſhamed to will things contrarie to that which is ſung.

Obſerv. 6. *That Paſtors and Miniſters ſhould temper their reprehenſions with due commendations.*

v. 14. *I my ſelfe am perſwaded of you brethren, that yee are full of goodneſſe, &c.* S. Pauls commendable vſe is, as ſometime ſharpely to rebuke, ſo alſo to commend the good things which he ſawe in them, to whom he writeth; as writing to the Corinthians, he calleth them carnall, 1. Epiſt. 3. 1. yet before he ſaid of them, *that they were made rich in all kind of ſpeach, and in all knowledge:* ſo the Galatians he calleth fooliſh, Gal. 3. 1. and yet hee commendeth them for their zeale toward him, that *they would haue plucked out their eyes to haue giuen him*, Gal. 4. 15. By this example of the Apoſtle, Miniſters muſt learne diſcreetly and wiſely to mixe their commendations and rebukes together: this the Poet could ſee, *laudataq; virtus creſcit, & immenſum gloria calcar habet*, vertue praiſed doth encreaſe, and glorie is as a ſpurre to doe well: as the Poet ſaith of the horſe,

Acer & ad palmæ per ſe curſurus honores,
ſi tamen horteris fortior ibit equus,

though horſe be quicke to runne his race,
yet runneth he better with thy praiſe:

for if the Miniſter ſhall alwayes be chiding and rebuking, it will diſcourage the people: whereas their due praiſe and commendation will encourage them.

Obſerv. 7. *What things are required in them, that ſhould admoniſh others.*

v. 14. *That yee are full of all goodneſſe and knowledge, and are able one to admoniſh an other.* He which ſhould inſtruct another, muſt both be furniſhed with knowledge, that hee be not ignorant how, and wherein to inſtruct an other: he muſt alſo haue goodneſſe, that he be not culpable in that, whereof he doth admoniſh an other: for if he want the one he is as an vnwiſe builder, that knoweth not how to lay a good foundation; & if he want the other, he is as one which pulleth downe that by example of life, which before he ſeemed to build vp. *Socrates* required three things in a teacher, *εὐνοιαν*, knowledge, *τόλμαν*, *παῤῥησίαν*, good will, and boldnes: both theſe latter may be referred to *ἀγαθωσύνη*, goodneſſe: that as hee muſt haue knowledge, ſo muſt he be ready and willing to vſe it to an others good: and boldnes to reproue, that he himſelfe be not touched with that which he reproueth in an other.

Obſerv. 8. *How God is delighted in the converſion of a ſinner.*

v. 16. *That the offering vp of the Gentiles might bee acceptable:* hee calleth the calling and converſion of the Gentiles vnto God, an offring: ſignifying thereby, that God is ſo deſirous of the ſaluation of men, *vt ſit inſtar acceptiſſimæ victimæ*, that it is as a moſt acceptable ſacrifice: yea the Apoſtle ſaith, 2. Cor. 5. 20. *As though God did beſeech you through vs, we pray you*

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in Christs stead to be reconciled vnto God, &c. God doth as it were pray and beseech vs to haue care of our owne soules, and to be reconciled vnto him, that we may be saued: Then how senslesse is man, that hath no care of his owne saluation, which Christ so thirsteth after, and longeth for.

Observ. 9. *Of the loue which ought to be betweene the Pastor and his people.*

v. 24. *After I haue beene somewhat filled with your companie, &c. Chrysostome* by occasion of these words, sheweth what ardent affection the Apostle did beare toward the Romanes, that he could neuer be fully satisfied with their companie: whereupon hee further declareth, how necessarie a thing it is in a Pastor, to loue his sheepe. 1. He beginneth with the example of Peter, to whom Christ said, *if thou louest me, feede my sheepe:* for he that loueth Christ, loueth his flocke: so God appointed Moses to be the captaine of his people, after hee had shewed his loue to his brethren, Exod. 2. and Dauid first shewed an experiment of his loue to the people of God, in killing Goliah, before he was inaugurated to the kingdome: So Dauid, when the land was smitten with the plague, offered himselfe for his sheep: and therefore he made choice of the plague, rather then famine, or the sword, whereby he hoped other might be safe, *se vero ante reliquos omnes è medio tollendum*, and that he might be taken away first: which when he saw not to be done, then he lamentably cryeth out, *in me sit manus tua*, let thy hand be against me, and if that be not enough, against my fathers house. 2. He propoundeth also the example of Abraham, which had such great respect and care of those, *qui non erant sibi concrediti*, which were not committed to his care and trust, that hee offered himselfe to many dangers for them, as when he pursued after the armie of the Persians, to rescue not onely Lot, but the Sodomites also, for whom he earnestly besought God at the time of their destruction: how much more carefull should the Pastor be for the people committed to his charge. 3. He maketh mention of the shepheards of Cappadocia, which in keeping of their sheep, *vniuersum triduum nine adobruti perdurant*, do endure three dayes couered with snowe: and in *Lybia* the shepheards for loue of their sheepe, *integros menses difficilem illam solitudinem, &c. circumeunt*, whole moneths doe goe vp and downe in that vast desert full of wild beasts: what excuse then shall idle and careless Pastors haue, *cus rationales anime concrediti sunt*, to whom reasonable soules are committed to keepe? 4. Doest thou not know the dignitie of this flocke, for the which Christ did so many things, yea *sanguinem suum fudit, & tu requiem quaris*, he shed his blood for it: and art thou careles, and seekest thine ease, *quid poterit peius esse pastoribus istis*, what can bee worse then such shepheards? 5. Consider also the danger of the flocke, that it is beset with many rauenous wolues: seest thou not, how the Gouernours of the people beeing to consult of temporall affaires, beeing not content with the day, doe watch all night, and we which striue for heauen, *ipsa quoq; die dormimus*, doe sleepe in the day: *quis ab eo nos supplicio eripiet, quod istis debetur*, who shall deliuer vs from the punishment which is due vnto such shepheards? Let euerie one consider with what minde then he take vpon him this office: and seeing the danger is such, *numquid ad hoc munus, tanquam ad nundinas curredum erit*, shall men runne vnto this function, as vnto a faire. 6. Then *Chrysostome* turneth himselfe to the people, that they should loue their Pastors also: *hac audiant oues, vt alacriores faciant Pastores*, let the sheep also heare this to make their Pastors more chearefull: for a good shepheard, such an one as Christ would haue, *innumeris cercat martyrijs*, doth put himselfe vpon many martyrdomes: Christ died for him once, *bis millies propter gregem singulis diebus mori potest*, but he a thousand times, yea euery day is in danger to die for his flocke: wherefore knowing our labour, *dilectione vestra nos iuuate, & vos nostra*, helpe vs with your loue, as we doe you with ours: then he concludeth, with this modest insinuation, these things be spoken, *de optimis Pastoribus, non de meipso & mei similibus*, of the best shepheards, not of such as I am, and others like vnto me. 6. Lastly, he saith vnto the people, and they which are vnder their Pastors, euen euery one also must, *pro parte pastorem agere, domus sua, vxoris, liberorum, domesticorum*, play the part of a Pastor, ouer his house, wife, and children, and household seruants: Thus excellently *Chrysostome*, according to his manner doth followe this morall which I haue abridged.

CHAP.

CHAP. XVI.

1. The text with the diuerse readings.

v. 1. I commend vnto you Phebe our sister, which is a minister (*a seruant, B. G.*) of the Church of Cenchris, (*Cenchrea, B.G. but the word is in the plurall.*)

2 That ye receiue her in the Lord, as it becommeth Saints, and that ye assist her in whatsoeuer busines shee hath needе of you: (*needeth your aide, G.*) for shee hath beene helpefull (*succoured, B. giuen hospitalitie, G. beene assistant, προστάτις, Gr.*) to many, and to me also.

3 Greete Priscilla and Aquila my fellow helpers (*helpers, L.B.V. but the word is συνεργοὺς.*) in Christ Iesus.

4 Which haue for my life laid downe their owne necke vnto whome not onely I giue thankes, but also all the Churches of the Gentiles.

5 Likewise *greete* the Church that is in their house. Salute my beloued Epenetus, which is the first fruits of Achaia (*the first of Asia, L.ad.*) in Christ.

6 Greete Marie, which bestowed much labour (*laboured much, Gr.*) on vs. (*on you, L. S.*)

7 Salute Andronicus and Iunia my cousins and fellow prisoners, which are notable (*noble, L., well taken, B. in lesus, Gr.*) among the Apostles.

8 Greete Amplius my beloued in the Lord.

9 Salute Vrbanus our fellow helper in Christ, and Stachys my welbeloued.

10 Salute Apelles approoued in Christ. Salute them which are of Aristobulus *houshold. L.V.B.S.* (*friends, B.G. the first rather may be supplied out of the 5. v.*)

11 Salute Herodian my kinsman. Greete them which are of *the houshold* (*of the friends, B.G.*) of Narcissus, which are in the Lord.

12 Salute Tryphena, and Tryphosa, which *women* labour in the Lord. Salute the beloued Persis, which *woman* hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother, and mine.

14 Salute Asyncritus, Plegon, Hermas, Patrobas, Hermes, *L.V.* (*Mercurius, B.G. but if he had beene called Mercurius, it is like the same name should haue beene retained in Greeke, as the name Rufus, v. 13.*) and the brethren which are with them.

15 Salute Philologus, and Iulia, Nereus, (*Nereas, G.*) and his sister, and Olympa, (*Lympas, S. Olympas, B.G.*) and the Saints which are with them.

16 Salute one an other with an holy kisse. The Churches (*all the Churches, L.ad.*) of Christ salute you.

17 ¶ Now I beseech you brethren, marke them (*or obserue*) which cause (*make, Gr.*) diuision and offences, (*scandals, Gr.*) contrarie to the doctrine which ye haue learned, and auoid them.

18 For they that are such, *serue not the Lord Iesus Christ*, but their owne bellies, and with faire speech and flattering (*blessing, Gr.*) deceiue the hearts of the simple. (*innocents, B. men not euill. S. Gr.*)

19 For your obedience is gone abroad among all: I am glad therefore of you: but yet I would haue you wise vnto that which is good, and simple concerning euill.

20 The God of peace shall tread (*crush, tread, B.G.L.S. in the imperatiue*) Satan vnder your feete shortly. (*quickly, L. S.*) The grace of our Lord Iesus Christ be with you.

21 Timotheus my worke fellow, (*helper, G.*) and Lucius, and Iason, and Sosipater my kinsmen, salute you.

22 I Tertius, which wrote out this Epistle, salute you in the Lord.

23 Gaius mine host, and of the whole Church saluteth you. Erastus the steward (*chamberlaine, B. treasurer, V. sefferer, L. οἰκονόμος, the steward, Gr.*) of the citie saluteth you, and Quartus a brother.

24 The grace of our Lord Iesus Christ *be* with you all, Amen.

25 To him now that is of power to establish you according to my Gospel and preaching of Iesus Christ, by the reuelation of the mysterie, along time (*since the beginning of the*

world, B. G. from everlasting time, G.) kept secret: (*in silence, Gr.*)

26 (But now is opened, and by the Scriptures of the Prophets, at the commandement of the everlasting God for the obedience of faith, published (*made knowne*) among all nations,)

27 To God, *I say*, onely wise, be glory, thorough Iesus Christ, for ever: Amen.

2. The Argument, methode, and parts.

IN this chapter the Apostle concludeth the whole Epistle, with familiar salutations, and celebrating the praise of God: there are five parts.

1. He commendeth *Phebe*, whome he sent vnto them, v. 1. shewing what he would haue done vnto her, and why.

2. He sendeth greeting to certaine of peciall note amongst the Romanes for their singular vertues, whose catalogue is set downe, v. 3. to v. 18.

3. He exhorteth to take heed of schismatikes, v. 17. which he enforceth by three reasons. 1. One taken from the euill condition and effects of such persons, v. 18. 2. An other from the person of the Romanes, that they should ioyne wisedome, with their simplicitie, v. 19. 3. The third from the hope of victorie on Gods behalfe, v. 20.

4. The Apostle setteth downe the salutations of others, which he sendeth to v. 25.

5. Then the *doxologie* followeth: wherein he setteth forth, 1. The power of God, what he is able to doe toward the Romanes. 2. His goodnes toward all people in reuealing the Gospel, a long time kept secret, v. 25. the causes whereof he sheweth, the author and efficient, the commaundement of God; the instrument, the Scriptures of the Prophets; and the ende, for obedience of faith, v. 26. 3. His wisedome. 4. His glorie, which he desireth to be ascribed vnto God.

3. The questions and doubts discussed.

1. Quest. *Of the diuerse salutations sent by the Apostle in generall.*

1. As hitherto from the beginning of the 12. c. the Apostle hath deliuered diuers morall precepts and exhortations, so now he propoundeth diuers examples of worthie and imitable persons among them.

2. Which examples may be thus sorted out. 1. He saluteth such speciall persons as were more familiarly knowne vnto him, to v. 12. 1. Either for some temporall benefit, either generally bestowed vpon him together with other, such an one was *Phebe*, v. 2. or specially shewed toward the Apostle, such were *Priscilla* and *Aquila*, which had laid downe their necks for his life, v. 4. 2. Or for some spirituall benefit, such were *Epenetus* the first fruits of Achaia, v. 5. *Andronicus* and *Iunia*, v. 7. 3. Or by reason of his familiar acquaintance with them, as *Amplias* with the rest, vnto v. 14.

2. Then he saluteth other persons by name, neither so well known vnto him, nor of such speciall note.

3. And lastly, he concludeth with a generall salutation to them all, v. 16.

3. Wherein appeareth the singular memorie, and thankefull remembrance of the Apostle, that beeing occupied in the affaires of so many Churches, yet tooke such speciall notice of so many singular persons among the Romanes, especially seeing he had not yet seene them in the flesh.

2. Quest. *Of Phebe, commended here by S. Paul, what place shee had in the Church, and wherefore commended.*

1. *I commend:* To commend, signifieth two things; both to praise one, and set forth the good parts which are in them; and to entreat fauour for one, commending and committing the same to the faith and trust of an other, to be helped, or any way pleasured.

2. *Phebe. Tolet annot.* 1. confuteth their opinion, that take this *Phebe* to haue beene S. Pauls wife: which he would confute by this argument, that S. Paul was neuer married: and whereas *Clemens Alex. lib. 3. stromat.* thinketh that S. Paul was married, and prooueth it by that

that place 1.Cor.9.5. that he had power to lead about a sister a wife, as well as the rest of the Apostles; he confuteth that opinion, shewing, that the place must be thus read rather, *a sister a woman*, then *a sister a wife*. *Contr.* 1. I agree with *Tolet*, that *Phebe* could not be S. Pauls wife, because shee was a minister of the Cenchrean Church: but shee should haue ministred vnto S. Paul, if shee had beene his wife. 2. I also consent, that the place giuen in instance, 1. Cor.9.5. prooueth not directly, that S. Paul was married, but that he had liberty and power to take a wife, as well as the other Apostles: but whether he were married or not, it is vncertaine: it is as like he was, as otherwise: there are of the Fathers, of both opinions: some thinke he was a virgin, as *Hierome*, *Ambrose*, *Epiphanius*; some that he had a wife, as *Ignatius epist.* 9. and *Clemens* before alleadged: but it is not greatly materiall whether he had a wife or no: it is sufficient, that some other of the Apostles were married, as Peter by name; and Saint Paul might haue vsed the same libertie, if it had pleased him: yet *Tolets* exposition of that place is verie fond, though the rest of his side concurre with him, to read *a sister a woman*, rather then *a sister a wife*: for the word *sister*, includeth a woman: and what woman were fitter to follow the Apostles, and to minister vnto them, then their owne wiues. See of this question touching S. Pauls marriage more 7. Contr. generall before the 1. c.

3. *Our sister*: The Apostle commendeth this *Phebe*: 1. By her profession, shee was a sister, *fide non cognatione*, in faith, not by kindred. 2. By her office, shee was a Minister of the Church. 3. By her beneficence and liberalitie: shee had giuen hospitalitie to many, and to S. Paul among the rest: where *Origen* obserueth, that as Abraham beeing giuen to hospitality, receiued Angels among the rest; so *Phebe* while she is obsequious in her hospitality to all, was worthy also to entertaine Paul.

4. *A Minister of the Church of Cenchrea*: 1. *Tolet* thinketh that she was a deaconesse of that Church, whose office he describeth out of *Clement*, to haue consisted in these three things specially: to attend vpon children comming to Baptisme; to make them ready to be baptized: to keepe the doores of certaine women which were for a time sequested & seperated from their husbands for greater deuotion sake; and to take care of the sicke: such were the widowes, whose office S. Paul describeth, 1. Tim. 5. such an one *Theodoret* thinketh this *Phebe* was, writing on that chapter: and so before him *Origen* saith, she was *in ministerio Ecclesiæ constituta*, setled in the office and ministrie of the Church: so also *Caluin*, *Osiander*, *Gualter*, with other of our new writers: But *Parens* refuseth this opinion, because the widowes were auncient women of 60. yeare old, and of the poorer sort, which were maintained of the Church; but this was a rich woman, and maintained other, and by reason of her farre trauell, and long iourney, not like to be so old: neither could the widowes of the Church, whose charge was to attend the sicke, be long absent from their office. 2. Wherefore the better opinion is, that she was a rich woman, *Lyranus* thinketh, that *ecclesiam ædificauerat*, she had built a Church at *Cenchrea*: but there were no common Churches then: it is more like that *ecclesiam sustentabat*, that shee did releeue the Church, and succoured the poore conuerted to the faith, and specially the Apostles and other ministers, *Gorrhan*, *Hugo*: *subministrauit facultates*, she did minister of her substance, *Vatablus*: and beside it is like, that her house was both a common receptacle of straungers, and a place for their holy meetings and assemblies: *Parens*: *ministrabat nobilissimi matrona vestimentum & victum*, shee beeing a noble matrone ministred both raiment and foode: *Haymo*: as we read of certaine rich and noble women, as *Ioanna* the wife of *Chuza* Herods steward, and Susanna, which *ministrarunt* ministred vnto our Blessed Sauiour of their substance: there a word is vsed of the same originall and derivation, with this here.

5. Of *Cenchrea*, or *Cenchus*, because the word in the originall is in the plurall. 1. There was a *Kenchus* in Italie, an other in *Troas*, but this was neere vnto Corinth: it was *statio nauis*, the hauen of Corinth, whereof mention is made Act. 18. 18. as *Pyræum* was the port at Athens. 2. It seemeth that the Christians, who could not so safely exercise their religion in the Citie of Corinth, had their recourse, as it were to the suburbes: as Act. 16. they went out of the Citie, and praied by the riuer side. 3. *Tolet* obserueth further, that the Gospel was so propagated by the preaching of Saint Paul, that the faith shined, *non solum in vrbibus, sed etiam in pagis*, not onely in Cities, but in villages.

Quest. 3. *Of Pauls request in the behalfe of Phebe.*

1. *That yee receiue her in the Lord.* The Apostle entreateth three things for her: 1. that they would receiue her, and giue her entertainment in the Lord, that is, as *Chrysostome* in-

terpreteth, *propter Dominum*, for the Lords cause. 2. that they gaue her honourable entertainement, as becommeth Saints, which *Chrysostome* vnderstandeth *passiuely*, as is fit Saints should be entertained: it may also be taken *actiuely*, as it is fit for them, which professe themselues Saints, to receiue one an other. 3. The third is, to be helpfull vnto her, and to assist her in her busines.

2. *In whatsoeuer busines.* 1. *Haymo* thinketh that Phebe beeing a rich matrone, might haue some busines in the Emperors Court by occasion of her lands & possessions, or by reason of some vniust vexation or oppression: for there were some of Cæsars household, that were Christians, Philip. 4. 22. who might stand her in stead. 2. It is thought that S. Paul sent this epistle by *Phebe*, which might make her better welcome, but thereof there is no certentie: *Hierome* thinketh it was sent by *Timothie*: which two opinions *Lyranus* would thus reconcile, that it might be, that *Timothie* and *Phebe* trauailed together, and so the epistle might be sent by them both: or the Apostle might make two copies of this epistle, because of the danger of the Seas, and send one by Timothie, an other by Phebe: but these are meere coniectures and gesses.

3. *For she hath been helpfull vnto many, &c.* 1. *Beza* interpreteth, she hath giuen hospitalitie, but the Greeke word προστάτις, signifieth more, to be helpfull, or assistant, as the Syrian interpreter, and so the verb, whereof it commeth, is taken before, that *yee assist her.* 2. *Chrysostome* setteth for the singular commendation of this woman herein, that she had been assistant and helpfull, not onely vnto others, but to S. Paul *orbis prædicatori*, the Preacher to the whole world.

Quest. 4. *Of Priscilla and Aquila, whom the Apostle saluteth in the second place.*

v. 3. 1. S. Paul nameth the persons, whom he saluteth, and giueth the reasons of this his salutation, which are these fower. 1. Because they were his fellow-helpers in propagating the Gospel. 2. They had put their owne life in daunger for Paul. 3. All the Churches were therefore for Pauls sake, beholding vnto them. 4. And they had a Christian family, he saluteth the Church in their house.

Prisca and *Aquila.* 1. Shee is also called *Priscilla*, Act. 18. 2. they were both Iewes borne, by profession tent makers, and Paul at Corinth remained with them a while beeing of the same craft. 2. Here the woman is named before the husband, as likewise Act. 18. 18. 2. Tim. 4. 12. some thinke because she was first called, *Gorrhan*: or more famous, *Lyran.* but the Apostle therein obserueth no order, nor is not therein curious; as Act. 18. 16. *Aquila* is named first, but v. 18. *Priscilla* is set before *Aquila.* 3. Hence may appeare, how sillie an argument it is for Peters primacie, vsed and vrged by the Romanists, because he is sometime named first: for by that reason the wife here should be preferred before her husband. 4. And *Chrysostome* noteth, that neither *artificium obscurum, neq; coniugium fuit alicui damno*, their obscure trade, not their marriage was any impediment vnto them: which may be obserued against the Romanists, which make marriage such an impediment of Orders.

My fellow helpers &c. 1. An example whereof Saint Luke setteth forth Act. 18. 26. how *Aquila* and *Priscilla* take vnto them Apollos, and instructed him in the way of Christ more perfitely. 2. Wherein Saint Pauls modestie appeareth, who disdained not to call them his fellow helpers: euen a woman he acknowledgeth to haue much helped him in the labours of the Gospell: not that *Priscilla* tooke vpon her publikely to preach, but by her priuate exhortations she prepared many. 3. Let this be noted, that S. Paul refused not the helpe euen of lay people, whom the Romanists will not admit so much as to the reading of the Scriptures without their licence. 4. Some as *Theophylact* noteth, did thinke they are called S. Pauls fellow helpers, because they wrought together with him in the same trade; but this is excluded by the words following, they were his fellow labourers in Christ, that is; as *Haymo*, *in prædicatione & aliis operibus*, in preaching and other workes: as *in laboribus & periculis*, in his labours and perills.

Which haue for my life laid downe their necks. 1. The interlinearie *glosse*, addeth, *gladio*, to the sword, as though they had beene killed: and *Theophylact* seemeth so to thinke, *perfecti hi martyres extitere*, they were perfect martyrs: but then could not S. Paul haue saluted them here. 2. *Chrysostome* thinketh, that these dangers were vnder *Nero*, when the Iewes were commanded to depart from Rome: but neither had S. Paul bin yet at Rome, they could not

not then there offer themselues to danger for Paul: and the commaundement giuen for the departure of the Iewes from Rome, was vnder Claudius, not Nero: Act. 18. 2. 3. Some vnderstand this hazard and aduenture of their necks for Paul, of their ministring vnto him, beeing in bonds, *cum periculo vitæ*, with danger of their life, *Gorrh.* 4. Some of their dangerous trauell with Paul, for he sailed into Syria with them, Act. 18. 18. *Oſiand.* 5. *Parens* thinketh this was done, in the commotion and stirre before *Gallio* at Corinth, Act. 18. 12. or in the seditious vproare at *Ephesus*, Act. 19. *Parens.* 6. But I rather allow *Gualters* opinion, that this might happen rather, while Paul soiourned with Aquila and Priscilla in their house, when he had such an hoat combate with the Iewes, that he was constrained to leaue them, and goe into the house of one *Iustus*: it seemeth, that they with hazard of their liues protected Paul, while he was in their house: for otherwhere it was an vnlike and vnmeete thing for *Priscilla* beeing a woman, to aduenture her life for Paul.

Vnto whome, not I onely giue thankes, but also all the Churches, &c. 1. *Origen* giueth this reason, *quia hospitales fuerunt erga omnes fratres*, because they had shewed hospitalitie toward all the brethren: and so *Chrysostome*, *omnem suam substantiam communem proposuerunt*, they had made all their substance common: but it is not like, that this couple liuing by making of tents, were of such abilitie, to giue such entertainment to all the faithfull. 2. All the Gentiles then were beholding, because they had preserued the life of S. Paul their Apostle and teacher: thus *Haymo*, *Lyranus*, *Martyr*: *Par. vita Pauli seruata in omnium Ecclesiarum vtilitatem redundauit*, the life of Paul beeing preserued, redounded to the profit of all Churches.

And the Church in their house, &c. 1. *Chrysostome* vnderstandeth their Christian familie, for they were so godly, *vt domum suam ecclesiam facerent*, to make their whole house the Church. 2. *Origen*, *de gratio & fideli ministerio famulorum*, interpreteth it of the faithfull and ready ministry of the seruants, in entertaining of the Saints. 3. *Theophylact* thinketh it to be called the Church in their house, *quia hospitio credentes admitterent*, because the faithfull were entertained there. 4. But beside this, it seemeth, that their house was a place for the Saints to assemble in: there the congregation vsed to come together, *Martyr*: and so, els where S. Paul in his salutation of Aquila and Priscilla, remembreth the church in their house, 1. Cor. 16. 19. the like salutation he sendeth to Philemon 2.

5. Quest. *How S. Paul could saluta Aquila and Priscilla, as beeing at Rome, seeing they were at Corinth with him*, Act. 18. *whence he wrote this Epistle.*

1. *Origen*, whome *Haymo* followeth, giue this solution, that Aquila and Priscilla were twice at Rome, once, when by the edict of Claudius, they were thence expelled, Act. 18. 2. and afterward, *edicti sanitia cessante*, when the cruell edict ceased, they returned to Rome againe, where they were at this time, when S. Paul wrote this epistle. This solution taketh away some part of the doubt, but not all: for Aquila and Priscilla were at Corinth, when S. Paul wrote this epistle.

2. But *Tolet* is much deceiued, who thinketh, that *Aquila* and *Priscilla* might be suffered of fauour to remaine at Rome, when other Iewes by the Emperors generall edict were expelled: for at that time *Aquila* and *Priscilla* departed from Rome with the rest, and by that occasion came to Corinth, Act. 18. 2.

3. Wherefore, as for one part of the doubt, we admit *Origens* solution, that *Aquila* and *Priscilla* were twice at Rome: so it must be supposed, that S. Paul was twice at Corinth: the first time he staied there with Aquila and Priscilla, a yeare and sixe moneths, Act. 18. 11. but at this time he did not write this Epistle to the Romans: for when he sent this Epistle, he was going with the almes of the Gentiles to Ierusalem, c. 15. 25. but when he was first at Corinth, he had not yet written vnto them his first Epistle, wherein he perswadeth them to make collection for the poore Saints at Ierusalem, 1. Cor. 16. 2, 3. and further, from Corinth S. Paul went to Ephesus, and then to Ierusalem, but then onely to visit the Church there, Act. 18. 21, 22. he caried almes to Ierusalem, afterward, when he went thither againe, Act. 24. 17. from Ierusalem S. Paul returneth to Ephesus with Aquila and Priscilla, Act. 18. 24. 26. from whence he writeth his first epistle to the Corinthians, sending commendation from *Aquila* and *Priscilla*, 1. Cor. 16. who had their habitation at Ephesus at that time: at *Ephesus* Paul staied two yeares, Act. 19. 10. during his aboad there, it is like that *Aquila* and *Priscilla* returned to Rome: and from Ephesus S. Paul went to Macedonia, and

then to Greece or Achaia, where he staied three moneths, Act. 20. 3. during which time it is most like he visited Corinth, and then he wrote this Epistle to the Romanes.

4. So then, 1. Aquila and Priscilla from Rome came to Corinth, from thence with S. Paul returned to Ephesus, then they returned to Rome againe. 2. S. Paul was twice at Corinth, twice at Ephesus, twice at Ierusalem, after he had beene the first time at Corinth, as is shewed before. 3. And betweene Pauls first and second being at Corinth, there may be supposed some fiue yeares, (*Pareus* thinketh sixe or seauen) to haue come betweene: he might come thither first in the 9. yeare of Claudius raigne, when the Iewes were expelled, as *Orosius* saith, and the second time, in the 14. yeare of Claudius, not in the 7. or 8. yeare of Nero, as *Pareus*. See more hereof in the end of the 16. quest following.

6. Quest. *Why Epenetus is called the first fruits, &c.*

1. *Origen* readeth, the first fruits of Asia, so readeth *Haymo*, the vulgar Latine, *Lyranus*, *Oiconius*: but the *Syrian* interpreter readeth *Achaia*, so also *Chrysostome*, *Theophylact*: and it is vnlike, that any man should be first called of so many Prouinces and countries as were in Asia.

2. *Origen* by the first fruits, vnderstandeth not those, *qui tempore primi sunt, sed virtute præstantes*, which are the first called in time, but they which are most excellent in vertue: and here he runneth to his vsuall speculations of Angels, how they in their countries, ouer the which they are Presidents, doe offer vnto God the first fruits, that is, the more principall of those, which beleeue: but the Apostle by his preaching, not the Angels by their presidency, did offer vp the Gentiles an oblation to God. c. 15. 16.

3. *Ambrose* seemeth to vnderstand this *Epenetus* to haue beene a cheife man in office or by nobility: but *Chrysostome* refuseth this, *ne mundanum suspicias gloriam, adiecit in Christo*, least you should imagine any worldly glory, he addeth, *in Christ*.

4. *Chrysostome* giueth this sense, *quod reliquos omnes credendo præuenerit*, he is called the first fruits, because he preuented others in beleeuing: he was the first: so also *Theophylact*, *Lyranus*, *Calvin*, *Gualter*.

5. But because the Apostle nameth the familie of Stephana also to haue beene the first fruits of Achaia, 1. Cor. 16. 15. we must not so take it, that *Epenetus* was himselfe the first that was called, but that he was one of the first: and so was as the first fruits offered vnto God, alluding therein to the ceremonie of the law, where the first ripe fruits were offered to God.

5. And in that he is called the first fruits, therein is noted, 1. His excellent spirit, that made away, and gaue the first entrance into the faith, despising the opinion of the world. 2. His good example to others. 3. His perseuerance and continuance in his first zeale: for otherwise the Apostle would not haue commended him for his good beginning.

7. Quest. *Of the salutation and commendation of Marie.*

1. *Origen* vnderstandeth this labouring of priuate instruction of women, in teaching them to be sober, obedient to their husbands, careful to bring vp their children: and so *Haymo* restraineth it onely vnto the instructing of women: and so women may labour for the Church of God, as the Apostle saith, thee hath laboured, *in nos*, toward vs.

2. *Chrysostome* reading, *ὑφ' ὑμᾶς*, toward you, vnderstandeth it of the office of teaching, not that women were allowed to teach, *præsidentiam in media ecclesia prohibet Apostolus, docendi munus*, the Apostle forbiddeth women, presidentie in the middes of the congregation, not all kind of teaching: for it is lawfull for the woman to teach and instruct her husband and children at home: and he doth not vnderstand it onely of spirituall labour, but of her other trauailes, in iourneying, sustaining, and enduring many perills, in manifolding almes.

3. Some referre it to her trauell in compounding the dissention among the Romans betweene the Iewes and Gentiles, *denunciando Apostolo*, in certifying the Apostle thereof, *Corn. Lyran.* but the originall word is, *εἰς ἡμᾶς*, toward vs, not toward you.

4. Wherefore it is better vnderstood of the labours and seruices which belong vnto hospitalitie, in prouiding food, rayment, and other necessarie things for entertainment: which *Pareus* saith, the Apostle acknowledgeth as done vnto himselfe, because of the communion of the Saints, though he had not yet beene at Rome.

5. But I thinke rather with *Oslander*, that this woman had dwelt before at Ierusalem, or Antioch, or in some other place, where shee had ministred vnto Saint Paul himselfe for

for the Apostle before made some distinction betweene the labours bestowed vpon others, and done to himselfe, as ver. 2. *She hath giuen helpe and succour to many, and to me also.*

6. So here the things are set forth in Marie, the *act* of her charitie, she laboured; *modus*, the manner, *she laboured much*; *finis*, the fruit of her labour, *she laboured for vs.*

Quest. 8. *Of the commendation of Andronicus and Iunia.*

1. These two are commended by these fowre arguments. 1. by their stocke and kinred, he calleth them his cousins. 2. by their constancie, his *companions*, and fellow prisoners. 3. by their name and fame among the Apostles. 4. by the antiquitie of their conuersion, they were in Christ before him.

2. *Andronicus and Iunia.* *Origen* taketh both these for men, and *Erasmus* thinketh they might be two brethren of the Iewes: *Chrysostome* and *Theophylact* thinketh rather this Iunia to haue been a woman: and *Pet. Martyr* taketh her to be the wife of *Andronicus.*

3. *My Cousines, συγγενεῖς*: some thinke they were his kinsmen, because Iewes, *Tolet*: but there was *propinquitas sanguinis*, a neere propinquitie and affinitie in blood, *Theophyl. cognati fuerunt Paulo*, they were the kinsmen of Paul after the flesh, *Origen*: *forte ex eadem tribu*, it might be they were of the same tribe, *Lyranus.*

4. *My prison fellowes.* 1. *Origen* maketh an allegorie of this, they were *concaptiui in hac mundo*, they were S. Pauls concaptiues in this world: so also the interlineare glosse, *acloug as we are in the bodie, peregrinamur a Domino*, we are strangers from God, and so captiues in the bodie. 2. *Chrysostome* vnderstandeth this captiuitie of the many dangers which the Apostle was in, whereof these were partakers. 3. Or *sustinuerunt tribulationes sicut ipse*, they had sustained many tribulations, as well as he. 4. But it is better vnderstood litterally of S. Pauls imprisonment indeed: which because it happened but once to S. Paul at Philippi, before hee was in bonds at Ierusalem: *Paraeus* thinketh, that these were his fellow prisoners there: for there were other prisoners then deliuered beside *Paul* and *Silas*, Act. 16. 23. 26. or it might be at some other time and place, because all S. Pauls troubles for the Gospell are not expressed.

5. *Notable among the Apostles.* 1. *Origen* and *Haymo*, so also *Lyranus* thinke they were of the 72. disciples of Christ, who also were called Apostles: but the one being a woman could not be of that number. 2. *Chrysostome* taketh here the name of an Apostle generally, that this woman, *digna est habita apostolica appellatione*, was counted worthy of the Apostolike name: and so also *Caluin* thinketh that they were called Apostles in generall, *qui promulgando Euangelio operas impendunt*, which did labour in the promulgation of the Gospell: so *Oecumen.* and so they thinke the meaning to be this, that they were famous Apostles and teachers: but the name of an Apostle, I thinke cannot be readily shewed in the newe Testament to be giuen vnto a woman. 3. *Paraeus* thinketh they were principall messengers and Legats from the Romanes to S. Paul: for they were also called Apostles, as Philip. 2. 25. *Epaphroditus* is called there an Apostle, that is, a messenger: but this had not beene such a singular note of commendation: neither was a woman so fit to be a messenger of a whole Church. 4. Therefore the literall sense and meaning is best, they were famous and well accepted among the Apostles of Christ. *Origen* misliketh not this sense: and *Martyr* followeth it, *probe fuit nota*, they were well knowne to the Apostles, and well esteemed of them: and the rather, because of that which followeth, they were in Christ before Paul, and so knowne to the Apostles.

6. In that he saith, *they were in Christ before him.* 1. It is probable that they were conuerted before the passion of Christ, whereas S. Paul was conuerted not long after his ascension, *Gorhan.* 2. *Chrysostome* noteth the modestie of Paul, who seeketh not his owne glorie, but preferreth these before himselfe, and beside, *priorem vitam manifestare non detrectat*, he spareth not to lay open his former life, to call to mind what he was, before he was yet called. 3. But the rule of the ciuill law here hath no place, *tempore prior, iure potior*, that he which is first in time, is chiefe in right: for S. Paul though called after many, yet in labour exceeded them all. 4. Further, let the phrase be considered, they are said to be *in Christ*, that is, planted into him by faith: faith doth incorporate vs into Christ, as the branches into the vine.

Quest. 9. *Of S. Pauls saluation of certaine of his familiar acquaintance*, v. 8, 9.

1. He saluteth *Amplias* his beloued. 1. *Origen* obserueth, that although the Apostle

giue no other commendation of this *Amplias*, yet he was worthy of ſalutation, becauſe he was beloued of Paul. 2. *Chryſoſtome* giueth two reaſons thereof: both in reſpect of S. Pauls perſon, ſo great and worthy an Apoſtle, *ſi magnum eſt à rege diligi, &c.* if it be a great thing to be beloued of a King, much more of S. Paul: as alſo becauſe they knewe that S. Paul would not haue loued him, *niſi multam virtutem poſſediſſet*, vnles he had beene endued with many vertues. 3. And leaſt they might thinke that he loued him either for his riches, or for any ſuch thing, he added *in the Lord*, that is, for his faith and pietie ſake. 4. So three things are obſerued in the Apoſtles loue, that he was beloued, *tantum*, ſo much, *talis*, of ſuch an one, and *taliter*, in ſuch manner, *in the Lord*.

2. *Vrbanus* is in the next place ſaluted. 1. It ſeemeth by his name that he was an *Italian* or Romane, and moſt like to be one of their Paſtors: for S. Paul calleth him, συνεργὸν, his fellow-helper, that is, as *Origen* ſaith, *participem Apoſtolici operis*, a partaker of the Apoſtolike work and buſines, in ſeeking to propagate the Goſpel among the Romanes. 2. *Chryſoſtome* obſerueth, that though he call him not beloued, yet he giueth him a greater commendation: for this *præcedens complectitur*, doth comprehend the other, beeing his fellow labourer, he was likewiſe beloued.

3. *Stachis:* by the annotation of his name, which ſignifieth *ſpica*, an eare of corne, it ſeemeth he was a Grecian, and one of S. Pauls familiar acquaintance in time paſt: though hee were not his fellow-helper, yet he was alſo beloued of the Apoſtle for his vertue: where we ſee, that the Apoſtle doth not flatter them, but giueth vnto euery one that commendation which was due.

Queſt. 10. *Of S. Pauls ſaluting of ſome, commended for their faith, though not of ſuch ſpeciall acquaintance*, v. 10. 11.

1. Salute *Apelles*. 1. *Origen* thinketh this might bee Apollo, mentioned Act. 18. who was inſtructed by Aquila and Priſcilla, but that is vncertaine. 2. He is called approoued in Chriſt: *Haymo* maketh mention of ſome, that ſhould take the word *probum*, or *probatus*, approoued, for a proper name; ſo alſo *Hugo*: but in the originall it is δόκιμον, approoued. 3. *Chryſoſtome* taketh this to be an abſolute commendation: for in ſo ſaying, *omnem virtutem recenſet*, he reckoneth a number of vertues: he was *probatus per tribulationes*, approoued by many tentations and tribulations, *Lyran.* and beſide, *iudicio non errabat*, he erred not in iudgement, he was in all points orthodoxall. 4. And hereby the Apoſtle doth incourage him to proceede in his conſtancie, and he propoundeth alſo his example to the Romanes.

2. *Saluteth them of Ariſtobulus his houſhold.* 1. *Lyranus* thinketh that this *Ariſtobulus* had made an houſe, *ad fideles congregandum*, to gather the faithfull together, and is principally vnderſtood in this ſalutation, *tanquam principalis in domo*, as the principall in the houſe: *Hugo* thinketh he was not then at Rome, and therefore is not ſaluted: *Gualter* coniectureth he might be dead: but it is more like he was *à fide Chriſti alienus*, a ſtranger from the faith of Chriſt, and yet no great enemie, becauſe there were ſome faithfull in his houſe, *Parens, Oſiander*. 2. And whereas theſe are not ſaluted by name, *Chryſoſtome* thinketh, *non tales fuiſſe, quales priores*, that they were not ſuch as the former: and becauſe hee giueth them no ſuch commendation as the other, that they were beloued, his helpers, or approoued: *Origen* thinketh, *nihil habebant tale in meritis*, they were not of ſuch worthineſſe as the other. 3. Theſe the Apoſtle encourageth that they ſhould go on in their Chriſtian profeſſion, though they ſerued an vnbeleeuing Maſter.

3. Salute *Herodian* my kinſman. 1. *Natione & religione*, both in nation and religion, *Lyran.* and it ſeemeth, that he was of neerer alliance vnto S. Paul, then by nation only, as *Andronicus* and *Iunia*, before mentioned, v. 7. 2. *Origen* obſerueth, that whereas he gaue other titles vnto thoſe couſens, that they were his conceptiues, and famous among the Apoſtles, that there was great difference in thoſe, whom S. Paul calleth his kinſman.

4. *Greete them which are of the houſe of Narciſſus.* 1. *Ambroſe* thinketh that this *Narciſſus* was a presbiter of Rome; ſo alſo *Haymo*: *Lyranus* addeth, *diſcurrens per ciuitates*, that hee went vp and downe from citie to citie to confirme the faithfull; and that he was not at this time at Rome, but imployed abroad: But if this *Narciſſus* had beene of the Church, S. Paul would not haue omitted him: for of his abſence from Rome, the Apoſtle being ſo far off, was ignorant. 2. *Beza* interpreting of the familiars or friends of Narciſſus, ſeemeth to thinke, that this Narciſſus was conuerted to the faith: otherwiſe his familiars and acquaintance were not like to be Chriſtians. 3. But I thinke rather with *Martyr*, *Caluin*, *Gualter*, *Parens*,

that

that this Narciſſus was the ſame, whom *Suetonius* reporteth to haue beene in great fauour with *Claudius* the Emperour: he was exceeding rich, worth tenne millions, that is, an 100. hundred thouſand pounds; in ſo much, that when Cæſar complained of the ſmalnes of his treaſure, the ſaying was, that if two of his ſeruants, *Narciſſus* and *Pallas* would make him their aſſociate, he ſhould haue mony enough: he was a craftie and wicked fellow, and beeing mightie in the Emperours fauour, he practiſed the death of ſome of the nobilitie, as of *Appius Syllanus*, vpon ſuſpition of treaſon: at length he had a miſerable ende, beeing murthered by the meanes of *Agrippina*, who firſt cauſed *Claudius* the Emperour to bee poiſoned, while *Narciſſus* was at the bath: it ſeemeth that euen in this wicked mans houſe, there were ſome Chriſtians: and as *M. Calvin* ſaith, *domum quaſi inferis ſimilem Chriſti gratia viſitari*, that an houſe like vnto hell was viſited by the grace of God. 4. But if this were that *Narciſſus*, as *Pareus* thinketh, then was it not long before S. Paul came the ſecond time to Corinth, when hee ſhould write this Epiſtle to the Romanes, about the ſeuenth or eight yeare of Nero, as he thinketh: for that *Narciſſus* was ſlaine not long after Claudius the Emperours death: and after he was taken away, it is like his houſhold was diſſolued. See before in the ende of the 5. queſtion. 5. *Origen* obſerueth, that whereas it is added, *which are in the Lord*, *non omnes in Domino fuiſſe*, that all of *Narciſſus* familie were not in the Lord, they were not all Chriſtians. 6. *Hugo* noteth, that here the Apoſtle ſaluteth them, as they were diuided into ſundry congregations, as our Sauiour did feede the people cauſing them to ſit downe by rankes.

Queſt. 11. *Of other ſalutations of the Apoſtle of ſome of ſpeciall note, v.12, 13.*

1. *Tryphena* and *Tryphoſa* are firſt commended for their labour. 1. Some thinke this labour was of three ſorts, *in exhortatione, miniſterio ſanctorum, in preſſuris*, in exhortation, miniſtring to the Saints, in afflictions for the Goſpel, *gloſſ. ordinar.* but rather the ſeruices of theſe women are to bee vnderſtood, which they beſtowed in the entertainement of the Saints, ſuch as before Marie was commended for, *Pareus: Pet. Martyr* thinketh they might haue ſuch a miniſterie in the Church, as *Phebe* had, one of the widowes: *Gualter* taketh it for the domeſticall care in houſhold affaires, and in the education of children: but they are commended rather, for their publike and profitable ſeruice to the Church. 2. *Chryſoſtome* thinketh this ſetteth forth their commendation, becauſe they are ſaid, *non ſolum operari, ſed laborare*, not onely to worke, but to labour. 3. And *Origen* addeth further, that they are ſaid to labour in the Lord: many doe labour, but not for the Lord. 4. *Chryſoſtome* noteth this as a part of commendation, that whereas Marie is ſaid to haue laboured, they continue labouring ſtill, *in laudem cedit continenter aliquid facitare*, it is to ones praiſe, to continue in doing a thing, *Theophyl.*

2. *Perſis* is commended beyond the other. 1. Becauſe he calleth her beloued, *oſtendens maiorem eſſe*, ſhewing her therein to be greater, *Chryſoſt.* 2. And *de multo labore teſtimonium ferr*, he giueth teſtimonie of her much labour, *Chryſoſt. Origen.* 3. And ſomewhat there is in it, that of the other he ſaith, *they labour*, of this, ſhe hath laboured; noting ſome ſpeciall labour and trouble, which ſhe had ſuſtained for the Goſpel.

3. *Rufus elected in the Lord.* 1. *Origen* thinketh he is called ἐκλεκτὸν, elected, in reſpect of his election, he knewe him to be of the number of the elect: but there were other beſide here named, which belonged to Gods election. 2. *Haymo* and *Lyranus*, becauſe he was *promotus ad ſacerdotium*, promoted to the miniſterie or Prieſthood. 3. But he is rather ſo called, becauſe he was an excellent and cheife man in pietie, as *Beza* calleth him ſelected: ſo alſo *Tolet:* and *Theophylact* hath no other meaning; here is a double good, *filius & mater irreprehenſibilis*, the ſonne and mother are irreprehenſible: an elect and choice mother, had an elect and choice ſonne. 4. Paul calleth this matrone his mother, and of Rufus, his in affection, the others in nature: as he willeth that the elder women ſhould be reuerenced as mothers, 1. Tim. 5. 2. as he called Phebe his ſiſter, v. 1. 5. *Origen* obſerueth that Paul and Rufus had one mother in affection, as Ieſus and Iohn had, to whom our Bleſſed Sauiour commended his mother.

Queſt. 12. *Of S. Pauls generall ſalutations, without any ſpeciall note of commendation, v.14, 15.*

1. *Lyranus* thus diſtinguiſheth the perſons here ſeluted by S. Paul, that as ver. 10. 11. he commended ſome for their faith in Chriſt, as Apelles with others, and v. 12. 13. others for

their

their labour and miniſterie in the Church, as *Thryphena*, and *Tryphoſa*, ſo now hee propoundeth, *exempla concordiæ*, certaine examples of concord, ioyning many together of one ſocietie and companie.

2. *Tolet* obſerueth well, that theſe two companies, the one named, v. 14. the other, v. 15. might belong vnto two families, and ſo *Origen* thinketh they dwelled together: *Philologus* and *Iulia* are thought to be the husband and wife.

3. Touching ſome particulars. 1. *Origen* thinketh that *Hermas* was the author of the booke called *Paſtor*, which Scripture or writing, he holdeth to haue been *diuinitus inſpirata*, written by inſpiration: but it was held of others to be an Apochryphall booke: See *Euſeb. l. 3. c. 2. 5.* 2. There is one *Hermas*, and an other called *Hermes*, whom *Beza* tranſlateth *Mercurius*, but the ſame name would haue beene retained in the Greeke, as *Vrbanus* and *Rufus*, which are Latine names. 3. *Philologus* is thought by S. Andrew to haue beene made the firſt Biſhop of *Synope*. 4. *Olympas*, not *Olympius*, as the vulgar Latine readeth, is the name here of a man, not of a woman, as *Eraſmus* and *Beza* obſerue.

4. *Origen* thinketh this was the reaſon, why S. Paul giueth no ſpeciall commendation to theſe, and namely to *Hermas*, *quia poſt multa peccata ad pœnitentiam conuerſus, &c.* becauſe he was conuerted vnto repentance, after many ſinnes: But I rather allow here of *Chryſoſtomes* iudgement, that although they are not ſet forth by their ſeuerall commendations, as the reſt, yet this is to be conſidered, that theſe beeing inferiour to the reſt, the Apoſtle *ſalutatione ſua non dedignatur*, doth vouchſafe to ſalute them, and hee alſo calleth them brethren and Saints.

5. And leaſt any might haue beene grieued, that they were not by name ſaluted, *illos commiſcet, &c.* he mingleth them together, *ſalute one another, &c. Chryſoſtome*: ſo the *Greek Scholiaſt*, *omnes promiſcue ponit*, he putteth all together, leaſt any ſhould haue been offended, *cuius nomen expreſſum non fuerit*, whoſe name was not expreſſed.

Queſt. 13. *Of the cuſtome then vſed to kiſſe one an other, v. 16.*

1. *Chryſoſtome* and *Theophylact* here obſerue, becauſe the Apoſtle had giuen diuerſe commendations vnto them, to whome hee ſendeth greeting, that the leſſe commended ſhould not enuie the greater, nor the greater deſpiſe and contemne the leſſe, *oſculo ſancto permiſcet, & pares facit*, he putteth them together, with an holy kiſſe, and ſo maketh them all alike.

2. This vſe was then taken vp in the Church, for one to kiſſe an other in their holy meetings and aſſemblies, in token of mutuall loue and good will, as is euident, both in this place, and 1. Cor. 16. 20. 2. Cor. 13. 12. 1. Theſſ. 5. 26. in all theſe places it is called an holy kiſſe, and 1. Pet. 5. 14. the kiſſe of loue: this vſe was frequented in their aſſemblies, as in their generall prayers, as *Tertullian* teſtifieth, *lib. de orat.* and ſpecially in receiuing of the Sacrament: as *Chryſoſt. hom. 77. in Ioan. 26. bene in myſterijs oſculamur, vt vnum efficiamur*, wee doe well to kiſſe in the myſteries, that we may become one: for as *Gellius* noteth out of *Plato*, *lib. 19. cap. 11. Anima animæ coniungitur vſq; ad labia progreſſa per oſculum*, one ſoules ioyned to another by a kiſſe, meeting as it were at the lippes: And not onely then, but vpon other occaſions, as when they receiued any Epiſtle from the Apoſtle, they vſed to ſalute one an other with a kiſſe, *Hugo*: whereof *Haymo* giueth this reaſon, becauſe I am not preſent to kiſſe you all, ſalute yee one an other with a kiſſe, *mei amoris cauſa*, for my loue ſake.

3. Concerning the originall of this cuſtome. 1. Neither did it take beginning from this and the like places of the Apoſtle, as *Haymo* ſaith, *ex hoc loco, aliiſq; ſimilibus mos traditus eſt Eccleſiæ*, out of this place and the like was deliuered this cuſtome to the Church: for the Apoſtle did not firſt bring in this cuſtome, it was in vſe before. 2. Neither yet was it *mos Romanus gentis*, the faſhion of the Romanes ſo to doe, *Oſiander*: but as *Calvin* ſaith, it ſeemeth among them to haue beene *minus vſitatum*, leſſe in vſe, for it was not lawfull for women to kiſſe any but of their owne kinred: and *Tiberius* made a law againſt it, *Sueton. in Tiber. cap. 39.* 3. It was then an olde cuſtome among the Hebrewes, taken from the Patriarches, and other holy men and women, which vſed one to ſalute another with a kiſſe, as we reade, Gen. 27. 26. Gen. 29. 13. and in other places: from them then was this cuſtome deſcended: And among them it was not onely *amoris & benevolentiæ, ſed honoris & reverentiæ ſignum*, not only a ſigne of loue and good will, but of honour and reuerence: as it is ſaid, Pſal. 2. *Kiſſe the*

Sonne

Some leaſt he be angry: as where the kiſſing of the Princes hand is vſed, as a ſigne of loyaltie and ſubiection, *Gualter.*

4. It is called an holy kiſſe: to ſhew, both *vt caſta ſint oſcula, deinde non ſimulata*, that kiſſes giuen in the Church ſhould be chaſt, and then without diſſimulation, not as Iudas kiſſe was, *Origen:* but *Lyranus* more diſtinctly maketh theſe fiue kind of kiſſes: *adulatorium*, a flattering kiſſe, as was Abſaloms, who would take the people to him, and kiſſe them: *ſimulatorium*, a diſſembling kiſſe, as was Ioabs, when he kiſſed and embraced Abner, and killed him: *proditorium*, a treacherous and betraying kiſſe, as was that of Iudas giuen to Chriſt: *impudicum*, an vnchaſt kiſſe, ſuch as the harlot giueth to the young man, Prou. 7. then there is, *oſculum fidele & ſanctum*, a faithfull and holy kiſſe, whereof the Apoſtle ſpeaketh here.

5. From this cuſtome of kiſſing, came that fooliſh and ſuperſtitious ceremonie of kiſſing the *Pax* in the Popiſh Maſſe: whereof *Hugo* taketh vpon him to giue this reaſon; the Prieſt firſt kiſſeth the *Pax* himſelfe, and then giueth it vnto all the people, to ſignifie, that he is *in loco Dei à quo omnis pax*, in the place of God from whom commeth all peace; and that all are reconciled by Chriſt, who then is in the altar: wherein they ſhew great preſumption in the one, for a mortall man to take vpon him to be in Gods place; and great falſhood in the other, to make the people beleeue, that Chriſts verie bodie is in the altar, which the heauens ſhall containe vntill his comming, Act. 3. 21.

6. Wherefore concerning this vſe, it was onely of thoſe times, *referendum eſt ad illius temporis morem*, it muſt be referred to the manner of thoſe times, *Beza:* it is not neceſſarie either to retaine it, or any other outward ceremonie or vſage in ſtead of it: S. Paul exacteth not the outward geſture, but the inward affection; and ſo as *Clemens Alexand.* ſaith well, *dilectio non cenſetur in oſculo, ſed in benevolentia*, loue is not meaſured by the kiſſe, but by the good will.

Queſt. 14. How the Apoſtle ſaith, *The Churches ſalute you, &c.* v. 16.

1. *Origen* here mooueth this doubt, reading *all the Churches*, how all of them could ſend ſalutation vnto the Romanes: and he anſwereth, becauſe there was *vnus ſpiritus Pauli & omnibus Eccleſijs*, there was one and the ſame ſpirit in Paul, and all the Churches; or by *ſaluting* he vnderſtandeth, *per vnum ſpiritum iungi*, to be ioyned together by one ſpirit: *Hugo* anſwereth, that whereas ver. 4. *all the Churches*, muſt be taken *vniuerſaliter*, generally, here it muſt be vnderſtood onely *diſtributiue*, by way of diſtribution, for thoſe Churches where he then was: ſo alſo *Gorrhan.* But this doubt eaſily remooued, becauſe that vniuerſall particle *all*, is not in the originall, it is inſerted by the Latine interpreter: by Churches then, the Apoſtle vnderſtandeth the Churches of Achaia and Macedonia, where he then was, of whoſe affection toward the Romanes he was aſſured.

2. And he nameth Churches *in the plurall number*, meaning the particular Churches which had their denomination from their ſpeciall places; as the Church of Antioch, Hieruſalem, the Romane Church: which all made but *one vniuerſall Church, and generall bodie, whereof Chriſt was the head, Bucer.*

3. *Chryſoſtome* mooueth an other doubt, why the Apoſtle ſaluteth ſo many in this his Epiſtle to the Romanes, which he doth in no other Epiſtle, and hereof he giueth theſe reaſons. 1. Not onely for that he had not yet ſeene them, for ſo neither had he ſeene the Coloſſians, c. 2. 1. 2. But *Romani erant celebriores alijs*, the Romanes were more famous then others. 3. And beſide, many of theſe were knowne vnto S. Paul, and were fledde to Rome, as vnto a more ſafe place, and therefore he ſaluteth them by name. 4. But the greateſt reaſon is, *inter alienos degebant*, many which were fledde thither liued among ſtrangers, and therefore had neede of the greater commendation; and ſuch was the glorie of Paul, that *per ſolas literas multum haberent prærogatiuæ*, they had great prerogatiue that could get to bee commended onely by his letters. 4. But *Tolets* reaſon is farre fetcht, that S. Paul ſaluteth that citie in the name of the Churches, *quæ omnibus Chriſtianis præſidet*, which is ſet ouer all Churches, for the Romane Church is the Head of all Churches, where the Vicar of Chriſt, the vniuerſall Biſhop ſitteth, &c. for if this were the cauſe, how commeth it to paſſe, that Saint Paul leaueth S. Peter vnſaluted, whom the Romaniſts affirme to haue beene at this time Biſhop of Rome; would he write to the cheife Church, and not ſalute the cheife Paſtor thereof? But hereupon it is ſtrongly concluded and inferred, that Peter was not Biſhop of Rome, nor at this time there, and whether at all or not, is vncertaine: which point ſhall be further hand-

handled among the controuerſies: But I inſiſt vpon *Chryſoſtomes* reaſons, why S. Paul ſendeth ſuch ample ſalutations to the Romanes, more then to other.

Queſt. 15. *Generall obſeruations concerning the greeting and ſalutation ſent here by the Apoſtle.*

1. *Origen* noteth the ſingular wiſedome and diſcretion of the Apoſtle, that giueth vnto euerie one a ſeuerall commendation, *pro merito alius probus, alius charissimus, &c.* one is according to his worthines called *approoued*, an other *welbeloued*, an other *elect*, an other, *labouring* in the Lord.

2. *Chryſoſtome* ſheweth two ends why the Apoſtle doth thus. 1. *Ne inuidiam pareret*, leaſt if he ſhould praiſe ſome, and not others, it might procure envie. 2. *Ne ſecundum & confuſionem generaret*, leaſt it might engender ſloth and confuſion, if one ſhould not be commended before an other: ſo he both maketh them *alacriores*, more chearefull and willing to goe forward, omitting nothing worthie of commendation in them, and others *diligentiores*, more diligent in ſtirring them vp to follow their example.

3. *Caluin* obſerueth, that none of any great place among the Romanes are here ſaluted, *nullum ex ſplendidis illis nominibus audini*, we heare none of the famous and illuſtrious names among the Romanes here rehearſed: but they are all obſcure men: which ſheweth what the ſtate of the Church was in thoſe dayes, that not many noble or great men were called, as the Apoſtle ſheweth, 1. Cor. 1. and the Apoſtle hereby is freed from all ſuſpition of flatterie, that he doth not *venari amicitias potentium*, hunt for the friendſhip of great men.

4. *Gryneus* addeth, that theſe ſalutations, are *ſpecies inuocationis*, kinds of prayer, ſhewing that one ought to pray for an other.

5. And they are *communionis ſanctorum religioſa documenta*, religious documents of the communion of Saints, *Gryn.* that their ought to be *amicitia commercia*, entercourſe of friendſhip betweene the Churches of Chriſt, *Gualter.*

Queſt. 16. *Of the ſhunning and auoiding of the authors of diſſention.*

1. As hitherto S. Paul had propounded examples to be imitated and followed, ſo now he ſheweth, whom they ought to decline and take heede of, *Lyran.* and this admonition he reſerueth to the laſt, that it might better be remembred.

2. He prayeth them *to marke diligently, &c.* 1. This charge of the Apoſtle belongeth vnto the gouernours of the Church, *& ad omnes credentes*, and to all other beleeuers, *Origen* though ſpecially it concerne the Paſtors. 2. And he vſeth the word σκοπεῖν, *to marke or obſerue*, becauſe it falleth out oftentimes, *ſocordia & incuria*, by the ſloth and careleſneſſe of Paſtors, that ſuch falſe intruders doe enter, *Melancth.* 3. And in that he would haue them narrowly obſerued, he ſheweth their craft and ſubtiltie, *non enim palam conſpiciendos ſe præbent*, they doe not ſhew themſelues openly, *Oecum.*

3. *Which cauſe diuiſion and offences.* 1. *Origen* vnderſtandeth theſe to be all one, and interpreteth them to be diſſentions contrarie to peace. 2. *Lyranus* thinketh that the *diuiſions* are *declinationes à fide*, declinings from the faith: and ſcandals, which are occaſion of ruine vnto others. 3. Some referre diuiſions to faith, and offences to manners. 4. But the firſt are vnderſtood to be they which doe corrupt the doctrine of the Church, ſuch are heretikes, the other they which violate the diſcipline of the Church, and giue euill example, as ſchiſmatikes, *Parens.* 5. *Chryſoſtome* thinketh that the Apoſtle eſpecially meaneth the Iewes, which together with the Chriſtian faith vrged the ceremonies of the lawe, of whom as enemies to the Goſpel, the Apoſtle often complaineth: but all other beſide are noted, which were bringers in of corrupt doctrine.

4. *Beſide the doctrine.* 1. *Gualter* obſerueth well, that the Apoſtle forbiddeth not all diſſentions, but ſuch as are cauſed by innouation of doctrine: for there are ſome profitable diuiſions, *quibus conſenſus in ſuperſtitione turbatur*, whereby conſent in ſuperſtition is hindered. 2. And *Faius* noteth well, that παρὰ, here ſignifieth not onely contrarie, but beſide: for that onely is not forbidden which is directly contrarie vnto the doctrine receiued, *ſed ſi quid aliud, vel aliter introduitur*, but if any other thing, or in other meaner be brought in, which belongeth to doctrine: which S. Paul calleth, ἑτεροδιδασκαλίαν, to teach an other doctrine, 1. Tim. 1. 3. which is not onely when falſe doctrine apparantly contrarie to the truth is brought in, but when the pure doctrine is by humane inuentions adulterated, *Beza annot.* 1. *Tim.* 1. 3.

5. The

3. *The doctrine which ye haue learned.* 1. *Chryſoſtome* noteth, that he ſaith not, which I haue taught, but which ye haue learned; arguing hereby, *permanendum eſſe in iis, quæ acceperint*, that they ſhould continue in thoſe things, which they had receiued. 2. But *Tolets* note is wide, he would haue them conſtant, *in doctrina fidei à principe Apoſtolorum Petro accepta*, in the doctrine of faith receiued from Peter the Prince of the Apoſtles: both which aſſertions are vntrue: for neither was Peter the Prince of the Apoſtles: he acknowledged Paul to be his equall, when he gaue him δεξιας κοινωνιας, the right hand of fellowſhip: Gal. 2. and in the ſame chapter it is ſhewed, that Paul rebuked Peter to the face, wherein he declared himſelfe no whit inferiour to Peter: And ſeeing Peter was the Apoſtle of the circumciſion, it is not like that he ſhould be the firſt Preacher to the Gentiles at Rome: *Gorrhan* is yet more equall, who doth not reſtraine this to the doctrine deliuered by Saint Peter at Rome, but that which they had learned *à veris Apoſtolis*, from the true Apoſtles: ſee more of this qu. 19. vpon the 1. chapter. 3. Here the wiſedome alſo of the Apoſtles appeareth, which ſpeaking of the authors of thoſe factions, yet concealeth their names.

6. *Decline or auoid them.* 1. That is ſuch, *qui ſcientes in id facinus prolabuntur*, which willfully fall into this miſcheife: they which are ſeduced thorough ignorance, *reduci in viam poſſunt*, may be reduced into the way, and amended, *Theophyl.* 2. *Chryſoſtome* noteth further, he ſaid not, *aggredimini & manus conſerite*, aſſault him, and trie it by hand ſtroakes, but only ſhunne him and decline him: for as *Peter Martyr* here inferreth, the *Church hath no other ſword beſide excommunication:* their crueltie and tyrannie then is taxed, that will by force, ſword, and fire, ſuppreſſe thoſe which they call hereſies, not firſt diſcouering them by the word of God. 3. By *declining* here, 1. Is not meant, that no diſputation ſhould be had with ſuch, as *Tolet:* the Apoſtle ſheweth the contrarie by his example, who diſputed at Epheſus with the gainſayers, dayly in the ſchoole of *Tyrannus*, Act. 19. 9. 2. But we muſt decline them *eorum ſocietatem vitando*, both priuately in auoiding their companie: as Ioh. 2. 10. *If any come, and bring not this doctrine, receiue him not to houſe: Gorrhan:* 3. And publikely he muſt be excommunicate, Tit. 3. 10. *Him that is an heretike, reiect after once or twice admonition:* 4. And it is the Magiſtrats part alſo not to ſuffer ſuch within his iuriſdiction, but to caſt them out: *Oſiander.*

Queſt. 17. *How theſe falſe teachers and ſeducers are to be diſcerned, v. 18.*

The Apoſtle ſheweth how ſuch muſt bee knowne: 1. By their hypocriſie, which is ſeene by the euent, *they ſerue not the Lord Ieſus.* 2. By the ende which they propound, namely, to ſerue their bellie. 3. By the manner of their deceiuing, they vſe deceitfull and flattering ſpeach. 4. By the obiect, whereupon they worke, they ſeduce thoſe which are ſimple.

1. *They ſerue not the Lord Ieſus:* 1. Whom they ought to ſerue, *ratione poteſtatis*, becauſe of his power, he is the Lord; *ratione bonitatis*, becauſe of his goodneſſe, he is *Ieſus* our Sauiour: *Gorrhan.* 2. Theſe are they which pretend to be the ſeruants of Ieſus, and make as though nothing were more pleaſing vnto them, then the name of Ieſus, which they take vp often in their mouthes, and yet they are enemies vnto Ieſus.

2. *But their owne bellies:* 1. That is, as *Origen*, they teach, *quæſtus & cupiditatis cauſa*, for the deſire of gaine: as the Apoſtle ſaith, Tit. 1. 11. *They teach things which they ought not for filthie lucres ſake:* and ſuch make their bellie their god, Philip. 3. 18. 2. Who then will not be aſhamed, *ſeruos ventris pro doctoribus habere*, to haue them for their teachers, which are ſeruants of their bellie? *Chryſoſt.*

3. *By faire ſpeech and flattring.* 1. The words are, χρηστολογια, εὐλογια, which are thus diſtinguiſhed: the firſt ſignifieth a faire ſpeech, which toſendeth an others profit, and meaneth nothing leſſe; as Satan inſinuated himſelfe vnto Eue, vnder preſenſe of wiſhing her good: and in ſuch ſpeach, much is promiſed, and little performed: this is *de rebus*, concerning the things, which they perſwade, the other is *de perſonis*, touching their perſons, whom they flatter, they deceiue by the one, and flatter by the other. 2. By *bleſſing* or *benediction.* 1. *Origen* vnderſtandeth, their flattering of men in their ſinnes, *vel permanere, vel proficere, &c.* they exhort them either to continue or goe on in their ſinnes: *Eraſmus* thinketh it is put *pro laudatione*, for flattering praiſe & commendation. 2. They ſpeake things pleaſing vnto men, and apply themſelues to their humors, as Phyſitians, that miniſter things delectable,

but not medecinable to their patients. 3. And we may vnderſtand alſo, *orationes, quas faciebant, &c.* the prayers which they made and bleſſings ouer them, of whom they receiued any thing: as Baals prophets wiſhed proſperous ſucceſſe to Ahab, and the Phariſies vnder colour of long prayer deuoured widowes houſes, Matth. 23. *Hugo.* 4. *Haymo* addeth further, that as they flatter ſome, *ſic detrahunt alijs*, ſo they detract from others, that they may the better inſinuate themſelues. 5. But yet this forbiddeth not the Miniſters of the Goſpel, to vſe humanitie in their ſpeach, curioſitie and bitterneſſe of words muſt be auoided, as much as flatterie: *habeant comitatem, ſed cum libertate coniunctam*, they muſt ſhew gentlenes in ſpeach, but ioyned with libertie, *Caluin.*

4. *The heartes of the ſimple.* 1. Not the innocent, as the vulgar latine readeth, and *Haymo* interpreteth, that they goe about to ſeduce them, *vt eorum innocentiam auferant*, to take away their innocencie: for they cannot be innocent, that are ſo eaſily ſeduced. 2. Neither doth it ſignifie ſuch as are without fraud, *ſine dolo*, and malice, *Tolet:* for one may be without fraud, and yet not ſimple. 3. *Melanthon* vnderſtandeth thoſe, *qui affectibus infatuantur*, which are weake in their affections, and are as infatuate, that may eaſily be drawen vnto hope, or feare, and ſuch like. 4. But it ſignifieth thoſe which are weake rather in iudgement, then affection, *qui minus circumſpecti ſunt ad cauendas fraudes*, which are not circumſpect to take heed of fraud and deceit, *Caluin:* and ſo they are called ἀκακοι, not euill, that is, not ſuſpicious, cautelous, but ſimple: they are ſo ſaid, *not euill*, or innocent, harmeleſſe, *non à puritate conſcientiæ, ſed defectu induſtriæ*, not in the puritie of their conſcience, but in their want of induſtrie and circumſpection: *Lyran.* as the Apoſtle deſcribeth them, 2. Tim. 3. 6. *They lead captiue women laden with ſinnes, &c. which are euer learning, and neuer come vnto knowledge:* They are ſimple then, not as innocent, for they are laden with ſinnes, but as ignorant, and continually learning: ſuch the wiſe man ſpeaketh of, Prou. 17. 15. *The ſimple beleeueth euery word.*

5. Let now any indifferent man iudge, if all theſe notes and markes of falſe teachers and ſeducers doe not adhere and cleaue as faſt as pitch vnto the ſeducing Popiſh Ieſuites, or Iudaſites rather. 1. They pretend the name of Ieſus, and call themſelues by his name, yet their doctrine and practiſe ſheweth, that they are not the ſeruants of Ieſus. 2. They grow rich, and turne all to their owne commoditie: in Fraunce, they could in few years beſtow an 100. thouſand crownes in the building of the Ieſuites Colledge at La-fleſh, and an 100. thouſand crownes more in reuenew: witneſſe *Anti Cotton.* 3. Thorough their inſinuating ſpeaches, promiſing heauen for workes worthie of hell, and with praiſing, yea adoring their miniſters and inſtruments of miſcheife, they deceiue and ſeduce many. 4. And eſpecially they worke vpon carnall and ignorant perſons, that haue no knowledge in themſelues, but altogether depend vpon them for their inſtruction and direction in faith.

Queſt. 18. *Why the Apoſtle maketh here mention of the obedience of the Romanes, v. 19.*

1. He doth ſpeake of their obedience, ſome thinke to that end, *vt bono exemplo eſſent alijs*, that they ſhould giue a good example vnto others, to decline falſe teachers, becauſe they were in the eie of the world: *Lyran.* 2. Some will haue it vſed as a reaſon, why they ſhould take heed of falſe teachers, becauſe they had profeſſed their obedience and ſubiection to the faith: and therefore beeing *ſubditi veræ fidei & veris Apoſtolis*, ſubiect to the true faith, and true Apoſtles, they ſhould not receiue falſe doctrine, *Gorrhan.* 3. *Origen* thinketh that the Apoſtle *ſubtiliter facilem & indiſcretam Romanorum, obedientiam notat*, doth cunningly note their facile and vndiſcreete obedience, how readie they were to be ſwaied, and therefore they had need to be admoniſhed: ſo alſo *Martyr* and *Pareus:* but ſuch facilitie in liſtening vnto any teacher, had not beene worthie the name of obedience. 4. *Chryſoſtome* thinketh, it is a *preoccupation* to preuent their ſuſpition, leaſt they ſhould haue ſuch an opinion of the Apoſtle as though hee held them wauering, and vnconſtant, and eaſie to be carried away: and therefore he ſhould ſay in effect, *incautos alios alliciunt*, they doe inuite others, that are not cautelous, but not you, *Theophylact:* your obedience is knowne well enough, but yet you had neede to be admoniſhed, *Caluin:* but this is not ſo fit, becauſe the Apoſtle rather rendreth a reaſon of his former exhortation, as the words ſhew, *for your obedience, &c.* then vſeth any *preoccupation.* 5. Wherefore this ſenſe is more agreeable; that although the Apoſtle had good experience already of their obedience, yet he would haue them to be conſtant, *nolit eos gradu ſuo excidere*, he would

not

not haue them fall from the degree of perfection, which they had alreadie attained vnto, but continue conſtant ſtill in reſiſting of contrarie doctrines: for the Apoſtle did foreſee, that the Romane Church beeing once infected with error, would be dangerous to other Churches: *Gualter:* as it is not ſufficient for a matrone to haue beene once chaſt, vnleſſe ſhe ſtill continue: *Oſiander.*

Queſt. 19. *What it is to be wiſe concerning that which is good, and ſimple in euill.*

1. *Origen* thus vnderſtandeth it, *to be wiſe vnto good,* is *ſemper aliquid boni invenire*, to find out alwaies ſome good thing; as if we be hindred, that we cannot bring forth a good work, then to find out ſome good ſaying; if not that, then *votum bonum*, to make ſome good vow, or wiſh: to be ſimple in euill, that we be not craftie *malum pro malo reddere*, to render euill for euill: to the ſame purpoſe *Severianus* in *Oecumenius:* to be wiſe to doe good, is to prouide, *ne nobis noceatur*, that we be not hurt; *to be ſimple in euill*, that we offer no hurt to others.

2. *Lyranus* thus, we muſt be wiſe, *in bono cognoſcendo & operando*, in knowing and working of that which is good, and ſimple, not in knowing, but in working of euill: ſo *Haymo, bonum ſapite faciendo, malum ignorate vitando*, be wiſe vnto good in doing it, and ſimple or ignorant in ſhunning of euill.

3. But this ſentence is rather to be vnderſtood, according to the preſent argument: that the Apoſtle would haue them wiſe, in diſcerning of true doctrine from falſe, but ſimple in deuiſing of euill: which is agreeable to that ſaying of our Bleſſed Sauiour, *they ſhould be wiſe as ſerpents, innocent as doues:* and of S. Paul, 1. Cor. 13. that they ſhould be children in maliciouſneſſe, but not in knowledge: this ſenſe the words themſelues fauour: the ſimple are called ἀκέραιοι, that is without any *mixture* of euill, of the word κεράω, to *mingle*, and the priuatiue α, though ſome will haue it deriued of κέρας, an horne, ſuch an one, as is without hornes, that is, hath no power to doe hurt; ſo then he is ſimple and ſincere to euill, that neither hath cunning to ſophiſticate the truth, and to bolſter out falſe doctrine, neither to worke miſcheife.

4. But yet this place maketh nothing at all for ignorant ſimplicitie, for it muſt be ioyned with wiſdome, and there is no wiſdome without knowledge: the Popiſh ſimplicitie then ioyned with groſſe ignorance, which the Ieſuites require in their diſciples, is not the ſimplicitie, which S. Paul ſpeaketh of: *Martyr.*

5. *Origen* here mooueth a queſtion, how one and the ſame man, may be ſaid both to be wiſe, and yet ſimple: and he anſwereth, that this may well be in diuerſe reſpects: as one may be wiſe toward God, and yet a foole to the world: as here in the world, he that is skilfull in one art, may be yet ſimple in another: as *ſapientiſſimus Grammaticus, &c.* a wiſe Grammarian, may be ſimple in the carpenters trade, and a good Pilote of a ſhippe may be ignorant in Phyſicke.

Queſt. 20. *How the God of peace ſhall tread downe Sathan.*

1. *The God of peace.* 1. This is a good reaſon, to ſtirre them vp to vigilancie againſt falſe teachers, from the hope of victorie. 2. He calleth him the Lord of peace, to ſhew, that *qui pacem amat*, he that loueth peace, will diſſolue whatſoeuer deſtroieth it: *Chryſoſtome.* 3. And God ſhall doe it; they muſt not be confident vpon their owne ſtrength: neither yet muſt they be ſlouthfull, they muſt vſe vigilancie.

2. *Shall tread.* 1. The vulgar Latine readeth in the imperatiue, *tread*, and *Chryſoſt.* ſaith it is both *prophetia & precatio*, a prophecie, and a praier, but in the originall it is put in the future tence. 2. He ſaith not, ſhall ſubdue, but ſhall tread downe or cruſh: *Chryſoſtome.* that is, ſhall ſo keep him vnder, as then he ſhall not preuaile againſt the members of Chriſt. 3. And here there is an alluſion to the firſt promiſe made to Eue, *that the ſeede of the woman, ſhould breake the ſerpents head.* 4. This victory is not perfect here, but the perfect conqueſt ſhall be in the next world, *Martyr.* 5. *Origen* noteth well, that God is ſaid *ſuſcitare Sathanam negligentibus, conterere ſtudioſis*, to raiſe vp Sathan or an aduerſarie to thoſe which are negligent, as he is ſaid to haue ſtirred vp Sathan an aduerſarie to Salomon, 1. King. 11. 14. and to cruſh Sathan vnto the diligent.

3. *Sathan.* 1. *Chryſoſtome* vnderſtandeth the deceiuers, which are aduerſaries (for ſo the word *Sathan* ſignifieth an *aduerſarie*) but cheifely, the deuill, *qui ad iſta ducem agit*, who is the ringleader. 2. And *Origen* doth draw it to particulars, as *ſi quis agonem ſuſceperit caſtitatis,*

if any ſtriue for chaſtitie, if he continue, God ſhall vanquiſh vnder him the ſpirit contrarie to chaſtitie, and ſo likewiſe in the fight of faith, of patience, and ſuch like.

4. *Shortly.* 1. Some referre it to the day of Iudgement. 2. *Ambroſe* to Pauls comming to Rome. 3. *Tolet* thinketh this was fulfilled in *Conſtantine*, who ouerthrew idolatrie. 4. But euen then preſently this was in part fulfilled: God gaue the Romans conſtancie both againſt the Romane perſecutors, and ſpirituall wiſedome againſt falſe teachers.

Queſt. 21. *What Saint Paul meaneth by the grace of our Lord Ieſus, which he wiſheth vnto them.* v. 20.

1. As the Apoſtle beganne his Epiſtle with *grace and peace*, ſo he endeth it, as c. 15. 33. he ſaith, *the God of peace be with you:* and here he ſaith, *the grace of our Lord Ieſus:* which words he repeateth againe v. 24. (though *Origen* and *Ambroſe* haue them but once) which is not a vaine repetition, but thereby the Apoſtle ſheweth the neceſſitie of the grace of Chriſt, which he ſo often prayeth for: and further he ſheweth herein a fatherly affection, as the manner of a louing father is, to bid his children farewell againe and againe, and beeing both to take his leaue, *ſæpe ad colloquium conuertitur*, doth returne often to his colloquie with them: and this benediction is there repeated becauſe of the ſalutations of the brethren, which he ſendeth, ending in the ſame forme, as the Apoſtles doth, *Gorrhan.*

2. Whereas S. Paul 1. c. 7. doth aſcribe this grace to God the father, and to Ieſus Chriſt, but here he maketh mention onely of Ieſus, *Origen* obſerueth well, that it is *vna atque eadem gratia*, one and the ſame grace: for as the father hath life in himſelfe, and hath giuen vnto the Sonne to haue life in himſelfe, ſo *gratiam quam dat pater, dat & filius*, the grace which the father giueth, the Sonne giueth alſo. This then is an euident argument, of an equalitie of power and goodnes, in the father and the Sonne.

3. *Chryſoſtome* doth here enforce an argument from the greater to the leſſe; that if when they were enemies, they were freed by grace, and redeemed from Satan, much more, *amici facti*, beeing made friends, ſhall they haue grace to be deliuered from leſſe daungers: thus farre *Chryſoſtome* well: but his other note here is daungerous, that whereas before he ſpake of their obedience, and now turneth vnto God by praier, ſhewing that we had neede of both, *& quæ diuinitus dantur, & quæ à nobis ſunt*, as well thoſe things, which are giuen of God, as which are of our ſelues: for we hauing nothing of our ſelues, all is of God. Therfore *Origens* note is here to be preferred, *ſciendum, quod omne, quod homines habent à Deo gratia eſt*, we muſt know, that all which a man hath, is of God and grace, *nihil habet ex debito*, he hath nothing of debt, for who hath giuen vnto him firſt, &c.

4. By *grace* here, 1. Neither is vnderſtood that grace, which the Apoſtle ſhould bring vnto them at his comming, which he wiſheth vnto them now: for he ſpeaketh of immediate grace from Chriſt. 2. Nor yet onely the grace, whereby we were firſt reconciled vnto God, that they might continue therein, as *Oſiand.* 3. But thereby is ſignified, both the fauour of God, and the effects thereof, the graces and gifts of the ſpirit, *Martyr:* and whatſoeuer the elect haue by grace from God, as faith, hope, remiſſion of ſinnes, *Haymo.*

5. This ſalutation, *the grace of God, &c.* S. Paul was wont with his owne hand to write in the ende of euery Epiſtle, whereby it was diſcerned, whether it were his epiſtle or an others: as he himſelfe ſaith, 2. Theſſ. 4. 17. *The ſalutation of me Paul with mine owne hand, which is the token in euery Epiſtle, ſo I write:* hereby then this epiſtle to the Romanes, is diſcerned to haue beene written by S. Paul; that whereas the reſt of it was ſet downe from S. Pauls mouth by his Scribe, this ſalutation was extant vnder his owne hand.

22. Queſt. *Of the ſalutations of others, which Saint Paul ſendeth to the Romanes,* v. 21. *to* 23.

1. As before the Apoſtle named diuers perſons, to whome he ſendeth greetings to v. 16. ſo now he ſendeth the ſalutations of others vnto them: and theſe are of two ſorts, either ſuch as were ſtrangers in Corinth, or ſuch as were citizens and inhabitants there, as *Gaius, Eraſtus*, v. 23.

2. The Apoſtle ſendeth greeting from others, not that he needed in himſelfe their teſtimonie, but he doth it partly to continue amitie and loue betweene the brethren, that they might be ioyned in good will, though they were diuided in place: as alſo in reſpect of the Romanes, that his Epiſtle hauing the conſent of the whole Church, might be of the more waight, not in it ſelfe, but in regard of their weakneſs.

3. The

3. The firſt is *Timothie*. 1. Of whome we read, Act. 16. how he was circumciſed by S. Paul: *Origen* thinketh he was of *Derbe*, and ſo *Haymo:* but it ſeemeth rather that he was of *Lyſtra*, becauſe he was commended by the brethren at *Lyſtra*, Act. 16. 3. *Gualter*. 2. Saint Paul calleth him his fellow helper, becauſe he laboured with S. Paul in preaching the Goſpel: where we ſee the great humility of S. Paul, that diſdaineth not ſo to call a young man, newly conuerted to the faith of Chriſt: vnto this Timothie, whom S. Paul left at Epheſus, did he write the two epiſtles to Timothie. 3. *Lyranus* ſaith, he was Biſhop of *Epheſus*, but howſoeuer afterwards he were, he was not at this time, for then S. Paul would not haue called him from his charge.

4. Then follow the other. 1. *Lucius*, whom *Origen* and *Haymo* thinke to haue beene S. Luke, the inſeperable companion of Saint Paul: of whom he maketh mention in 3. places: Col. 4. 14. 2. Tim. 4. 11. Phil. 2. 4. and here is called *Lucius* after the Romane inflexion: but it is more like to be *Lucius* of Cyrene mentioned Act. 13. 1. who is their numbred among the Prophets at Antioch. 2. *Iaſon* was S. Pauls hoſt at Theſſalonica, their endured ſo much for him, Act. 17. 5. 3. And *Soſipater*, as *Origen* thinketh is that *Sopater* of *Berea*, which accompanied S. Paul ſayling into Syria, Act. 20. 4. 4. Theſe three are called Saint Pauls kinſmen, not onely becauſe they were *natione Iudæi*, Iewes by Nation, for ſo as *Origen* ſaith, all the beleeuing Iewes were his kinſmen, to whom he notwithſtanding giueth not this title: either yet becauſe they were of the ſame faith, *Gorrhan*, and as *Origen* thinketh, this conſanguinitie, *ex baptiſmo intrabat*, came in by baptiſme: but it ſeemeth they were *ſanguine iuncti*, neere in conſanguinitie vnto Paul, yet ſo, as that they were ioyned in religion: for otherwiſe Saint Paul would not haue made mention of them: *Theophyl.* whereby it is euident that Saint Paul had *illuſtrem familiam*, a famous ſtocke, that findeth of his kindred in diuerſe places.

5. *I Tertius, &c.* 1. This *Tertius* was Saint Pauls ſcribe, who did write it from S. Pauls mouth as he endited it: he is *Tertius*, which ſignifieth, the third, *non numero, ſed nomine*, not in number, but in name, *Ambroſ.* 2. He put in his name by Saint Pauls licence: *Lyran.* whereby we ſee, that the labours and miniſtrie of the faithfull are not forgotten with God: as here the name of this *Tertius* is eternized to poſteritie for his faithfull miniſtrie and ſeruice to Saint Paul, and to the whole Church, in writing his Epiſtles. 3. Neither as *Chryſoſt.* obſerueth, did he make mention of himſelfe, to get praiſe, but rather by this his ſeruice to inſinuate himſelfe into the loue of the Romanes. 4. Theſe words *in the Lord*, may haue a treble ſenſe, either to ioyne them with his name, *I Tertius in the Lord*, that is, of the faith of Chriſt, *Gorrhan:* or *I haue written in the Lord*, for the Lords cauſe: or, *I ſalute you in the Lord*, and this laſt ſenſe is the fitteſt, *Beza*.

6. *Gaius*. 1. *Ambroſe* thinketh that this was he, vnto whom S. Iohn wrote his third Epiſtle: which may ſeeme probable, becauſe he is alſo there commended for his great hoſpitalitie, as here: yet *Pareus* thinketh he was not this *Gaius*, becauſe S. Iohn wrote long after Paul: but this letteth not, all falling out in one age. 3. *Origen* thinketh this was that *Gaius*, who was baptized by S. Paul at Corinth, 1. Cor. 1. 14. 3. But, he can not be that *Gaius*, as *Pareus* thinketh, who was one of S. Pauls companions, mentioned Act. 20. 4. for that *Gaius* is ſaide to be of Derbe: therefore I conſent rather with *M. Beza* and *Tolet*, that there were three of this name, one of *Derbe*, Act. 24. 4. an other a *Macedonian*, Act. 19. 29. the third of Corinth, whom S. Paul baptized, 1. Cor. 1. 14. If he had beene onely S. Pauls hoſt, it had beene a ſingular commendation, for no doubt the Apoſtle, according to Chriſts, rule, did *dignum exquirere hoſpitem*, ſeeke out a meete hoſt to ſoiourne with, *Chryſoſt.* but he was a common hoſt of all the brethren, that paſſed that way. 5. *Origen* ſaith, it was receiued *traditione maiorum*, by tradition from their Elders, that this *Gaius* was Biſhop of *Theſſalonica: Lyranus* ſaith he was Biſhop of *Corinth:* of theſe reports there is no great certentie.

7. *Eraſtus the ſteward of the citie*. 1. The word is οἰκονόμος, which properly ſignifieth a ſteward: the vulgar Latine calleth him *arcarius*, the cofferor: but here diuers notations are giuen of this word, *arcarius:* ſome deriue it ignorantly, of *archos*, which ſignifieth a Prince or the cheife, *gloſſe interl.* or of *ab arce*, of the caſtle of the citie which he kept, *Hugo:* or of *arca*, a cheſt, where the acts and writings of the citie were kept, *Lyran.* the *chamberlaine*, *Genev.* or the common treaſurer of the citie, *Gorrh.* and ſo *Chryſoſtome* taketh him to haue bin the *quæſtor ærarius*, the treaſurer or receiuer: *Beza*, and the Syrian interpreter thinke he was the

Procurator or gouerner: so also *Theophylact*: but he was more like to be the steward, or *annonæ præfectus*, that made prouision for the citie: he that had the laying out of the money for the common vse, and receiued the rents of the citie. *Haymo: Origen* maketh a spirituall sense, that he was steward of that citie, *cuius artifex Deus*, of the which the builder is God. 2. This citie, some take to be *Athens*, *Hugo: Origen* leaueth it in doubt, what citie it should be, because no name is expressed: but it was Corinth the citie, where S. Paul wrote this epistle. 3. This is that Erastus, whom S. Paul saith he left at Corinth, 2. Tim. 4. 20. namely to attend vpon his office: yet he sometime ministred vnto Paul, as he was sent with Timotheus into Macedonia, Act. 19. 21. his riches, and office were no impediment to his calling.

8. *Quartus.* This is no word of number, as the word signifieth the fourth, but it was his name, as *Tertius* of an other: as there were also among the Romanes that were called *Quinti*, *Sexti*, &c.

23. Quest. *Of the doxologie, that is, of ascribing glorie vnto God, wherewith the Apostle concludeth his Epistle in generall.*

1. Concerning the order and placing thereof; *Origen* obserueth, that wicked *Marcion* the heretike, who had corrupted the Apostles writings, putting in and out at his pleasure, had quite cut off these two last chapters from this epistle: beside, there is an other difference among the Orthodoxall Expositors: for some doe place this *doxologie* in the ende of the 15. chapter, immediately after these words, *Whatsoeuer is not of faith, is sinne*: and so *Chrysostome* doth treat of it in that place, but *Origen* placeth it here.

2. *Chrysostome* obserueth this to be the Apostles holy manner, to shut vp and conclude his exhortations with praier: for it belongeth vnto a teacher, *non solum sermone instruere*, not onely to instruct by speach, but to entreat also the diuine helpe.

3. Three arguments the Apostle coucheth together, whereby he setteth forth the praise of God: his *power*, in beeing able to confirme them: his wisdome, in keeping secret the great mysterie for many yeares, and manifesting it now: his goodnes, in reuealing the same, and making it knowne vnto the Gentiles.

4. But concerning the reading of this place, it hath much troubled interpreters, how it should be ioyned together in a good construction: because in the last verse, it is added, *To whome be praise thorough Iesus Christ*: which can not hang vpon this clause, v. 25. *to him that is of power*, &c. *Erasmus* thinketh it were great impudencie to put out the relatiue ᾧ, to whome; which is found in the most Greeke copies: and therefore he professeth, he can not tell what to thinke, but that the Apostle after his manner, *orationem imperfectam*, &c. brought forth here an imperfect speech. But 1. this were no such boldnes or impudencie, as *Erasmus* thinketh: for neither hath the Syrian interpreter that *relatiue*, nor yet the *Complutensian* copie, which *Beza* followeth. 2. *Augustine*, as he is cited by the ordinarie glosse, will haue the word, *praise* or *glorie*, to be twice supplied, in this sense: *to him, that is of power*, &c. *be praise and glorie, to whome be all praise*: but this were a superfluous supplie. 3. *Chrysostome*, howsoeuer he readeth that word in his text, yet he omitteth it in his comment: *lectionis hæc est consequentia*, this is the consequence and coherence of the reading, and sense: *to him, that is of power*, &c. *be glorie*: so also *Ambrose: Lyranus* interpreteth, *cui*, to whom, that is to Christ: *Tolet*, *cui*, that is, *ipsi*, to him: but yet the sense and the words should not hang well together.

4. Wherefore, I thinke with *Beza*, that this particle ᾧ, *to whome*, is a *pleonasme*, a filling of superfluous word, according to the manner of the Hebrew tongue: as he giueth instance of the word *suus*, himselfe, vsed superfluously, Eph. 3. 21. 1. Pet. 2. 24. but *Parens* giueth a fitter instance, Hosh. 10. 7. *succisus est Samaria rex eius*, *the king of Samaria, of it, is cut off*: and so in this place, this word, *to whome*, may abound, and be superfluous; but the sense and coherence is that which *Chrysostome* followeth.

24. Quest. *A description of the Gospel preached by the Apostle, inserted here in the conclusion of his Epistle, v. 25, 26.*

There are foure parts of this description, containing the foure causes thereof. 1. The materiall cause, or obiect, which is Iesus Christ. 2. The forme, reuealed now by the Scriptures of the Prophets, before kept secret. 3. The author and efficient, at the commandement of God. 4. The ende, for the obedience of the Gentiles.

1. *According to my Goſpel, and preaching of Ieſus Chriſt.* 1. He calleth it his Goſpel, becauſe he was the Miniſter of it, as our Sauiour calleth it, *their word*, Ioh. 17. 20. *which ſhall beleeue through their word*: the Goſpel he nameth the word of the Apoſtles. 2. The *preaching of Ieſus*, ſome take actiuely, as *Chryſoſtome*, *quem ipſe prædicauit*, which he preached: ſo alſo the *interlinear. gloſſ. à qua non diſcordat, &c.* from the which the preaching of Chriſt diſagreeth not: but it is rather taken *paſſiuely*, for the Goſpell preached concerning Chriſt, as it is taken, c. 2. 3. and ſo the Syrian interpreter tranſlateth, and withall it ſheweth Chriſt to be the author of S. Pauls preaching: *he was miniſter, Chriſtus Magiſter*, the miniſter, and Chriſt the Maſter, *Lyran. Gorrhan.* and ſo *Origen*, *prædicatio Pauli, eſt prædicatio Chriſti*, the preaching of Paul, is alſo the preaching of Chriſt: as he ſaith, 2. Cor. 13. 3. ſeeing ye ſeeke experience of Chriſt, *that ſpeaketh in me.*

2. *By the reuelation of the myſterie.* 1. This myſterie is not to be reſtrained to the calling of the Gentiles onely, but to be vnderſtood of the whole doctrine of the Goſpel, concerning the Trinitie, the incarnation of the Sonne of God, and ſuch like: which although they were in ſome ſort made knowne in the old Teſtament, yet then but obſcurely, that in reſpect of the cleare light of the Goſpel, they were but as a myſterie. 2. *Origen* here vnderſtandeth one thing by the preaching of Chriſt, which belonged vnto the faithfull; an other, by the *reuelation* of the myſterie, which was manifeſted but to a fewe, vnto ſuch, as *capaces eſſe poſſunt ſcientiæ Dei*, may be capable of the knowledge of God: but the Apoſtle ſaith, this myſterie is made manifeſt among all nations, therefore not to a fewe, but vnto all beleeuers. 3. Kept *ſecret*, or *in ſilence*; not that either the Prophets knewe not what they propheſied: for as *Origen* ſaith, *ſi Prophetæ non intellexerunt, ea quæ dicebant, non erant ſapientes*, if the Prophets vnderſtood not the things they ſaid, they were not wiſe: nor yet, that the Prophets knewe theſe things, *ſed non licebat proferre aliis hominibus*, but it was not lawfull to bring them forth to others, as *Origen*: but it is ſpoken comparatiuely, that although theſe things were reuealed in ſome part to the Prophets, yet *ratione præſentis luois*, in reſpect of the preſent light of the Goſpel, theſe myſteries were kept ſecret, and hid, *Par.* 4. By euerlaſting times, χρόνοις αἰωνίοις, we vnderſtand not with *Haymo*, *tempora æterna quæ præceſſerunt mundi exordium*, the infinite times which went before the beginning of the world: for they could not then be ſaid to bee kept ſecret or in ſilence, ſeeing there were none, to whome they ſhould then be vttered: and whereas *Tolet* would iuſtifie this ſenſe, by that place, 1. Cor. 2. 7. *We ſpeake the wiſedome of God in a myſterie, even hid, which God hath determined before the world, &c.* there is great difference between theſe two places: for there the Apoſtle vſeth the word προώρισεν, determined, and the prepoſition πρὸ, which ſignifieth before; but here he ſaith onely γεγενημένου, which was kept in ſilence: therefore this place is better explained by that other, Epheſ. 3. 5. which ἑτέραις γενεαῖς, *in other ages*, was not opened: the Apoſtle then by theſe long and eternall times, vnderſtandeth the ages paſt *quod fuit occultum ab initio temporis*, which was hid from the beginning of time, *Hugo.* from the beginning of the world: for the Greeke word αἰώνιος, which anſwereth to the Hebrew *gholum*, doth not alwayes vnderſtand a time ſimply without beginning or ende, but according to the matter whereunto it is applyed.

3. *But now is opened among all nations, &c. by the Scriptures, &c.* 1. Here the efficient cauſe is ſhewed, with the inſtrumentall meanes, the propheticall Scriptures: *Tolet* referreth this *nunc*, *now*, to the times of the Prophets; and he vnderſtandeth, *totum tempus creatum*, all the time created: but if this myſterie had beene opened then, S. Paul ſhould ſpeake contrarie to himſelfe, Epheſ. 3. 5. *in other ages it was not opened*: therefore *Lyranus* better interpreteth, the Scriptures of the Prophets *Apoſtolis reſeratæ*, opened to the Apoſtles, as Luk. 24. Chriſt opened the ſenſe of the two diſciples to vnderſtand the Scriptures, *in illis prophetiæ Scripturis traditum eſt, &c.* that is, foretold in the propheticall Scriptures, which we ſee fulfilled in the Goſpel: *Calv. Chriſtus concionum argumenta ſumpſit, &c.* Chriſt tooke the argument of his ſermons out of Moſes and the Prophets. 2. And the Apoſtle wiſely maketh mention here of the Propheticall Scriptures, both to giue contentment to the beleeuing Iewes, that were addicted to the lawe: be not afraid, leaſt thou ſhouldſt goe from the law, in receiuing the Goſpel, *atqui hoc exigit lex*, this is that which law it ſelfe, and the Prophets require, *Chryſoſt.* and beſide this is added, *ne Euangelium, quaſi nouum, & à veteri lege diſſidens*, leaſt the Goſpel ſhould be ſuſpected as newe, and diſſenting from the lawe.

At the commaundement of the eternall God. 1. *Haymo* referreth it to the commande-

ment of Christ, giuen to his Apostles, *goe and preach the Gospell to euery creature*, but signifieth more, the euerlasting ordinance and appointment of God, *eternaliter disposuit, quæ fierent in tempore*, he disposed from euerlasting, the things which should be done in time, *Lyran.* so *Chrysost. olim præfinitum erat, nunc autem apparuit*, it was appointed before, but appeared now. 2. So here the Apostle *curiosis quæstionibus ianuam claudit*, doth shut a doore against all curious questions: least any man should enquire, why the mysterie of the Gospel was kept secret and hid so long, the Apostle sendeth vs to the secret counsell and determination of God. 3. God is called *eternall*, as a title peculiar vnto himselfe: that is truely eternall, which is without beginning and ende: and whereas other things are immortall, as Angells, and the soule of man: yet this difference there is, it is one thing *non mutari cum possit mutari*, not to be changed, when it hath yet a possibilitie to be changed; an other, *non posse prorsus mutari*, not to haue any possibilitie to be changed at all, which onely belongeth vnto God, to be of an immutable nature, *gloss. ordinar.*

4. The ende followeth: *for the obedience of faith.* 1. *Chrysostome* obserueth here, *fides obedientiam exigit, non curiositatem*, faith exacteth obedience, not curiositie: we must not curiously inquire and aske a reason of that which is commanded, but willingly yeeld our obedience. 2. There are two acts of this obedience; the one is, to receiue the faith without exception or gainsaying; the other, to bring forth the fruits of this faith, by good works. 3. And the Apostle by pressing this end, the obedience of all nations, here also comprehendeth the Romanes, *non solum tu ita credis, sed tecum vniuersus etiam orbis*, but all the world also with thee, *Chrysost.*

Quest. 25. Of the doxologie it selfe, *to God onely wise, &c.*

1. It is not said, *to God onely wise*, as though the Sonne were excluded, *sed ad discretionem vniuersæ creaturæ*, but to distinguish all creatures from the Creator: he only compared to the creatures is alone wise, *Chrysost.* for the Apostle saith not, to the Father onely wise, but to *God onely wise*, which one God is the Father, Sonne, and holy Ghost.

2. *Origen* noteth further, that God is not said to be wise, as though by wisedome hee is made wise, as men are, but he is the fountaine of wisedome, *non enim ex sapientia sapiens Deus, sed ex sapiente Deo sapientia procedit*, for God is not wise by wisedome, but wisdome proceedeth from God, who is wise.

3. *Glorie.* 1. *Lyranus* readeth *honour* and *glorie*, which he thus distinguisheth, that honour, is a reuerence exhibited as a testimonie of ones vertue: but *glorie*, is an honour exhibited *coram multis*, before many: but here there is no vse of this distinction: for in the originall there is found onely δόξα, glorie. 2. This ascribing of all glorie vnto God signifieth a threefold act: one in respect of God, to glorifie him in his wisedome, in wondring at the depth thereof, *glorificat illum denuo stupefactus*, he doth glorifie him, beeing againe astonished at these incomprehensible mysteries, *Chrysost.* as S. Paul crieth out in admiration of the vnsearchable depth of Gods wisedome, Rom. 11.33. then in our selues, there is our reioycing, and thanksgiuing vnto God: glorie, is *clara cum laude lætitia*, a cleare kind of reioycing with praise, *gloss.* as the Apostle saith, Rom. 7.25. *I thanke my God, &c.* the third act is in respect of others, that they may come to the knowledge of the Gospel, and so set foorth the glorie of God: as the Apostle saith, Eph. 3.10. *That by the Church may be known the manifold wisedome of God.*

4. *Thorough Iesus Christ.* 1. Which some referre to the former words, *to the onely wise God*, that is, to Iesus Christ, *gloss. interlin.* but Iesus Christ is here distinguished from the *onely wise God*, as beeing a distinct person. 2. *Origen* referreth it to the eternall generation of Christ, because God the Father, *genuerit sapientiam Iesum Christum*, hath begotten the true wisedome Iesus Christ, and so he declareth God to be onely wise. 3. *Hugo* referreth it to the preaching of Iesus Christ, and those things which were done by him in the flesh, by the which hee declareth God to be onely wise. 4. *Haymo*, because by Christ, *manifestatum est mysterium Trinitatis*, the mysterie of the Trinitie was manifested. 5. *Chrysostome* ioyneth it to the first words, vers. 25. *to him that is able to establish you, &c. by Iesus Christ, &c.* 6. But it is better coupled with the words following, *bee glorie:* whereby the Mediatorship of Christ is commended, that we are by his Mediation made partakers of those benefits, *Calvin:* and beside our praise and thanksgiuing, cannot bee accepted of God, but through Christ, *Osiander:* as the Apostle vseth to say, I thanke my God through *Iesus* Christ,

Chriſt, Rom. 1.8. chap. 7.25.

5. *For euer.* 1. The vulgar Latin readeth *in ſecula ſeculorum*, for euer and euer, but in the originall, it is onely εἰς τὸν αἰῶνας, *in ſecula*, for euer: though the Syrian reade it as the Latine doth. 2. But the ſenſe is the ſame: and howſoeuer here the Greeke ſo readeth not, yet in other places, as Reu. 5.13. we finde the word doubled, *in ſecula ſeculorum*, for euer and euer, or for age after age, as we ſay world without ende: as *Origen* ſaith, it is the manner of Scripture, *immenſitatem temporum per hoc deſignare*, thus to ſet forth the immenſitie and infinitenes of time: and it is all one as if the Apoſtle ſhould haue ſaid, *in omnia futura ſecula*, for all the ages to come, honour and glorie be giuen vnto God, *Haymo*. 3. And as this glorie & praiſe is here ſet forth by the immenſitie of time, it ſhall neuer haue end: ſo two other circumſtances of the like infinitenes and immenſitie are elſewhere added, as Reuel. 5.13. all creatures in heauen and earth do ioyne together to giue praiſe vnto him, that ſitteth vpon the throne: and they giue *praiſe, honour, glorie, power*, that is, all, and all manner of praiſe.

Queſt. 26. *Of the vſe of the word,*

Amen.

v. 27. *Amen.* 1. This word *Amen*, as *Auguſtine* obſerueth, is neither Greeke nor Latine, but an Hebrewe word, and ſignifieth *truth, or it is true*; which word is retained in all languages, as *Auguſtine* coniecteureth, *ne vileſceret nudatum*, that it ſhould not beeing made bare (by interpretation) become more vile, and therefore the interpreter keepeth the originall word, *vt honorem haberet velati ſecreti*, to giue honour to the vailed ſecret: other reaſons alſo may be yeelded hereof, as herein the conſent of nations is teſtified in the worſhippe of God: and beſide, this remainder of the holy tongue, all nations ſpeaking the language of Canaan, as it is propheſied, Iſay 19.18. is a pledge vnto the Gentiles of the calling and reuniting of that nation, from whence they receiued their firſt faith, namely, the Iewes. 2. *Haymo* thinketh that this word is, *iuramentum vel affirmatio*, an oath or affirmation: but the firſt it is not: it is onely a conſtant and earneſt aſſeueration of the truth: it were hard to ſay, that our Bleſſed Sauiour when he vſed to ſay *Amen, Amen*, as he did often, did ſweare, or take an oath.

3. There was a double vſe of this word *Amen:* for it either ſheweth the approbation of the iudgement, that the things ſpoken are true, as *Origen* ſaith here, *vera & fidelia eſſe ſignat, quæ ſcripta ſunt*, it ſheweth the things to be faithfull and true which are ſaid: and in this ſenſe the Apoſtle ſaith, that all the promiſes of Chriſt are *yea*, and *Amen*, 2. Cor. 1.23. or it ſheweth the deſire of the heart, and conſent of the will vnto the prayers and bleſſings pronounced: as the people vſed at the giuing of thanks to ſay *Amen*, in the Primitiue Church, 1. Cor. 14.16. as *Iuſtinus* alſo teſtifieth in the ende of his ſecond Apologie for the Chriſtians: and ſo alſo *Hierome, prafat. in 2. lib. epiſt. ad Galat.* ſaith, that in the Churches at Rome, *audiri veluti cœleſtis tonitru, populum reboantem Amen*, that the people is heard ſounding Amen, as a thunder from heauen: and *Chryſoſtome* more particularly ſheweth the manner, how they ſaid Amen, *illud in ſeculo ſeculorum, qui finis precum eſt, audiens, Amen non dicit*, the people hearing theſe words, *for euer and euer, which is the ende of the prayers, cannot ſay Amen, if he vnderſtand not:* ſo Amen was added in the ende of their praiers and thanksgiuing, to expreſſe the common voices and deſires of the people, and their heartie conſent to that which was prayed for: ſo *Calvin* obſerueth well vpon that place, 1. Cor. 14.14. this word Amen, *eſt nota confirmationis tam aſſerendo quam optando*, is a note of confirmation both in affirming and in wiſhing: and it ſheweth, that the prayer conceiued by the Miniſter, whereunto the people anſwer, *Amen, omnium eſſe communem*, to be common to all.

4. *Hugo Cardinal* hath a pretie obſeruation vpon that place, that *Amen*, in the law, was anſwered vnto the maledictions and curſes pronounced, Deut. 27.v.15. to the ende, but not to the bleſſings, as may be ſeene, Deut. 28. v. 1. to v. 8. but in the Goſpel, Amen is ſaid to bleſſings, and not to curſes.

5. But that is a ridiculous obſeruation of the Carnotenſian Canons, that vpon that place of the Apoſtle, where it appeareth that it belonged onely vnto the ideot and vnlearned to ſay Amen: hereby they would confirme their blind cuſtome, that none ſay Amen, becauſe their Church in the beginning conſiſted of noble and learned perſons, there was none vnlearned among them: to the which it may be anſweared, that there Church could not bee more perfect then the Primitiue Church, wherin the people ſaid Amen: and how perfect ſoeuer a Church is, there muſt be order, that one pray in the name of the people, and the reſt

ſay

ſay *Amen:* and *Hugo* ſaith well, *modo videtur quod ſatis poſſint illud reſumere per contrarium*, but now it ſeemeth that they may rather reſume and take vp the contrarie cuſtome, &c. to ſay Amen, his meaning is, becauſe there are none but vnlearned there.

Queſt. 27. *Of the poſtſcript or date of this Epiſtle, whether it were written from Corinth, and ſent by Phebe.*

1. It muſt be obſerued, that theſe poſtſcripts of the Epiſtles, are no part of the Apoſtles writings, but were added afterward by others: neither are they generally true: for in the end of the firſt Epiſtle to the Corinthians, it is ſaid to be written from *Philippi*, whereas it was written and ſent from Epheſus, as doth diuerſly appeare: the Apoſtle ſaith, v. 5. of the laſt chapter, *I will come vnto you, after I haue gone through Macedonia, for I will paſſe through Macedonia:* he was not then yet come into Macedonia, where *Philippis* was: againe hee ſaith, *I will tarrie at Epheſus vntill Pentecoſt*, and v. 19. the Churches of Aſia ſalute you, and *Aquila* and *Priſcilla:* he was then at this time in Aſia, and at Epheſus, where Saint Paul left *Aquila* and *Priſcilla*, Act. 19. 19. he was not then at *Philippis* in *Macedonia*, which is in Europe.

2. But yet this Epiſtle is dated right from Corinth, the hauen of which citie or port town was called Cenchris: this is the opinion of *Origen*, *Hierome*, with others: yet *Haymo* thinketh it was dated from *Athens*, and *Lyranus* to reconcile them, thinketh that S. Paul began his Epiſtle at *Athens*, and finiſhed the reſt at *Corinth:* But this is a meere coniecture: for it is euident, that the Apoſtle was not at Athens, but at Corinth when hee wrote this Epiſtle, becauſe he maketh mention of Cenchris, c. 16. 1. from whence this Epiſtle is ſuppoſed to be ſent: and he ſendeth ſalutations from *Gaius*, ver. 23. who was his hoſt at Corinth, 1. Cor. 1. 14.

3. Whether this Epiſtle were ſent by *Phebe* or not, ſee diuerſe opinions before, qu. 3. as it is like ſhee was the meſſenger, becauſe ſhe was now going to Rome, c. 16. 1, 2. *Eraſmus* by the way hath a glaunſe at the ambitious ſtatelineſſe of the Popes Embaſſadors nowe a dayes, ſeeing the Apoſtles *vere maximi pontifices*, the great Biſhops of the world did vſe ſuch meſſengers: as S. Paul writeth of great and deepe matters *per mulierculam*, by a ſilly womans and here an ende of theſe queſtions.

4. Places of Doctrine.

Doct. 1. *That women doe belong vnto the kingdome of Chriſt.*

1. *Phebe my ſiſter.* This woman is highly commended by S. Paul as a neceſſarie member of the Church, who had done much good vnto many: ſo godly women, though they are not admitted to the office of publike teaching, yet by priuate exhortation, vertuous education of children, charitable releefe of the poore, may edifie much; ſo as S. Paul ſaith, there is in Chriſt Ieſus, *neither bond nor free, male nor female, ye are all one in Chriſt Ieſus*, Gal. 3. 28.

Doct. 2. *Religion taketh not away the offices of humanitie.*

v. 1. *I commend.* S. Paul in ſending commendations, in ſaluting and ſending ſalutations of the brethren one to another, which he doth throughout this chapter, ſheweth that humanitie, curteſie, gentlenes, may verie well ſtand with Chriſtianitie, againſt the opinion of thoſe hypocrits, as here *Melanchthon* calleth them, that allow of nothing but auſteritie, or rather curioſitie: which was the faſhion of the Scribes and Phariſies, Matth. 6. to haue ſowre looks: but *gentlenes, lenitie, benignitie, goodneſſe*, are the fruits of the ſpirit, Galat. 5. and it is ſpecially required of a Biſhop, to be *ἐπιεικὴς*, eaſie, equall, gentle, 1. Tim. 3. 3.

Doct. 3. *That no part of the Scripture is ſuperfluous or vnprofitable.*

Chryſoſtome here obſerueth well, that though ſmall benefit or profit may ſeeme to riſe vnto the reader by this laſt chapter, which is onely full of names, and ſeemeth to containe no great matter of edifying: yet he that readeth it aduiſedly, ſhall finde it to be otherwiſe, *diligens lector, & hinc diteſcet, remiſſus & negligens manifeſtis nihil lucri capiet*, the diligent reader will euen gather riches from hence, but the remiſſe and negligent, will take no profit by any place, though neuer ſo manifeſt: he would therefore haue vs doe as goldſmiths boyes doe, *minuta fragmenta conquirunt, iſti tantas auri maſſas negligunt*, they gather vp the ſmall fragments, whereas theſe neglect and regard not great maſſes of gold: ſo the Apoſtle

ſtle ſaith, *that the whole Scripture* (both it and euery part thereof) *is giuen by inſpiration, and is profitable, &c.* as our Bleſſed Sauiour alſo before him ſaid, Matth. 5. that one *iota*, or iot of the word of God ſhall not periſh.

Doct. 4. *Religion taketh not away the reſpect of conſanguinitie.*

Whereas S. Paul, ver. 7. ſaluteth *Andronicus* and *Iunia*, and ver. 11. *Herodian* by the name of συγγενῆς, kinſman, we learne, that euen Chriſtians may and ought to haue reſpect vnto their kinred after the fleſh, as S. Paul giueth this rule, 1. Tim. 5. 4. *that they ſhould learne to ſhewe godlineſſe firſt toward their owne houſe:* as our Bleſſed Sauiour hanging vpon the croſſe commended his mother vnto Iohn: and this is reckoned by Saint Paul among other vices and enormities of the heathen, they were ἀστόργους, without naturall affection, Rom. 1. 30.

Doct. 5. *That all are not alwayes of one minde and religion in one houſe.*

Whereas the Apoſtle ſaluteth thoſe, which were of Ariſtobulus and Narciſſus houſhold, thereby it ſeemeth, that they themſelues, beeing not remembred, but omitted as vnworthie of the Apoſtolicall greeting, that they were not beleeuers: and Narciſſus as is ſhewed before, was an vngracious man, one that abuſed the Emperour *Claudius* fauour, to enrich himſelfe by the decay and ouerthrow of others: hence it is euident, that euen in one family there may be a diuiſion and ſeparation of minde in religion: as in Adams familie, there was a Cain for an Abel; in Noahs, a Cham for a Sem; in Abrahams, an Iſmael as well as an Iſaac; and in Iſaacks, an Eſau for a Iacob: and ſo as our Sauiour ſaith, Luk. 17. 34. *Two ſhall bee in one bed, the one receiued, the other refuſed.*

Doct. 6. *That a Chriſtian may with a good conſcience, and is bound to yeeld ciuill obedience to an vnbeleeuing Maſter.*

This alſo is prooued out of this place, for they which were of *Ariſtobulus* and *Narciſſus* family, beeing conuerted to the Chriſtian faith, did ſerue thoſe Maſters of a contrarie profeſſion, and yet they continued in that ſeruice ſtill: ſo the Apoſtle 1. Tim. 6. giueth this rule to ſeruants, to count their Maſters (he meaneth, ſuch as were vnbeleeuers) worthy of double honour: and he giueth this reaſon, *that the name of God, and his doctrine be not euill ſpoken of.* Then by the ſame reaſon, ought ſubiects to performe all ciuill obedience euen vnto heathen Princes: if to ſuch men, more to Chriſtian gouernours, howſoeuer they ſtand vnder the preſumptuous curſe of the Romane Antichriſt.

Doct. 7. *That there are diuerſe degrees of gifts and of rewardes for the ſame.*

Chryſoſtome collecteth this doctrine out of the tenor and ſtyle of the Apoſtles ſalutations in this chapter: ſome he commendeth and ſaluteth, *à laboribus, alios à nomine fratrum, alios ab appellatione ſanctorum*, for their labours, ſome by the name of brethren, others in calling them Saints: ſo that although they were all faithfull, yet they were not all equall: ſo was it among the Patriarches, Lot was a iuſt man, but not as Abraham, and ſo was Hezekias, but not as Dauid; and all the Prophets, *ſednon vt Iohannes*, but not as Iohn; and all the Apoſtles were beloued of Chriſt, but Iohn more then the reſt: like as one ſtarre differeth from an other in glorie; and ſo he concludeth, *diligens omnium inquiſitio, &c.* there ſhall bee a diligent inquirie made of euery ones worth, and if one doe but a little goe before an other, *neq; hoc minimum negleget Deus.* God will not neglect that little.

Doct. 8. *Diſſentions and diuiſions may be euen within the Church.*

v. 17. *Marke thoſe which cauſe diuiſions.* So then it is cleare, that there were diſſentions and differences euen in matters of faith among the Romanes: yet they ceaſed not to bee a Church: Sathan raiſeth ſuch contentions not without the Church: for he hath ouer ſuch an abſolute power and dominion already, he need not practiſe to make them his: but within the Church, that the proceedings of faith may be hindred: and the Apoſtle giueth an other reaſon thereof, 1. Cor. 11. 19. *There muſt be hereſies among you, that they which are approoued may be knowne:* Then neither can the Romaniſts condemne the Church of Proteſtants for their diuiſions, which do more abound themſelues, nor the ſchiſmatikes for the ſame cauſe to refuſe our Church, in the which they themſelues haue made the rent.

Doct. 9.

Doct. 9. *The first doctrine is the best, and commeth nearest the truth.*

v. 17. *Contrarie to the doctrine which yee haue learned:* like as the doctrine first taught and planted by the Apostles was the best, and heresie and schisme sprang vp afterward; so as *Tertullian* generally obserueth, *quod primum id verum*, that which is first is true, that false which commeth in afterward; as among the Israelites, Moses and the Prophets doctrine concerning the true worship of God, was first, Idolatrie and Baalisme came in afterward, so Christ and his Apostles doctrine touching iustification by faith was first; the Popish doctrine of merits, and satisfactions, and of the rest, came in afterward.

5. *Places of Controuersie.*

Controv. 1. *Against cloistered Nunnes.*

v. 1. *I commend Phebe, &c. a seruant of the Church of Cenchrea:* This president of Phebe is a verie simple warrant, and a slender ground for that superstitious order of cloistred and inclosed Nunnes. 1. This Phebe ministred vnto the whole Church of her substance, and so was a seruant vnto it: but these serue not the Church, beeing sequestred from the publike companie and societie of men. 2. This *Phebe* was a disciple of S. Pauls, and no doubt one that receiued and allowed his doctrine concerning iustification by faith, but the other hope, *vt suis obseruationculis mereantur remissionem, &c.* that by their obseruations they may merit remission of sinnes, *Oſiand.* 3. S. Paul would haue no widowes chosen vnder 60. yeere old, they contrarie to S. Pauls rule, shut vp young maids in cloisters, which waxe wanton against Christ, as the Apostle saith. 4. And so farre were these cloisters from beeing places of deuotion, *vt publica lupanaria viderentur*, that many of them seemed rather to be common brothelhouses, *Gualter.*

Controv. 2. *The Church not alwaies visible and consisting of multitudes.*

v. 5. The Apostle saluteth the Church, which was in the house of *Aquila* and *Priscilla*, so also he maketh mention of the Church in Philemons house, Phil. 2. whereby it is euident, that the name of a Church agreeth euen vnto a fewe gathered together in Christs name, as our blessed Sauiour promiseth, that where two or three are gathered together in Christs name, he will be in the middes of them, Matth. 18. We must not then looke alwaies to find out a Church, by the outward pompe and glorie of it, or by the multitude and great troupes and number of people: as the Romanists make these the notes and markes of the Church: see further, *Synopſ. Cent.* 1. *err.* 18. 19.

Controv. 3. *All doctrine is to be examined by the Scriptures.*

Whereas the Apostle, v. 17. willeth the Romanes to take heede of those which cause diuisions contrarie to the doctrine which they had receiued, the Rhemists giue this corrupt glosse in their annotations, that he biddeth them not to *examine the case by Scriptures, but by their first forme of faith and religion deliuered to them, before they had, or did reade any booke of the new Testament.*

Contra. 1. The doctrine which had beene preached among the Romanes, was agreeable to the old Scriptures, though there had beene yet no bookes of the new Testament extant, as S. Paul professeth that he said none other things, *then Moses and the Prophets did say should come*, *Act.* 26. 22. and therefore the brethren of *Berea*, are commended, Act. 17. 11. for searching the Scriptures, and examining the Apostles doctrine thereby. 2. Yet it is very probable, that some of the Gospels were written at this time, as *Irenæus l.* 3. *c.* 1. thinketh, that S. Matthewes was, and *Hierome in catalog.* S. Markes. 3. But it followeth not, before the Scriptures were written, they receiued their doctrine and faith by tradition, when they had immediate direction from the Apostles, therefore now when the Scriptures of the olde and new Testament are extant, and no Apostles to direct the Church, who were priuiledged not to erre, we should leaue the written word of God, and flee vnto vnwritten traditions: *Origen* hath here an excellent saying, *vide quàm prope periculis sint hi, qui exerceri in diuinis Scripturis negligunt, ex quibus solis huiusmodi examinationis agnoscenda discretio est*, see how neere they are vnto danger, which neglect to be exercised in the diuine Scriptures, out of the which *onely*, this examination is to be discerned and acknowledged.

Controv. 4.

Controv. 4. *That Papiſts not Proteſtants ſerue their owne bellie.*

Whereas the Apoſtle giueth this as a note of falſe teachers and ſeducers, that they ſeeke rather to ſerue their bellie, then Ieſus Chriſt, v.18. our vnkind countreymen the Rhemiſts, doe glaunce here at Proteſtants, whom they falſely and blaſphemouſly call heretikes, *That they ſeeke onely their owne profit and pleaſure*, whatſoeuer they pretend: But it is as cleare as the Sunne, that they here take themſelues by the noſe, and that they are the heretikes, if euer any, that ſerue their belly, and are cunning kators for their kitchen: They may remember what *Eraſmus* anſwer was to the Duke of Saxonie, when he was asked his opinion of Luther, that he medled with two dangerous things, the Popes crowne, and the Monkes belly: witnes alſo that pitifull complaint and ſupplication of certain Monkes to Henry the ſecond, that whereas they had before 13. diſhes of meate allowed them to a meſſe, their Biſhop cut off three of them. And are the friers of theſe dayes thinke you, more ſparing and pinching of their belly? Let that factious crue of thoſe makebates, the trayterous Iudaſites rather then Ieſuites ſpeak, who in few yeares at *la-fleſh* in Fraunce, beſide the ſumptuous building of their Colledge, which coſt an 100. thouſand crownes, beſtowed as much in their reuenue: a reaſonable proportion to keepe a fat table, and to fill their bellies.

Controv. 5. *That Proteſtants are no ſchiſmatikes.*

Whereas the Apoſtle giueth a double caueat, v.17. concerning ſeducers and falſe teachers that firſt they muſt be examined and obſerued, how they doe bring in ſtrange and nouell doctrine contrary to the receiued truth, and then they muſt be auoided and declined: this doth iuſtifie the departure of the Proteſtants from the Church of Rome, becauſe it is a falſe and Antichriſtian Church, and hath fallen away, and plaied the Apoſtata from the faith of Chriſt: and therefore we are to leaue them: according to S. Pauls rule, Tit. 3. 11. *A man that is an heretike, after the firſt and ſecond admonition, auoide.*

Controv. 6. *Why the Goſpel was kept ſecret ſo many yeares vnder the kingdome of Antichriſt, againſt the obiection of the Papiſts.*

v.15. *By the reuelation of the myſterie, which was kept ſecret from the beginning of the world:* whereas the Papiſts obiect againſt the Proteſtants, where was your Goſpel 60. or 70. yeares agoe, how commeth it to paſſe, that it was ſo long kept ſecret, and hid in the world; is it like, that God would haue his truth ſo long concealed? Hereunto we anſwer, that as the Goſpel of Chriſt was a long time folded vp in a myſterie till Chriſt came, but then reuealed at Gods owne appointment: So it pleaſed God, that the Goſpel once preached to the world, beeing by mens vnthankfulnes obſcured, ſhould lie hid as a puniſhment of their ingratitude, that loued lies rather then the truth, yet ſhould againe for the gathering together of the elect, be reuealed vnto the world, at ſuch time, as ſeemed good vnto our gracious God.

Contr. 7. *Againſt the Popiſh doxologie aſcribing glorie with Chriſt vnto the virgin Marie.*

v.27. *To God onely wiſe be glory through Ieſus Chriſt, &c.* This was the holy vſe of the Apoſtles, to conclude with giuing praiſe to God only through Ieſus Chriſt: we may then iuſtly wonder at the ſuperſtitious impiety and audacious preſumption of the Romaniſts, which vſe a contrary ſtyle ioyning Chriſt and the Virgin Marie together in their doxologies: as *Tolet* thus concludeth his commentary vpon this epiſtle, *ſit gloria omnipotenti Deo, & glorioſiſſimæ matri eius*, glory be to the omnipotent God, and to his moſt glorious mother: ſo *Pererius* concludeth, *laus Deo & Dei genetrici ſemper virgini Mariæ*, praiſe be to God, and to the mother (or bringer forth) of God the euer virgin Marie: And before him *Bellarmine* thus ſhutteth vp his controuerſiall diſputes, *Praiſe be to God, and to the Virgin his mother Marie.*

But this ſuperſtitious doxologie of Papiſts may thus be reſelled. 1. The Creator and the creature are not to be coupled or ſorted together, in any religious act: as it is in the Pſalme 115. 1. *Not vnto vs Lord, &c. but vnto thy name giue the praiſe*: and Saint Paul thus writing, Rom. 1.25. *Who ſerued the creature rather then the Creator, who is bleſſed for euer*: denieth all ſuch praiſe and bleſſing to be done vnto creatures, but to belong onely to the Creator. 2. S. Peter ſaith, *If any ſpeake, let him ſpeake as the words of God*, 1.Pet.4.11. but the word of God thus ſpeaketh not: neuer did the Apoſtles vſe, in their thankſgiuings, to ioyne Chriſt and his mother together, nor yet any of the ſound auncient writers: therefore it is a ſuperſtitious phraſe taken vp by the Romaniſts, without any warrant of Scripture or antiquity. 3. As prayer and inuocation is due onely to God, becauſe in him onely we are to beleeue, Ioh. 14.1. Rom.10.14. ſo thankſgiuing beeing a kind of prayer, and a part of religious worſhip, is only to be giuen vnto God. 4. We acknowledge the Virgin Marie to haue

beene a choſen veſſell of the Lord, and graced with the greateſt bleſſing, that could be in this world, to be the mother of our Lord, and therefore of all generations to be held and called bleſſed, as ſhe her ſelfe propheſieth in her ſong, and not to be held inferiour to any of Gods Saints: but yet no religious worſhip is to be giuen to her, neither therein is ſhe to be partener with her Sonne: Our bleſſed Sauiour foreſeeing the ſuperſtition, which in time to come might grow into too high conceit of this externall priuiledge giuen to his mother, as it were to preuent this inconuenience, doth of purpoſe extenuate this carnall reſpect, and detracteth from it: as when one cryed out, *happy is the wombe that bare thee, &c.* he anſwered, *nay bleſſed are they which heare the word of God, and keepe it*, Luk.11. and an other time, when his mother forgetting her ſelfe, would haue preſcribed vnto Christ what to doe, to turne water into wine: he ſharpely rebuked her, *woman, what haue I to doe with thee?* Ioh.2. and after this, when it was told him, that his mother and brethren were without, deſirous to ſpeake with him, he not willing to be interrupted in his heauenly buſines, by any ſuch temporall reſpect, anſwered, *he that doth the will of my father which is in heauen, he is my ſiſter, and brother, and mother*, Matth.12.50.

Contr. 8. *Whether S. Peter were euer at Rome, and continued there Biſhop 25. yeares.*

Now in the laſt place, becauſe that in this laſt chapter, wherein S. Paul ſendeth ſalutations by name vnto many brethren at Rome, and maketh no mention of S. Peter, the Proteſtants doe inferre, that Peter was not then at Rome, & ſo either was not there at all, or could not there ſo long continue, as the Papiſts generally hold, it ſhall not be amiſſe briefly to examine the truth herein: and firſt we will anſwer the Papiſts obiections, and then propound our owne reaſons. It is the generall receiued opinion of the Romiſh Catholikes, that Peter ſhould come thither in the 2. or 3. yeare of *Claudius*, in the 45. yeare of Chriſt, and continue there Biſhop 25. yeares, (ſauing that ſometime he was abſent thence by occaſion of the affaires of the Church,) vnto the 14. yeare of Nero, when he was beheaded in the 70. yeare of Chriſt: ſo *Bellar. l.2. de Rom. Pont. c.5. Rhemiſts* in their table of S. Peter ſet after the Acts of the Apoſtles: they reaſon and obiect thus.

1. *Ob.* S. Peter writ his firſt epiſtle from Rome, as it appeareth, 1.ep.5.13. *The Church which is at Babylon ſaluteth you, and Marcus my ſonne:* but this *Babylon* is Rome as it is called Reu.17. and ſo *Papias in Euſeb. l.2. c.15.* and *Hierome de viris illuſtribus*, doe vnderſtand it, *Rhemiſt anuot.* 1.Pet.5.v.13.

Anſ. 1. This Babylon ſome take to be that great citie in *Aſſyria*, *Beza*: or rather it was the Egyptian Babylon, that great citie now called *Cayre*, or *Alcayre*, which is 13. or 14. german miles about, and this is moſt like, becauſe Marke was with Peter at this time, who is held to haue been conſtituted the firſt Biſhop of Alexandria in Egypt, where alſo he was put to death, and buried, as *Niceph. l.c. 35. & Doroth.* in the life of Marke. 2. The Apoſtle would not date his epiſtle from a place ſo called in an allegoricall ſenſe: epiſtles are dated from places and cities as they are vſually called. 3. In the Reuelation Rome is called myſtical Babylon, not the firſt Rome, but as it ſhould be vnder Antichriſt: but S. Peter handleth no ſuch thing in this place, of the ſeate and place of Antichriſt. 4. *Euſebius* reiecteth diuerſe of *Papias* fables, *lib.3. c.36.* neither is euery thing that *Hierome* writeth, Goſpel.

2. *Ob.* The ſight of the monuments of S. Peters chaire, ſepulchre, death at Rome, doe euidently conuince them which deny, his being there, *Rhemiſt.*

Anſ. This is to prooue one vncertaine thing by an other: for how doe they prooue that S. Peter ſate in ſuch a chaire, or that his body lieth there buried: when as they themſelues haue deceiued the world with diuerſe fables concerning this matter: halfe of his body they ſay is at S. Peters in Rome, and halfe at S. Pauls, his head at S. Iohn Lateran; his neather iaw with the beard vpon it at *Poyters* in Fraunce: at *Treyrs* many of his bones, at Geneua part of his braine, which was found to be a pumice ſtone: Therefore this argument taken from the ſepulchre of Peter prooueth nothing: their owne fables take away the credit of their report.

3. *Ob.* But diuerſe auncient writers doe teſtifie, that S. Peter was at Rome, and among the reſt *Egeſip. l.3 c.2. de excid. Hieroſol. Iren. l.3. c.3. Euſeb. l.2. c.13. 15. Hier. in Cat.* with diuerſe others fathers, *Chryſoſt. Amb. Auguſt. Cyp.* cited by the Rhemiſts, *an.4. in 16. c. Rom.*

Anſw. 1. In generall we ſay, that the fathers might follow the receiued opinion of thoſe dayes, not obſeruing how the myſterie of iniquity then wrought, and a way euen then was a preparing for Antichriſt: and that their teſtimony without warrant of Scripture, is too weake a ground to build an article of faith vpon, ſuch as the Papiſts make this to be of

Peters

Peters beeing at Rome, and sitting Bishop there. 2. Either the fathers writings comming afterward to be handled with foule fingers, may be thought herein to be corrupted, or of small credit, considering the great variety of their reports, which shall be examined among our arguments following. 2. In particular, iust exception may be taken to the fowre authors first alleadged: *Egesippus* is held to be but a fabler, and not that auncient *Egesippus* mentioned by *Eusebius*, but an other of later time, or a counterfeit author. 1. That auncient *Egesippus* wrote the Acts of the Apostles, and their doctrine out of the Gospel *secundum Hebraos & Syros*, according to the Hebrewes and Syrians, but this fabulous *Egesippus* wrot in Greek. 2. This last *Egesippus* maketh mention of *Constantinople*, to which Rome should be equall in dignity, which was concluded after *Constantines* time, after *an.* 340. but the elder *Egesippus* lived *an.* 146. or thereabout, neare 200. yeare before. 3. The fables themselues are vnsauoury avouched by this *Egesippus*, as how Peter and Simon Magus did striue, which of them should raise Neros cousin, that was dead, and he that could not doe it should die, and how Peter fleeing out of Rome, met Christ at the gates, and asked him, *Domine quo vadis*, Master whether goest thou, and he answered, I come againe to be crucified, whereupon Peter returned and was crucified: for this is contrary to S. Peters owne doctrine, that the heauens should containe Christ vntill his second comming. Act. 3. 21.

To *Irenæus* testimony we answer. 1. Whereas he saith that Matthew wrote his Gospell at what time Peter and Paul preached at Rome: this cannot agree with the historie of times: for Matthew is held to haue written his Gospel in the 3. yeare of *Caligula*, from which yeare vnto the 2. of Nero, when S. Paul is held to haue first come vnto Rome, are very neare 20. yeares. 2. And as *Irenæus* is vncertaine in this, so an other opinion he hath of the like credit, that Christ should be 40. or 50. yeare old when he preached, and this he saith he receiued of all the Elders of Asia, who testified, *id ipsum tradidisse eis Iohannem*, that Iohn deliuered the same vnto them: and yet the other opinion of *Epiphanius* that Christ died in the 33. yeare of his age, and beganne to preach, is held of all to come neerer vnto the truth.

Hierome is as vncertaine. 1. He saith that Paul came to Rome in the 2. yeare of *Claudius*, and yet he granteth that before he had been at Antioch, and from thence went and preached to the dispersed brethren in Pontus, Galatia, Bithynia, Cappadocia, Asia, which might hold him not much lesse then 14. yeares, as shall be shewed afterward, so that he could not in this account come to Rome til the 2. of Nero. 2. *Hierome* is as vncertaine in other things: in his epistle to *Marcella*, he thinketh Adam was buried in mount *Caluarie*: in his epitath of *Eustach.* he will haue him buried in Chebron: in his epistle to *Enagr.* he thinketh Iob came of Esau, and in his commentarie vpon Genesis, that he discended of Nahor Abrahams brother.

To *Eusebius* these exceptions may be taken. 1. That he was an *Arrian*, and beeing an Arrian wrote his history, which maketh it of the lesse credit. 2. He is contrary to himselfe, for *l.* 3. *c.* 2. he affirmeth that Peter came not to Rome, till the last yeare of *Claudius*: See *Christ. Carlil* in his booke of the life and peregrination of Peter, 1. *dis.* This shall suffice concerning the contrary arguments & obiections made by the Papists; now ours follow for the demonstration of the contrary part, of Peters not beeing at Rome: where first I will set downe the opinion of the Protestants, and then produce their reasons.

Though the Protestants in generall, and by the most full and sufficient warrant of Scripture, doe hold that Peter was not at Rome, as Bishop there, or founder of that Church, and so in effect doe agree in the substance, yet I finde some difference among them in certaine points coincident to this question. 1. Some directly affirme and proove it by euident places of Scripture, that Peter was not at Rome at all, as *Vl. Vellanus*, whose obiections *Bellarmine* rather maketh an offer to confute, then indeed confuteth them, *l.* 2. *de Rom. Pont. c.* 5. 6.

2. Some goe yet further, and affirme, that Peter neither liued at Rome nor yet died there, nor S. Paul neither: but assigneth Ierusalem to be the place where S. Peter was crucified, by warrant of that place, Math. 23. 34. where our Sauiour saith, that Ierusalem shall kill and crucifie some of the wise men and Prophets whom he should send thither: *Christopher Carlil*, who alleadgeth *Lyranus* and the *interlinear. gloss.* vpon that place, that Peter was crucified at Hierusalem: for none els of the Apostles were crucified there: *Linus* also affirmeth that Peter was slaine at Ierusalem, by *Agrippa* the last king of the Iewes, when also Iames the lesse was killed, with Ioses, Simon, and Iude.

3. Some of our writers deny not Peter to haue beene at Rome, but they affirme he could not come thither so soone, nor continue there so long, 25. yeares from the 2. of *Claudius*:

as *Beza* saith, *contrarium contendam, &c.* I will not vnwillingly graunt that Peter was at Rome, and there put to death, but not the other *against 1. Pet. 5. 14.* so also *Gualter, in argumenti similis negotium, &c.* I will not easily deny, that Peter in the last yeare of Nero, receiued the crowne of Martyrdome, because of the consent of auncient writers, &c. so the same purpose also D. Fulke *annot. 4. in 16. ad Roman.*

To this we adde further, that how soeuer we absolutely deny not, but that Peter might be at Rome, yet it is more probable he was not; certainly out of the Scripture it can not be prooued that he was there at all, and it is not *de fide*, a thing concerning faith, neither to be held for an article of faith, as the Church of Rome doth defend it, because the Scripture only must be a rule of our faith, and further it is euident out of the Scripture, that Peter was not at Rome, till Pauls first being there in bonds, where the historie of the acts of the Apostle endeth, whatsoeuer he was afterward: which *Pareus* thinketh to haue been the raygne of Nero, but it was rather the second yeare, when S. Paul came thither first, and his second at all was in the 11. yeare, for this Epistle was not written in the 8. yeare of Nero, as *Pareus* thinketh, but rather in the ende of *Claudius* raigne, while Narcissus was yet in authoritie: see before in the end of the 5. and 10. quest. Our reasons against Peters being at Rome, in manner and forme aforesaid, are these.

Our first argument shall be out of the Scripture. 1. It is euident, that Peter was at Ierusalem, the third yeare after Pauls conuersion, for there he staied with him 15. dayes, which was the 37. yeare of Christ: he was not then yet at Rome.

2. 8. yeare after this he was imprisoned by Herod, which was the 43. yeare of Christ, and the 3. yeare of *Claudius*, *Euseb. l. 2. c. 11. Ioseph. l. 19. c. 7.* Peter then was not yet at Rome.

3. Sixe yeare after this, was Peter at Ierusalem, for there S. Paul found him 14. yeare after his first comming thither, Gala. 2. 1. then was celebrated the Apostolicall counsel, mentioned Act. 15. when each gaue to other the right hand of fellowship, this was the 9. yeare of *Claudius*, as witnesseth *Hierome*: hitherto *Peter* had not visited Rome: neither will it suffice to say, that he came from Rome thither to the councell: for then what time will they leaue vnto Peter to visit Antioch, and the Churches of Asia, Bythinia, Cappadocia, Galatia, and Egypt, where Nicephorus saith he preached, *l. 2. c. 35.* in all these places he preached, as it appeareth by his 1. epistle written vnto the dispersed brethren in all these countreys: and againe if Peter had come from Rome, when *Claudius* expelled the Iewes, it is like mention should haue been made as well of Peters comming from thence, as of *Aquila* and *Priscilla*, Act. 18. 2.

4. Then after this councell, it is not like that Peter went to Rome, for these two reasons; because the Iewes had been lately expelled from thence: and S. Paul was by consent appointed to be the Apostle of the vncircumcision, Peter of the circumcision: he then went not to preach to the Romanes, which belonged vnto Pauls lot.

5. When S. Paul writ the epistle to the Romanes, which might be in the last yeare of *Claudius*, Peter was not at Rome, for then Paul would not haue left him out vnsaluted, c. 16. 6. And after this when Paul was brought prisoner to Rome, which might be in the 2. of Nero, and there continued in bonds, to the 4. of Nero, all this while Peter was not there: for then S. Paul in his epistles written from Rome, where he sendeth commendations from diuers of the brethren, as from *Epaphras, Luke*, and *Demas*, Coloss. 4. 12. 14. and to Philemon, v. 23. from *Marcus, Aristarchus, Demas, Luke*, his coadiutors, would not haue forgotten also to send greeting from S. Peter, if he had beene at Rome: againe he saith, 2. Tim. 4. 11. *Only Luke is with me*, then was not Peter with him: and he further saith, v. 16. *At my first answering no man assisted me, but all forsooke me:* but if S. Peter had been there he would not in all likelihoode haue forsaken him. Thus then it is euident, that to the end of S. Pauls first captiuitie at Rome, which was in the 4. of Nero, *Pareus* placeth it in the 11. and 12. of Nero, it is prooued by the continuance of the sacred history that Peter was not at Rome: then could he not come thither in the 2. of *Claudius*, which was 16. yeares before, and sit Bishop there 25. yeares. After this time it cannot be certainly prooued, whether he came to Rome, and therefore it cannot be receiued, and beleeued as an article of faith.

Our second generall argument is taken from the great vncertainty, and manifold contradictions of the auncient writers, concerning the time of S. Peters comming and continuing at Rome.

1. They dissent about the time of Peters comming to Rome: *Eutropius* saith, that Peter was

at Rome the 1. yeare of *Caius Caligula*, who was Emperour 5. yeares next before *Claudius*, and that *Philo* an embaſſadour from the Iewes there ſpake with him: *Oroſius* ſaith, he came thither in the beginning of *Claudius* raigne: *Hierome*, in the ſecond yeare; *Faſciculus temporum* in the 4. *Nanclerus* ſaith he came to Rome in the beginning of *Claudius* raigne; but was not inſtalled Biſhop till the 4. yeare: the *Paſſionall* ſaith, he came not thither till the 13. yeare of *Claudius*: *Euſebius l. 2. c. 13.* ſaith, he came to Rome in the raigne of *Claudius*, but he aſſigneth not the yeare: *Damaſus* ſaith he came in the raigne of Nero.

2. There is alſo great difference about the time and place of S. Peters death: *Lyranus* in his annotations, Matth. 23. thinketh he was crucified at Ieruſalem, ſo alſo *Linus*: others ſay at Rome: *Epiphanius in Naſon*, aſſigne the 12. yeare of Nero: the moſt the 14. yeare: *Ambroſe ſerm. 67.* ſaith that S. Paul and S. Peter *vna die, vno loco, &c.* in one day, and the ſame place endured the ſentence of the ſame Tyrant: *Hierome* thinketh they ſuffred the ſame day, but Paul a yeare after Peter; *Abdias* ſaith, that Peter ſuffred at Rome in the time of S. Pauls free impriſonment, which was in the 3. or 4. yeare of Nero, ſo that Saint Paul ſhould ſuruiue him 10. yeares; *Ireneus* ſaith, that Marke ſuruiued Peter, and writ his Goſpel after his death, *lib. 3. c. 1.* and *Euſebius* writeth that Marke was put to death, in the 8. of Nero, *l. 2. c. 24.* then, if theſe authors ſay true, muſt Peter be put to death before the 8. yeare of Nero.

3. A third difference is in the time of Peters beeing Biſhop at Rome: *Euſebius* giueth him 25. yeares, *Hierome* 27. *Beda* 29. *Damaſus* holding that he came to Rome in the raigne of Nero, cannot giue him aboue halfe ſo many, if he were put to death by Nero; otherwiſe the 25. yeares which he giueth him will reach to *Domitians* raigne: See *Chriſtoph. Carlil.* p. 7. 14. of his firſt diſcourſe.

Let now the indifferent Reader iudge, whether in ſuch vncertainty it be not more probable, that Peter was neuer at Rome, or if he were, not as Biſhop there beeing an Apoſtle and that of the circumciſion: at the leaſt his beeing there cannot be prooued by Scripture, and ſo cannot be affirmed, as an article of faith: See further *Synopſ. Pap. Centur. 1. err. 38.*

6. Morall obſeruations.

Obſerv. 1. *Whom we are to commend.*

v. 1. *I commend Phebe.* S. Paul commendeth Phebe for her ſingular ſeruice performed to the Church, in giuing hoſpitality to the Saints, which teacheth vs whom we ſhould commend by our teſtimony: that we take heed that we giue not our commendation of any vnworthy perſon, for then we ſhould be found to be falſe witneſſes: as we ſhould not depraue the good gifts in any, ſo neither ſhould we commend them, which haue few or no commendable parts: vnder Chriſts kingdome it is propheſied, *that a niggard ſhall no more be called liberall, nor a churle rich*, Iſa. 32. 5. but euery one ſhall be called and commended according to his worth: a good caueat for theſe dayes, wherein flattery ſo much preuaileth, eſpecially about great perſons, that in ſuch, great and enormous vices doe often maske vnder the name and title of honour.

Obſerv. 2. *Of hoſpitalitie.*

v. 2. *She hath giuen hoſpitalitie to many.* Theſe duties belong vnto hoſpitality, *affectuoſa inuitatio*, a moſt affectionate and earneſt inuiting, as the diſciples compelled Chriſt (as yet vnknown vnto them) to ſtay with them. 2. *Lata ſuſceptio*, a ioyfull receiuing and entertaining, as *Zacheus* receiued Chriſt ioyfully and gladly into his houſe. 3. *Larga procuratio*, large and liberall prouiſion, as Abraham went himſelfe and fetcht a calfe and killed it. 4. *Quieſcendi opportunitas*, opportunity and fit place to reſt in, as the Shunamite prouided for the Prophet a chamber, 2. King. 4. 5. *Securitas & protectio*, ſecurity and protection; as Lot did ſafeguard his gheſts, the two young men came into his houſe. 6. *Amicabilis deductio*, a friendly bringing on the way, in their departure, as Abraham did, Gen. 18.

Obſerv. 3. *Of the true ornaments of woman.*

3. *Greet Priſcilla and Aquila, &c.* This woman with her husband are commended for beeing aſſiſtants and helpers vnto Paul in his miniſtrie, and in preſeruing his life with endangering their owne: ſuch was their piety and zeale: behold theſe are the vertues and true ornaments of women: how many Queenes ſaith *Chryſoſtome*, are buried in ſilence and obliuion, whereas this tentmakers wife, *eſt in ore omnium*, is in euery ones mouth, and that not onely tenne or twenty yeares, but vntill the comming of Chriſt: *vbi nunc facierum ornatus, vbi vana gloria*, where is now the vaine glory of women, in tricking vp their faces;

learne of this woman, what are the true ornaments, not sought for in earth, but laid vp in heauen: This woman and her husband gaue entertainment to S. Paul two yeares: and thou if thou wilt, *plenius illum habebis quàm illi*, shalt enioy him more fully then they, *neque enim aspectus Pauli tales illas fecit, sed verba*, for it was not the sight of Paul, but his words which graced them so much: therefore *accipe beatorum illorum libros, &c.* take thou the bookes of those blessed men the Prophets and Apostles, and thou shalt be as *Priscilla* which receiued Paul: *Hic est ecclesiæ ornatus, ille theatrorum, hic cœlis dignus, iste equis & mulis*, this is the ornament of the Church, the other to haue glistering apparell, is for theatres and stages, this is beseeming heauen, the other to horse and mules, this is often put about dead bodies, namely costly apparell, *hic vero in sola spendet anima*, but the other onely shineth in the soule: these true ornaments let vs labour for.

Observ. 4. *Of the profitable meditation of the punishment of hell.*

Chrysostome vpon the diuersitie of gifts, which S. Paul commendeth in the brethren who he saluteth in this chapter, groundeth the difference of rewards: and by a consequent he prooueth the punishment of the wicked in hell, *si non eisdem potientur iusti omnes, &c. quomodo cum iustis eadem gloria fruentur peccatores*, if the iust shall not receiue the same reward, how shall sinners enioy the same glory with the iust: then he proceedeth in this manner. 1. Many doubt of hell, enquiring of the place, *erit alicubi extra orbem hunc gehenna*, hell shall be somewhat out of the world, (he meaneth this visible world,) *ne quæramus vbi sit, sed quomodo illam fugiamus*, let vs not seeke where it is, but how we shall escape it. 2. Some may doubt of the punishment to come, because here God punisheth not all, but the reason here of is, Gods longanimitie and patience: *propterea minatur, & non statim in gehennam conijcit*, therefore he threateneth, and doth not straite cast downe into hell. 3. But some will further aske what manner of punishment it is: what thing canst thou name in this life so greiuous, as sickenes, diseases, torment of bodie, perpetuall blindnesse, *ridicula ista sunt ad futura mala*, these are but toyes to the euills to come. 4. But if there be hell it shall be onely for iudels, not for beleeuers: yea euen for them also, if they liue not according to their faith: for he which knoweth his masters will and doth it not, is worthy of more stripes: for otherwise the deuills should not be punished, for they beleeue and acknowledge God: and so he concludeth, *continuos sermones de illis seramus, non enim finet in gehennam incidere, gehennam meminisse*, let vs talke continually of those punishments: for to remember hell, it will keepe a man out of hell: *vtinam in tabernis, in vinarijs, &c. immo vbiq; de gehenna disputatum esset*, I would that in vaine-tauerns, and other banketting places, yea euery where men would talke and dispute of hell.

Observ. 5. *The company of the wicked is to be shunned.*

v. 17. *Auoide them.* So S. Paul commandeth, 2. Thess. 3. 6. *That they withdrawe themselues from them that walke inordinately:* Moses from the Lord commanded the congregation to get them away from about the tabernacle of Korah, Dathan, and Abiram, Numb. 16. 24. the company of the wicked, is to be declined, both least they be partakers of their sinnes, and partners also in their plagues.

Observ. 6. *To giue thankes alwaies vnto God.*

v. 27. *To God onely wise be praise through Iesus Christ for euer:* the Apostle teacheth vs by his example to remember alwaies to shew our thankfulnes to God: as he saith, 2. Thes. 5. 18. *In all things giue thankes:* thus doth the Apostle vpon euery occasion breake forth into the praise of God, as Rom. 1. 8. *I thanke my God through Iesus Christ:* and c. 7. 25. *I thanke God, &c.* and we must not be weary of giuing thankes, praise must be yeelded for euer: as *Ambrose* wel saith, *imitare Lusciniam, cui quoniam ad dicendas laudes dies sola non sufficit, nocturna spacia pervigili cantilena decurrit*, imitate the nightingall, which because the day sufficeth not to set forth the praise of the Creator, doth passe ouer the night with continuall singing. *Amb. serm.* 43.

And now as S. Paul giueth thanks for the reuelation of the mysterie, a long time kept secret, which he hath opened in this diuine epistle, so vnto the same God, which hath giuen me strength thus to vnfold the secrets of this epistle, otherwise farre exceeding my capacitie and ability, I conclude with the Apostle, saying, *To God onely wise, be praise through Iesus Christ for euer.*

FINIS.

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8.qu. *At what age S. Paul was conuerted.*

9.qu. *How long S. Paul after his conuersion, was rauished in spirit, and taken vp into Paradise.*

10.qu. *At what time Paul was first in bonds, and of his going to Ierusalem, how oft hee went thither, before he came into bonds.*

11.qu. *Of Pauls beeing in bonds first at Cesarea, and afterwards at Rome.*

12.qu. *Whether S. Paul was set at libertie, after he was prisoner at Rome, and where he bestowed himselfe afterwards.*

13.qu. *In what yeare after the passion of Christ, and of* Nero *his raigne, S. Paul was put to death at Rome.*

qu.14. *Of Pauls person, and of the manner and place of his death.*

qu.15. *What moued* Nero *to put the holy Apostle to death.*

qu.16. *Of the epistles of S. Paul, the number of them.*

qu.17. *Of the order of time, wherein S. Pauls seuerall Epistles were written.*

18.qu. *That it is no point of curiositie, but a thing very requisite, to know the diuers times of the writing of S. Pauls Epistles.*

19.qu. *Of the order of placing the Epistles, and why this to the Romanes is set first.*

20.qu. *Vnto whom this Epistle to the Romanes was written, and from whence.*

21.qu. *Of the excellencie and worthines of this Epistle.*

Questions vpon the first Chapter.

Quest. 1. *Why Paul setteth his name before this Epistle.*

2.qu. *Of the two names of the Apostle,* Saul *and* Paul, *what they signifie.*

3.quest. *Vpon what occasion the name* Saul *was turned to* Paul.

4.qu. *At what time the Apostles name began to be called* Paul.

5.qu. *In what sense Paul calleth himselfe the seruant of Iesus Christ.*

6.qu. *How Paul calleth himselfe a seruant, seeing Christ saith,* I will not call you seruants, Ioh.15.15.

7.qu. *How S. Paul saith,* called to be an Apostle.

8.qu. *Of the office, and calling of an Apostle, what it is.*

9.qu. *Diuers points wherein consisteth the excellencie of the Apostleship.*

10.qu. *How S. Paul is said to be set, or put apart for the Gospel of God.*

11.qu. *Of the description of the Gospel.*

12.qu. *Whether the Gospel be comprehended in the old Testament.*

23.qu. *How Christ is said to be made of Dauid after the flesh.*

14.quest. *How it can be shewed that Christ was borne of the seede and posteritie of Dauid.*

15. qu. *Whether Christ descended of Dauid by Salomon, or Nathan.*

16.qu. *Of the meaning of these words, v.4. declared mightily to be the Sonne of God, &c.*

17. qu. *Of the meaning of these words,* declared to be the Sonne of God in power.

18. qu. Of these words, according to the spirit of sanctification, v. 4.
19. qu. Of these words, by the resurrection of the dead.
20. qu. Of these words, v. 5. By whome we haue receiued grace, and Apostleship.
21. qu. Of the persons, whom the Apostle saluteth, To all you, that be at Rome, &c.
22. qu. What the Apostle vnderstandeth by grace, and peace, v. 7.
23. qu. Of Pauls giuing of thankes for the faith of the Romanes, which was published abroad, v. 8.
24. qu. How the faith of the Romanes was published through the world.
25. qu. Of the singular faith of the Romanes.
26. qu. Whether the Church of Rome, were first founded by S. Peter.
27. qu. The place, Act. 28. 21. reconciled.
28. qu. Whether this be an oath, God is my witnesse, v. 9.
29. qu. Whether it be lawfull to sweare, and vpon what occasion.
30. qu. How Paul is said to serue in the spirit.
31. qu. What prosperous iourney the Apostle meaneth, v. 10.
32. qu. Whether S. Paul needed to bee mutually strengthened by the faith of the Romanes.
33. qu. Of the impediments whereby Saint Paul was letted to come vnto the Romanes.
34. qu. Why S. Paul expresseth not the cause in particular, what letted him.
35. qu. Whether Saint Pauls desire to goe to Rome, beeing therein letted, were contrary to Gods will and so sinned therein.
36. qu. How S. Paul, was a debter vnto all, v. 14.
37. qu. Whom S. Paul vnderstandeth by the Grecians, and Barbarians.
38. qu. How Paul is not ashamed of the Gospel, v. 16.
39. qu. What the Gospel, or Euangel signifieth.
40. qu. Of the definition of the Gospel; It is the power of God vnto saluation, to euery one that beleeueth.
41. qu. Of the difference betweene the Law and the Gospel.
42. qu. Why the Iewes are named before the Grecians, v. 16.
43. quest. The iustice or righteousnesse of God is reuealed: what iustice the Apostle meaneth.
44. qu. Of the meaning of these words, v. 17. is reuealed from faith to faith.
45. qu. Whether the Apostle doth rightly cite this place out of the Prophet, The iust by faith shall liue.
46. qu. Whether S. Paul in citing this saying, followeth the Prophets sense.
47. qu. How the wrath of God is said to be reuealed from heauen, against all vnrighteousnesse.
48. qu. What it is to withhold the truth in vnrighteousnesse.
49. qu. What the Apostle meaneth by these words, v. 19. That which may be knowne of God, is manifest in them.
50. qu. Of the wayes and meanes, whereby the Lord doth manifest himselfe vnto men.
51. qu. What inuisible things of God the Apostle speaketh of, and how they are made known vnto vs.
52. qu. Of the knowledge which the Philosophers had of God, and by what meanes they attained vnto it.
53. qu. How other Scriptures that denie all knowledge of God vnto the wicked, agree with this place of S. Paul.
54. qu. Of the meaning of these words, That they should be inexcusable, v. 20.
55. qu. Whether there is any naturall knowledge of God in man.
56. qu. Whether the naturall knowledge which the heathen had of God, was sufficient vnto saluation.
57. qu. Whether any of the Philosophers were saued by that naturall knowledge which they had of God.
58. qu. Seeing that the naturall knowledge which the heathen had, was not sufficient vnto saluation, how are they thereby made inexcusable.
59. qu. v. 21. How the Gentiles are said to haue knowne God, and yet glorified him not as God.
60. qu. v. 21. How the Gentiles did not glorifie God, neither were thankefull, but became vaine.
61. qu. How the Gentiles changed the glorie of God, into the image of men and beasts, v. 23.
62. qu. Of the diuerse kinds of idolatrie among the heathen, in worshipping the images of men and beasts, v. 23.
63. qu. Of the grosse idolatrie of the heathen, in worshipping the images of men and beasts, v. 23.
64. qu. How God is said to haue deliuered them to their owne hearts lusts, v. 24.
65. qu. How the Gentiles are saide to defile their bodies in themselues.

66. qu.

66. qu. *How they worshipped the creature, rather then the Creator.*
67. qu. *Of the vnnaturall sinnes of the heathen.*
68. qu. *How one sinne is punished by another, vpon these words,* And receiued in themselues such recompence of their errors, &c. v. 27.
69. qu. *How the Gentiles are said not to regard to know God,* v. 28.
70. qu. *What it is, to be deliuered vp to a reprobate mind.*
71. qu. *Generall obseruations out of the Catalogue of the sinnes of the heathen, reckoned vp by the Apostle,* v. 29. 30.
72. qu. *Of the order obserued by the Apostle, in the particular enumeration of the sinns of the Gentiles.*
73. qu. *Of the particular sinnes of the Gentiles here rehearsed by the Apostle.*
74. qu. *Of the true reading of the last verse,* 32. *and the meaning thereof.*
75. qu. *What a dangerous thing it is, to be a fauourer and procurer of sinne in others.*
76. qu. *How one may be accessarie to an others sinne.*
77. qu. *Whether all the Gentiles were guiltie of the sinns which are here rehearsed by the Apostle.*

Questions vpon the second Chapter.

1. qu. *To whome the Apostle here speaketh,* Wherefore thou art inexcusable, O man.
2. qu. *Whether one offend in iudging another, wherein he is guilty himselfe.*
3. qu. *Of these words,* v. 2. We know that the iudgement of God is according to truth.
4. qu. *Whether a Iudge be bound herein to be like vnto God, to iudge according to the truth which he knoweth.*
5. qu. *Of the reasons, why the Lord vseth patience and forbearance towards sinners.*
6. qu. *Whether the leading of men to repentance by Gods long sufferance, argueth that they are not reprobate.*
7. qu. *How the bountifulnes of God in leading men to repentance, and the reuelation of his wrath, spoken of* chap. 1. 18. *may stand together.*
8. qu. *Howe God is said to harden the heart, seeing the wicked doe harden their owne hearts.*
9. qu. *Whether hardnes of heart, and finall impenitencie, be a speciall kind of sinne.*
10. qu. *Whether it stand with Gods iustice to punish twice for the same sinnes.*
11. qu. *Whether euery one shall be rewarded according to his works.*
12. qu. *How it standeth with Gods gentlenesse to punish euill with euill.*
13. qu. *Of the true reading of the 7. verse.*
14. qu. *What the Apostle meaneth by patience of good workes.*
15. qu. *What glory, honour, and immortality, the Apostle speaketh of,* v. 7.
16. qu. *Howe it standeth with Gods iustice to punish eternally sinne temporally committed.*
17. qu. *How eternall life is to be sought.*
18. qu. *Whom the Apostle meaneth by contentious, and such as disobey the truth.*
19. qu. *Of the punishment due vnto the wicked, indignation, wrath, tribulation, anguish, &c.* v. 8.
20. qu. *Why the Iew is set before the Grecian.*
21. qu. *What Iewes and Gentiles the Apostle here meaneth.*
22. qu. *Of the diuerse acception of the word* person, v. 11.
23. qu. *How God is said not to accept the persons of men.*
24. qu. *Of the meaning of these words,* v. 12. As many as haue sinned without the law, shall perish without the Law.
25. qu. *Of the occasion of these words,* v. 13. The hearers of the Lawe are not righteous before God, but the doers shall bee iustified.
26. qu. *Of the meaning of these words,* Not the hearers of the Law, &c. but the doers shall be iustified, v. 13.
27. qu. *Howe the Gentiles which had not the Lawe, did by nature the things contained in the Law.*
28. qu. *How any thing can be said to be written in the heart by nature, seeing the minde is commonly held to be as a bare and naked table.*
29. qu. *Of the Law of nature, what it is.*
30. qu. *What precepts the law of nature containeth and prescribeth.*
31. qu. *What the Law of nature was before and after mans fall, and wherein they differ.*
32. qu. *Whether the light of nature, though much obscured, can altogether be blotted out of the mind of man.*
33. qu. *Whether ignorance of the Lawe of nature in man, doth make any way excusable.*
34. qu. *That the light of nature is not sufficient of it selfe to direct a man, to bring forth any vertuous act, without the grace of Christ.*

Christ.
35. qu. *Of the testimonie of the conscience, and the accusing or excusing of the thoughts.*
36. qu. *Why the Apostle maketh mention of the day of iudgement*, v. 16.
37. qu. *Why it is called the day, and of the application of other words*, v. 16.
38. qu. *Whence the Iewes were so called*, v. 17. Behold, thou art called a Iew.
39. qu. *Of the priuiledges of the Iewes here recited by the Apostle.*
40. qu. *How the Iewes are said to commit sacriledge*, v. 22.
41. qu. *How the name of God was blasphemed by the Iewes, and whether this testimonie bee rightly alledged by the Apostle.*
42. qu. *In what sense the Apostle saith*, Circumcision is profitable, v. 25.
43. qu. *How circumcision is auaileable for infants.*
44. qu. *What vncircumcised the Apostle here speaketh of, whether such of the Gentiles as were conuerted to the faith, and what keeping of the Law he meaneth.*
45. qu. *Of the explanation of certaine termes here vsed by the Apostle, and of the letter, & spirit.*
46. qu. *Of two kinds of Iewes, and two kinds of circumcision*, v. 28.

Questions vpon the third Chapter.

1. qu. *Of the priuiledges of the Iewes, and of their preheminence before the Gentiles.*
2. qu. *How mens vnbeleefe cannot make the faith of God without effect.*
3. qu. *How God is said to be true.*
4. qu. *How euery man is said to be a lyar.*
5. qu. *Whether euery man can be said to bee a lyar.*
6. qu. *How the Prophet Dauid is to bee vnderstood, saying*, euerie man is a lyar, Psal. 116. 11.
7. qu. *Of the occasion of these words, cited out of the 51. Psalme*, that thou mightest bee iustified, &c. against thee onely haue I sinned.
8. qu. *Of the diuerse acceptions of this word* iustified.
9. qu. *Of the meaning of these words*, That thou mightest be iustified in thy words, and ouercome when thou iudgest.
10. qu. *Whether a man may doe euill, and commit sinne to that ende, to set forth Gods iustice.*
11. qu. *Of the meaning of the 5, 6, 7, 8. verses.*
12. qu. *Whether none euill is to bee done at all, that good may come thereof.*
13. qu. *Whether God doe not euill, that good may come thereof, in reprobating the vessels of wrath, to shew his power.*
14. qu. *In what sense the Apostle denieth the Iewes to be more excellent then the Gentiles*, v. 9.
15. qu. *Of the meaning of certain phrases which the Apostle vseth*, v. 9. We haue already prooued, and, Vnder sinne.
16. qu. *Whence the Apostle alledgeth those testimonies*, v. 10. *to* 18.
17. qu. *Of the matter and order obserued by the Apostle in citing these testimonies.*
18. qu. *How none are said to be iust seeing* Noah, *and other holy men, are reported to haue beene iust in their time.*
19. qu. *Of the particular explication of the sins, wherewith the Apostle here chargeth both Iewes and Gentiles.*
20. qu. v. 19. Whatsoeuer the Law saith: *what is here vnderstood by the Law, and how diuersly this word is taken.*
21. qu. It saith to them which are vnder the Law: *who are here vnderstood to bee vnder the Law.*
22. qu. *How no flesh is iustified by the workes of the Law*, v. 20.
23. qu. *How the Apostle here denieth iustification by works, seeing he said before*, c. 2. v. 13. *that the doers of the Lawe are iustified.*
24. qu. *How by the Law came the knowledge of sinne.*
25. qu. *Of the meaning of these words*, The righteousnes of God is made manifest without the law.
26. qu. *How the righteousnes of faith had witnesse of the Law and Prophets.*
27. qu. *Of these words*, v. 22. The righteousnesse of God, by the faith of Iesus Christ, vnto all, and vpon all.
28. qu. *What it is to be deprined of the glorie of God*, v. 23.
29. qu. *Of iustification freely by grace*, v. 24.
30. qu. *How God is said to haue purposed or set forth Christ to be our reconciliation.*
31. qu. *How we are said to bee iustified freely, seeing faith is required, which is an act in the beleeuer.*
32. qu. v. 25. *To declare his iustice or righteousnes, what iustice the Apostle vnderstandeth here.*
33. qu. *What is meant by sinnes that are past*, v. 25.
34. qu. *Why the Apostle onely maketh mention of sinnes past.*

35. qu.

35. qu. *How God is said to be iust, and a iustifier of him, which is of the faith, &c.* v. 26.
36. qu. *How reioycing is excluded, not by the law of works, but by the law of faith.*
37. qu. *Of the difference betweene these two phrases; of faith, through faith.* v. 30.
38. qu. *How the Law is established by the doctrine of faith.*

Questions vpon the fourth Chapter.

1. qu. *Vpon what occasion S. Paul bringeth in the example of Abraham.*
2. qu. *Of the meaning of the first verse.*
3. qu. *Of the meaning of the 2. verse.*
4. qu. *How the Apostle alleadgeth that testimonie, concerning the imputation of Abrahams faith for righteousnes,* v. 4.
5. qu. *Of the meaning of the words, Who counted this for righteousnesse vnto Abraham.*
6. qu. *What it was that Abraham beleeued.*
7. qu. *Why Abrahams faith was imputed to him at this time, and not before.*
8. qu. *What imputation is, and what to be imputed.*
9. qu. *How Abrahams faith was imputed to him for righteousnes.*
10. qu. *Whether Abraham were iustified by any thing beside his faith.*
11. qu. *How S. Paul and S. Iames are reconciled about the manner of Abrahams iustifying.*
12. qu. *Of the explication of the 4. and 5. verses.*
13. qu. *Of the diuers kinds of rewards.*
14. qu. *How it standeth with Gods iustice to iustifie the wicked,* v. 5.
15. qu. *How our sinnes are said to be forgiuen, and couered,* v. 7.
16. qu. *In what sense circumcision is said to be a signe, and wherefore it was instituted.*
17. qu. *In what sense circumcision is called a seale of the righteousnes of faith,* v. 11.
18. qu. *Whether the mysterie of faith in the Messiah to come were generally knowne vnder the Law.*
19. qu. *Certaine questions of circumcision and first of the externall signe, why it was placed in the generatiue part.*
20. qu. *Certaine doubts removed, and obiections answered concerning circumcision.*
21. qu. *How Abraham is said to be the father of them which beleeue,* v. 11. 12.
22. qu. *How Abraham is said to be the father of circumcision,* v. 12.
23. qu. *How and where Abraham was promised to be heire of the world,* v. 13.
24. qu. *Wherein Abraham was made heire of the world, and wherein this inheritance consisted.*
25. qu. *How faith is said to be made voide, if they which are of the Law be heires.*
26. qu. *How the Law is said to cause wrath.*
27. qu. *Of the meaning of these words,* ver. 15. where no law is, there is no transgressiō.
27. qu. *Who are meant by Abrahams seede which is of the Law,* v. 16.
28. qu. *Of the meaning of these words,* I haue made thee a father of many nations, before God.
29. qu. *Of the meaning of these words,* ver. 17. who quickeneth the dead, and calleth those things, which be not, &c.
30. qu. *How God is said to call those things which be not, as though they were.*
31. qu. *Whether it be peculiar to God onely to quicken, and raise the dead.*
32. qu. *How Abraham is said against hope to haue beleeued vnder hope.*
33. qu. *How Abrahams bodie is said to be dead,* v. 19.
34. qu. *What promise of God made to Abraham it was, whereof hee is said not to haue doubted,* v. 20.
35. qu. *Whether Abraham doubted of Gods promise.*
36. qu. *How Abraham is said to haue giuen glorie vnto God,* v. 20.
37. qu. *What was imputed to Abraham for righteousnes.*
38. qu. *Of these words,* Now it is not written for him onely, v. 23.
39. qu. *How Abrahams faith is to be imitated by vs.*
40. qu. *Wherein Abrahams faith and ours differ, and wherein they agree.*
41. qu. *How Christ is said to haue been deliuered vp for our sinnes,* v. 25.
42. qu. *Why the Apostle thus distinguisheth the benefits of our redemption, ascribing remission of sinnes to Christs death, and iustification to his resurrection,* v. 25.

Questions vpon the fifth Chapter.

1. qu. *What peace the Apostle meaneth,* v. 1.
2. qu. *Of the second benefit proceeding of our iustification, which is to stand, and persevere in the state of grace.*
3. qu. *Of the benefit of our iustification, the hope of everlasting glory.*
4. qu. *How wee are said to reioyce in tribulation.*
5. qu. *How S. Paul and S. Iames are reconciled*

led together: the one making patience the cause of trialls, or probation, the other the effect.

6. qu. *Of the coherence of these words with the former, because the loue of God is shed abroad in our hearts, v. 5.*

7. qu. *What kind of loue the Apostle speaketh of, saying,* the loue of God is shed abroad, &c.

8. qu. *Why the loue of God is said to be shed abroad in our hearts.*

9. qu. *Why it is added,* by the holy Ghost, that is giuen vs.

10. qu. *How Christ is said to haue died according to the time, v. 6.*

11. qu. *Of the meaning of the 7. v.* One will scarce die for a righteous man, &c.

12. qu. *Of the difference betweene Christs dying for vs, and those which died for their countrie.*

13. qu. *Of the greatnesse of the loue of God toward man, in sending Christ to die for vs, v. 8.*

14. qu. *Whether mans redemption could not otherwise haue been wrought, but by the death Christ.*

15. qu. *Wherein the force of the Apostles reason consisteth, saying,* Much more, being reconciled, we shall be saued by his life, v. 9.

16. qu. *Why the Apostle saith,* Not onely so, but we also reioyce in God, &c. *v. 11.*

17. qu. *Whether any thing need to be supplied in the Apostles speach, v. 12. to make the sense perfect.*

18. qu. *Who was that one by whome sinne entred into the world, v. 12.*

19. qu. *What sinne the Apostle speaketh of here, originall, or actuall:* by one man sinne entred.

20. qu. *How sinne is said to haue entred into the world.*

21. qu. And death by sinne: *what kind of death the Apostle speaketh of.*

22. qu. *Whether the death of the bodie be naturall, or inflicted by reason of sinne.*

23. qu. *Of the meaning of the Apostle in these words,* in whom all haue sinned: *and of the best reading thereof, v. 12.*

24. qu. *Whether the Apostle meaneth originall or actuall sinne, saying,* In whom all haue sinned.

25. qu. *Of the coherence of these words,* Vnto the time of the Lawe was sinne in the world.

26. qu. *How sinne is said to haue beene vnto the time of the Law.*

27. qu. *What sinne the Apostle meaneth which was in the world vnto the time of the Law.*

28. qu. *How sinne is said to be imputed, where there is no Law.*

29. qu. *How death is said to haue raigned from Adam to Moses.*

30. qu. *Of the meaning of these words,* Which sinne not after the trangression of Adam.

31. qu. *How Adam is said to bee the figure of him that was to come, v. 14.*

32. qu. *Of the names and tearmes which the Apostle vseth in this comparison.*

33. qu. *Of the comparison betweene Adam and Christ in generall.*

34. qu. *Of the disparitie and vnlikenesse betweene Adam and Christ in this comparison.*

35. qu. *Of the excellencie and superioritie which the benefit by grace in Christ, hath beyond our fall and losse in Adam.*

36. qu. *Some other opinions refused, wherein this excellencie should consist.*

37. qu. *In what sense the grace of God is saide to haue abounded vnto more.*

38. qu. *How all men are said to bee iustified in Christ, v. 18.*

39. qu. *Why the Apostle saith, v. 19.* By one mans disobedience many were made sinners, *and not all.*

40. qu. *How, many are said to be sinners in Adam.*

41. qu. *How the Lawe is said to haue entered thereupon, v. 20.*

42. qu. *How the offence is said to haue abounded by the entring of the law, v. 20.*

43. qu. *Howe grace is said to haue abounded more.*

44. qu. *Of the raigne of sinne vnto death, and grace vnto life.*

Questions vpon the sixt Chapter.

1. qu. *Of the meaning of these words,* Shall we continue in sinne? *v. 1.*

2. qu. *What it is to die vnto sinne.*

3. qu. *What it is to bee baptized into Iesus Christ.*

4. qu. *Of the diuers significations of the word Baptisme, and to be baptized.*

5. qu. *What it is to be baptized into the death of Christ, v. 3.*

7. qu. *Of the meaning of this phrase,* to bee grafte, &c.

8. qu. *What resurrection the Apostle speaketh of, v. 5.*

9. qu. *What is vnderstood by the old man, v. 6.*

10. qu. *What is meant by the bodie of sinne, v. 6. that the bodie of sinne might be de-*

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stroyed.
11. qu. *How the dead are said to be freed from sinne*, v. 7.
12. qu. *What life the Apostle speaketh of*, v. 8. We beleeue that we shall also liue with him.
13. qu. *How death is said to haue had dominion ouer Christ*, v. 9.
14. qu. *How Christ is said to haue died to sinne*, v. 10.
15. qu. *Howe Christ is said now to liue vnto God*, v. 10.
16. qu. *Of these words*, v. 11. Likewise think yee, &c.
17. qu. *How sinne is said not to raigne, &c.* v. 12.
18. qu. *What the Apostle meaneth, by mortall bodie*, v. 12.
19. qu. *Of these words*, that we should obey it in the lusts, &c. v. 12.
20. qu. *How we are not to giue our members as weapons vnto sinne*, v. 13.
21. qu. *What it is not to be vnder the Law, but vnder grace*, v. 14.
23. qu. *Whether the Fathers also, that liued vnder the Law, were not vnder grace.*
24. qu. *What the Apostle meaneth by the forme of doctrine, whereunto they were deliuered.*
25. qu. *How we are made seruants of righteousnesse.*
26. qu. *Of the meaning of these words*, I speak after the manner of men, because of your infirmitie, v. 19.

Questions vpon the 7. Chapter.

1. qu. *How the Law is said to haue dominion ouer a man as long as he liueth.*
2. qu. *Whether the woman be simply free, if the man be once dead.*
3. qu. *Whether the woman haue not the like libertie and freedome, in respect of the bond of mariage, as the man hath.*
4. qu. *Why the Apostle saith, we are dead to the Lawe*, v. 4. *and not rather the Lawe is dead to vs.*
5. qu. *How we are said to bee mortified to, and freed from the Law.*
6. qu. *What is meant, by the body of Christ.*
7. qu. *Of the meaning of these words*, being dead vnto it.
8. qu. *What is meant by the newnesse of the spirit, and oldnes of the letter.*
9. qu. *Howe S. Paul being brought vp in the knowledge of the Law, could say*, I knew not lust, v. 7. *and*, I was aliue without the law, v. 9.
10. qu. *What law the Apostle speaketh of*, v. 7. *is the law of sinne.*
11. qu. *What lust or concupiscence the Apostle speaketh of*: I had not knowne lust, &c. except, &c.
12. qu. *Why the Apostle gineth instance in the tenth Command.* Thou shalt not lust, *and alledgeth not all the words of the Law.*
13. qu. *What sinne the Apostle meaneth*, v. 8. sinne tooke an occasion, &c.
14. qu. *How sinne tooke occasion by the Law.*
15. qu. *Of what time S. Paul speaketh, when he knewe not the Lawe, and afterward sinne tooke occasion by the Law, &c.*
16. qu. *What the Apostle meaneth by all concupiscence.*
17. qu. *In what sense the Apostle saith*, Sinne was dead, and he aliue without the Law, v. 8.
18. qu. *How sinne is said to haue reuiued.*
19. qu. *How sinne is said to haue deceiued.*
20. qu. *How sinne is said to haue slaine him.*
21. qu. *How the Law is said to bee holy, iust, good, and likewise the commandement.*
22. qu. *How sinne is said to be out of measure sinnefull.*
23. qu. *How the Law is said to be spirituall.*
24. qu. *How the Apostle saith*, hee is carnall and sold vnder sinne, v. 17.
25. qu. *Of these words*, v. 15. I allow not what I doe, what I would, that doe I not.
26. qu. *What the Apostle vnderstandeth by flesh*, I knowe that in me, that is my flesh dwelleth no good thing, &c. v. 18.
27. qu. *How the Apostle saith*, To will is present with me, &c. but I find no meanes to performe, &c. v. 18.
28. qu. *Of the meaning of these words*, v. 21. I find a Law, &c.
29. qu. *How the Apostle saith*, Euill is present with me, v. 21.
30. qu. *Of these words*, I delight in the Law of God, &c. v. 22, 23. *of the number of these Lawes, and what they are.*
31. qu. *Why these are called Lawes, and why they are said, the one to be in the inner man, the other in the members.*
32. qu. *Of the Apostles exclamation*, O wretched man that I am!
33. qu. *What the Apostle vnderstandeth by this body of death, from the which he desireth to be deliuered.*
34. qu. *Why the Apostle gineth thankes to God*, v. 25.
35. qu. *Of these words*, I in my mind serue the law of God, &c.
36. qu. *Of that famous question whether S.*

Paul doe speake in his owne person, or of another, here in this chapter.

Questions vpon the eight Chapter.

1. qu. *Who are said to be in Christ.*
2. qu. *What is meant by the Law of the spirit of life.*
3. qu. *What is vnderstood by the Law of sinne and death.*
4. qu. *Of the best reading of the 3. v.*
5. qu. *What is meant by the similitude of sinnefull flesh.*
6. qu. *Of these words,* And for sinne condemned sinne in the flesh.
7. qu. *Howe Christ condemned sinne in the flesh.*
8. qu. *Who are after the flesh, and sauour the things of the flesh.*
9. qu. *How the wisedome of the flesh is enmitie against God.*
10. qu. *How they which are in the flesh cannot please God,* v. 8.
11. qu. *Of the dwelling of the spirit of God in vs,* v. 9.
12. qu. *Of the meaning of these words,* ver. 10. The bodie is dead becaúse of sinne, the spirit is life, &c.
13. qu. *How the quickning of the dead is ascribed to the spirit of Christ, seeing all both good and bad shall rise.*
14. qu. *What it is to bee lead by the spirit of God.*
15. qu. *What is vnderstood by the spirit of bondage.*
16. qu. *Whether the Fathers vnder the Lawe had onely the spirit of seruitude.*
17. qu. *Of the diuerse kinds of feare.*
18. qu. *Why the Apostle ioyneth together two words of the same sense,* Abba, father.
19. qu. *Of the testimonie of the Spirit, what it is.*
20. qu. *Whether the testimonie of the Spirit, & of our spirit, be one and the same.*
21. qu. *How we are said to be heires, and what our inheritance is.*
22. qu. *How these words are to be vnderstood,* If so be you suffer with him.
23. qu. *How we are said to suffer together with Christ.*
24. qu. *Of the meaning of these words of the* 18. v. I count that the afflictions, &c.
25. qu. *Wherein the sufferings of this life, are not proportionable, and so not worthy of the glorie to come.*
26. qu. *How the creatures are said to waite, and to be subiect to vanitie, and to be delivered, and to grone,* v. 19. v. 23.
27. qu. *What creatures the Apostle here speaketh of.*
28. qu. *Of the seruitude of corruption whereunto the creature is subiect, and wherefore.*
29. qu. *Whether the heauens and earth are corruptible, and shall perish in the ende of the world.*
30. qu. *Howe the creature shall be deliuered, &c. into the glorious libertie.*
31. qu. *To what end the new heauens and newe earth shall serue in the next world.*
32. qu. *Why the Apostle saith, Euery creature,* v. 22. *hauing hitherto named the creature without any other addition.*
33. qu. *Whom the Apostle vnderstandeth,* v. 23. We which haue the first fruits of the spirit.
34. qu. *That no liuing creatures shall be restored in the next world, but onely man.*
35. qu. *Howe wee are said to be saued by hope,* v. 24.
36. qu. *Of the difference betweene faith and hope.*
37. qu. *Whether things hoped for cannot bee seene.*
38. qu. *What Spirit is said to helpe our infirmitie,* v. 26.
39. qu. *What infirmities the Spirit helpeth in vs.*
40. qu. *How wee are said, not to knowe how to pray as we ought,* v. 28.
41. qu. *How the Spirit is said to make request with sighs, that cannot be expressed.*
42. qu. *Of the meaning of these words,* v. 27. He that searcheth the hearts, knoweth what is the meaning of the spirit, &c.
43. qu. *Of the nature, condition, and property of a true and liuely prayer, out of* verse, 27.
44. qu. *Howe all things make together for the best, to those that loue God.*
45. qu. *Of the meaning of these words,* v. 29. Those whome he knew before, hee also predestinate.
46. qu. *Wherein our conformity to the image of Christ consisteth.*
47. qu. *How Christ is said to be* πρωτοτοκος, *the first borne among many brethren.*
48. qu. *Of certaine doubts out of the* 30. vers. Whom he predestinate, thē also he called
49. qu. *Of the difference betweene the purpose or counsell of God, his prescience, and predestination.*
50. qu. *Of these words,* v. 31. If God bee on our side, who can be against vs?

51. qu.

51. qu. *Of these words*, v. 32. which ſpared not his owne Sonne.
52. qu. *How nothing can bee laid to the charge of the elect.*
53. qu. *How Chriſt is ſaid to make requeſt for vs,*
54. qu. *Whether Chriſts interceſſion and interpellation for vs, doe extenuate the merit of his death.*
55. qu. *What charitie the Apoſtle ſpeaketh of, from which nothing can ſeparate vs.*
56. qu. *Of these words*, ver. 36. for thy ſake are we killed all the day long.
57. qu. *Wherein the faithfull are compared vnto ſheepe:* we are counted as ſheep for the ſlaughter, v. 36.
58. qu. *How the faithfull are ſaid to bee more then conquerours.*
59. qu. *Of the diuerſe interpretations in generall of the* 38. 39. *verſe*, I am perſwaded, that neither life nor death, &c.
60. qu. *Of the diuers interpretations in particular.*

Queſtions vpon the ninth Chapter.

1. qu. *Why the Apoſtle beginneth his Treatiſe with an oath*, I ſpeake the truth in Chriſt, &c.
2. qu. *Of the forme and words of the Apoſtles oath.*
3. qu. *Whether it be lawfull for Paul to grieue for the Iewes, whoſe reiection was according to Gods appointment.*
4. qu. *Of the meaning of the word* ἀνάθεμα, *which the Apoſtle vſeth.*
5. qu. *Whether the Apoſtle did well in deſiring to be ſeparated from Chriſt, from whome hee knew he could not be ſeparated.*
6. qu. *How Moſes wiſhed to be blotted out of the booke of life.*
7. qu. *Whether in matters of ſaluation our kinred after the fleſh, ought to haue any prioritie before others.*
8. qu. *The cauſes which made the Apoſtle to be ſo much grieued for the Iewes.*
9. qu. *Of the excellencie of the Iſraelites, and of true nobilitie.*
10. qu. *Of the meaning of theſe words*, verſ. 5. Who is God ouer all, bleſſed for euer.
11. qu. *Of the meaning of theſe words*, v. 6. all they are not Iſrael, which are of Iſrael.
12. qu. *Of the meaning of theſe words*, v. 10. and not onely, &c. but alſo Rebecca, &c.
13. qu. *Whether theſe examples concerne temporall or eternall election and reprobation.*
14. qu. *How this ſaying of the Prophet*, Eſau haue I hated, *agreeth with that*, Wiſd. 11. 25. thou hateſt nothing which thou haſt made.
15. qu. *Of the meaning of theſe words*, I will haue mercie, on whom I will haue mercy.
15. qu. *How it is ſaid*, It is not in him that willeth, nor in him that runneth, but in God that ſheweth mercie.
17. qu. *How the Lord is ſaid to haue raiſed or ſtirred vp Pharaoh*, v. 17.
18. qu. *How the Lord is ſaid to harden whome he will*, v. 18.
19. qu. *Of the obiection propounded*, ver. 19. thou wilt ſay, why doth he yet complain?
20. qu. *Of the Apoſtles anſwer to the former obiection*, Who art thou O man that pleadeſt? v. 20.
21. qu. *Howe the ſimilitude which the Apoſtle bringeth in of the potter is to be vnderſtood.*
22. qu. *What the Apoſtle meaneth by the* ſame lumpe or maſſe, v. 21.
23. qu. *Of the* 22. v. what and if God would.
24. qu. *In what ſenſe the veſſels of wrath are ſaid to be prepared to deſtruction*, v. 21.
25. qu. *Of the teſtimonie cited*, v. 21. *out of the Prophet Hoſea.*
26. qu *What is meant by the ſhort ſumme or account which God ſhall make in the earth.*
27. qu. *Why God is called the Lord of Hoſts.*
28. qu. *What is vnderſtood by ſeede.*
29. qu. *How the Gentiles obtained righteouſnes that ſought it not, and the Iewes miſſed of it that ſought it.*
30. qu. *How Chriſt is ſaid to bee a ſtumbling ſtone, and rocke of offence*, v. 33.
31. qu. *Of the meaning of theſe words*, He that beleeueth in him ſhall not be aſhamed.
32. qu. *Whether it be the propertie of faith, to make one not to be aſhamed, which is aſcribed vnto hope*, c. 5. 5.

Queſtions vpon the 10. Chapter.

1. qu. *Of the generall ſcope and intendment of the Apoſtle in this Chapter.*
2. qu. *How S. Paul prayeth for their ſaluation, whom in the former Chapter he ſheweth to be reiected of God.*
3. qu. *Why the Apoſtle doth thus inſinuate himſelfe, by profeſſing his loue to the Iewes.*
4. qu. *Howe the Iewes are ſaid to haue zeale, but not according to knowledge.*
5. qu. *Why the Iewes are ſaid to ſtabliſh their owne righteouſnes*, v. 3.
6. qu. *How Chriſt is ſaid to bee the ende of the Law.*
7. qu. *Howe Chriſt is ſaid to be the ende of the Law, ſeeing the Law requireth nothing, but the iuſtice of works.*
8. qu. *That Chriſt is not the ende of the Law,*

that wee by grace in him should be iustified in keeping of the Law.
9. qu. What life temporall, or spirituall, is promised to the keepers of the Law, v.5.
10. qu. Whether Paul did of purpose alleadge that place of Moses, Deut. 30.12. or allude onely vnto it.
11. qu. Whether Moses in that place directly speaketh of the righteousnesse of faith.
12. qu. By what occasion Moses maketh mention in that place of the Gospel, and of the meaning of the words.
13. qu. Of these words, the word is neere thee, &c.
14. qu. How Moses that preached the law, is alleadged for iustification by faith.
15. qu. How Christ is to be confessed.
16. qu. How Christ is said to bee raised by God.
17. qu. Whether to beleeue in the heart, bee not sufficient vnto salvation, without confession of the mouth.
18. qu. Of these words, Whosoever calleth vpon the name of the Lord, shall bee saued, v.13.
19. qu. Of the gradation vsed here by the Apostle, v.14. and the occasion thereof.
20. qu. Of these words, v.15. how beautifull are the feet, &c. whether it be rightly cited out of the Prophet.
21. qu. Of these words, v.16. but they haue not all beleeued our report, &c.
22. qu. Of the saying of the Prophet Isay, Lord, who hath beleeued, &c. c.53.1. cited by the Apostle, v.16.
23. qu. Whether all faith come by hearing.
24. qu. Whether the Apostle meane the Iewes or Gentiles, Haue they not heard, v.18.
25. qu. Whether that place of the 19. Psalme, Their sound went through all the earth, be rightly cited by the Apostle.
26. qu. Whether the Gospel were preached to all the world in the Apostles time.
27. qu. How God prouoked the Iewes to enuie by the Gentiles, v.19.
28. qu. Of these words, Isaias is bold, &c. v.20
29. qu. Of these words, All the day long haue I stretched forth my hands, &c. v.21.

Questions vpon the 11. Chapter.

1. qu. Of the scope and intent of the Apostle in this chapter.
2. qu. Why the Apostle maketh mention of the tribe of Beniamin, whereof he was.
3. qu. How God is said not to cast off that people whom he knew before, v.2.
4. qu. Of Elias complaint vnto God, concerning Israel.
5. qu. Of Gods answer vnto Elias.
6. qu. Of the Apostles collection inferred out of this answer made by Elias.
7. qu. Of these words, If of grace, it is no more of works, &c.
8. qu. How it is said, Israel obtained not that he sought, v.7.
9. qu. Of these words, v.8. As it is written, God hath given them the spirit of slumber; whence it is taken.
10 qu. How God is said to send the spirit of slumber, to giue eares not to heare, &c.
11. qu. Of the meaning of these words, Let their table be made a snare, &c. v.9.
12. qu. Whether it lawfull to vse any imprecation, as Dauid doth here.
13. qu. Of the ende of the stumbling of the Iewes, v.11.
14. qu. How the stumbling and falling of the Iewes, brought saluation to the Gentiles.
15. qu. How the Iewes were prouoked to follow the Gentiles.
16. qu. What is meant by the diminishing of the Iewes, and their abundance, v.12.
17. qu. How it standeth with Gods iustice to cast off the Iewes, that the Gentiles might enter in.
18. qu. Why the Apostle maketh mention of his Apostleship, and how he is said to magnifie his office, v.13.
19. qu. What the Apostle meaneth by these words, v.15. What shall the receiuing be but life from the dead?
20. qu. What the Apostle meaneth by the first fruits, and the whole lumpe, the roote, and the branches.
21. qu. How the roote can make the branches holy, seeing many branches did degenerate, and by nature all are vnholy branches.
22. qu. How Abraham is said to be the roote to be grafted into, whereas we are said to be grafted into Christ, c.6.5.
23. qu. What S. Paul meaneth by the wilde oline, and the grafting of it in, v.17.
24. qu. Of the meaning of these words, Thou bearest not the roote, but the roote thee.
25. qu. Of these words, v.22. If thou continue in his bountifulnes.
26. qu. Of the meaning of these words, v.24. was grafted contrarie to nature.
27. qu. What mysterie the Apostle here meaneth, I would not haue you ignorant of this mysterie, v.25.
28. qu. Whether toward the ende of the world the whole nation of the Iewes shall be conuerted,

29. qu. *Of the testimonies here cited by the Apostle, how they are alleadged, and whence.*
30. qu. *Of these words,* v. 28. As touching the Gospel, they are enemies for your sakes, &c.
31. qu. *Of the meaning of these words,* The gifts and calling of God, are without repentance, v. 24.
32. qu. *Of the meaning of these words,* v. 31. So nowe haue they not beleeued by your mercie.
33. qu. *How God hath concluded, and shut vp all in vnbeleefe,* v. 32.
34. qu. *Of the Apostles exclamation,* v. 33. The deepenes of the riches, &c.
35. qu. *How these words must be vnderstood,* Of him, through him, and for him, are all things, &c.

Questions vpon the 12. Chapter.

1. qu. *Why the Apostle vseth entreatie, saying, I beseech you brethren, by the mercies, &c.* v. 1.
2. qu. *Why the Apostle addeth,* By the mercies.
3. qu. *Of sacrifices in generall,* v. 1. *vpon these words,* A liuing sacrifice, &c.
4. qu. *The generall obseruation of the sacrifice, which the Apostle here requireth.*
5. qu. *Of the conditions of this spirituall sacrifice in generall.*
6. qu. *How we must not fashion our selues to this world,* v. 2.
7. qu. *Of our transforming by the newnes of minde.*
8. qu. *Of these words,* That yee may prooue, what the good will of God is, acceptable and perfect, &c. v. 2.
9. qu. *What the Apostle vnderstandeth by grace,* I say by grace, &c.
10. qu. *What it is to vnderstand aboue that which is meet to vnderstand,* v. 3.
11. qu. *What is vnderstood, by the measure of faith.*
12. qu. *Of the similitude which the Apostle taketh from the members of the bodie.*
13. qu. *Of the best reading of the 6. v. seeing then wee haue gifts, which are diuerse,* &c.
14. qu. *Of the distinction of the offices, here named by the Apostle in generall.*
15. qu. *What is to be vnderstood by the proportion or analogie of faith,* v. 6.
16. qu. *Of the seuerall offices here rehearsed by the Apostle in particular.*
17. qu. *Of the Christian affection of loue, and the properties thereof.*
18. qu. *Of certaine externall offices of loue, as in giuing honour one to another.*
19. qu. *The duties and properties of our loue toward God.*
20. qu. *Of the remedies against the calamities of this life, namely, hope, patience, prayer.*
21. qu. *Of the communicating to the necessity of the Saints, and of hospitalitie.*
22. qu. *How our enemies are to be blessed,* bless them which persecute you.
23. qu. *Of the reasons, which should moone vs to loue our enemies.*
24. qu. *Whether it be not lawfull vpon any occasion to pray against our enemies.*
25. qu. *Whether S. Paul in calling Ananias the high Priest,* painted wall, *Act.* 23. *obserueth his owne precept here.*
26. qu. *How we should reioyce with them that reioyce, and weepe with them that weepe,* v. 15.
27. qu. *What it is to bee like affectioned one toward another.*
28. qu. *What it is to be* high minded, and to be wise in our selues.
29. qu. *How euill is not to bee recompenced for euill,* v. 17.
30. qu. *How honest things are to bee procured before all men.*
31. qu. *Howe wee should haue peace with all men.*
32. qu. *How we should not auenge our selues, but leaue it vnto God.*
33. qu. *Of doing good vnto our enemies.*
34. qu. *What it is to heape coales of fire vpon the head of the enemie.*
35. qu. *Of these words,* v. 21. Bee not ouercome of euill, but ouercome euill with goodnes.

Questions out of the 13. Chapter.

1. qu. *Of the occasion, which moued the Apostle in this Chapter, to entreat of the duty of the subiects to the Magistrate.*
2. qu. *How euery soule should be subiect to the higher powers.*
3. qu. *How the powers that be, are said to bee of God.*
4. qu. *Whether euery superiour power bee of God.*
5. qu. *Howe farre euill gouernours haue their power from God, whether by his permission & sufferance onely.*
6. qu. *Why the Apostle saith againe,* the powers that be, are ordained of God.
7. qu. *Of not resisting the power.*

8. qu. *What kind of iudgement they procure to themselues, which resist the Magistrate.*
9. qu. *How the Prince is not to bee feared for good works, but for euill.*
10. qu. *What it is to haue praise of the power, v. 3.*
11. qu. *How the Magistrate is said to bee Gods minister, for our wealth or good.*
12. qu. *How the Magistrate is said, not to beare the sword for nought, v. 4.*
13. qu. *Of the right vse of the sword, both in time of peace and warre.*
14. qu. *How it is said,* It is necessarie to bee subiect for conscience sake.
15. qu. *Why tribute is to be paid, v. 6.*
16. qu. *Of the diuerse kinds of tribute, and to whom they are due.*
17. qu. *The seuerall duties summed together which are due to the Magistrate.*
18. qu. *How farre the Magistrate is to be obeied and wherein not to be obeyed.*
How farre the Ciuill state may proceed in resisting a Tyrant.
How farre priuate men may be warranted in denying obedience vnto Tyrants.
19. qu. *How we should not owe any thing to any man, but loue one another.*
20. qu. *How he that loueth his brother fulfilleth the Law.*
21. qu. *How a man is to loue his neighbour as himselfe.*
22. qu. *Who is vnderstood by our neighbour.*
23. qu. *How saluation is said to be nearer then when we beleeued.*
24. qu. *How the night is said to be past, the day at hand: of the literall sense.*
25. qu. *What time is vnderstood by the day and night.*
26. qu. *How we should walke honestly.*
27. qu. *How we must put on Christ.*
28. qu. *How the flesh is to be cared for.*

Questions out of the 14. Chapter.

1. qu. *Who are the weake in faith, and how they are to be receiued.*
2. qu. *What is meant by controuersies of disputations.*
3. qu. *Why hee is called weake, that eateth herbes.*
4. qu. *Whether any things be indifferent in their nature, in beeing neither good, nor euill of themselues.*
5. qu. *How the Apostle maketh the eating, or not eating of flesh, and the obseruing of dayes indifferent, which elsewhere he condemneth.*
6. qu. *Whom the Apostle speaketh of, the Iewe or Gentile, saying,* God hath receiued him &c.
7. qu. *Whether it be not lawfull at all for one to iudge an other.*
8. qu. *What it is to stand or fall to his own Master.*
9. qu. *Of the meaning of these words,* God is able to make him stand, v. 4.
10. qu. *What it is to esteeme one day aboue an other, v. 5.*
11. qu. *Of the meaning of these words,* Let euery one be fully perswaded in his mind, v. 5.
12. qu. *What it is to obserue or take care of the day vnto the Lord.*
13. qu. *Of the sense and meaning of the former words,* He that obserueth, &c. obserueth it to the Lord.
14. qu. *How he that eateth not is said to giue thankes.*
15. qu. *Whether Sauls defence, that hee which doth, or omitteth any thing in matters of religion, doth, or not doth it vnto God, be perpetuall.*
16. qu. *Of the coherence of these words,* None of vs liueth to himselfe, v. 7.
17. qu. *Howe wee are saide to liue vnto the Lord.*
18. qu. *How Christ by his dying, and rising againe, is said to be Lord both of the dead, and quicke.*
19. qu. *Of the tribunall seat of Christ, what it is, and of other circumstances of the day of iudgement,*
20. qu. *Whether the saying of the Prophet alledged, v. 11. bee rightly cited by the Apostle.*
21. qu. *When this propheste shall be fulfilled, that euery tongue shall confesse vnto God.*
22. qu. *Whether euerie one shall giue an account for himselfe, and appeare before Christs iudgment seat, v. 12.*
23. qu. *Of scandall and offences, the occasion & diuerse kinds thereof, v. 13.*
24. qu. *Of the occasion of these words, v. 14.* I know and am perswaded, &c. *and of the meaning thereof.*
25. qu. *How nothing is said to be vncleane of it selfe, v. 14.*
26. qu. *Of the legall difference of meates, why it was commanded.*
27. qu. *Of the manner how meates are sanctified and made cleane.*
28. qu. *Why ones opinion and iudgement maketh that vncleane which is not, and whether an erroneous conscience bindeth.*
29. qu. *How our brother is said to bee grieued, and*

and to be loſt and deſtroyed, v.15.

30. qu. *Whether any indeed can periſh, for whom Chriſt died.*

31. qu. *What is meant by the good, or commoditie, which they muſt not cauſe to bee blaſphemed*, v.16.

32. qu. *How the kingdome of God is not ſaid to be meate, and drinke*, v.17.

33. qu. *Of righteouſneſſe, peace, and ioy in the holy Ghoſt.*

34. qu. *Of theſe words*, Hee which in theſe things ſerueth Chriſt, is acceptable to God, &c. v.18.

35 qu. *How we ought to follow peace, & thoſe things which concerne edifying*, v.19.

36. qu. *What the Apoſtle meaneth by the worke of God*, v.21.

37. qu. *In what ſenſe the Apoſtle ſaith*, It is good, neither to eate fleſh, nor drinke wine, &c. v.21.

38. qu. *Whether it bee ſufficient for one to haue his faith before God*, v.22.

39. qu. *How many things are to be auoided in the vſe, and eating of meates.*

40. qu. *What it is for one not to condemne himſelfe in that which he alloweth.*

41. qu. *Why he that doubteth is condemned.*

42. qu. *Of the right meaning of theſe words*, Whatſoeuer is not of faith, is ſinne.

Queſtions out of the 15. Chapter.

1. qu. *Of the argument and ſcope of this Chapter in generall.*

2. qu. *Whom, and wherein the ſtrong ſhould ſupport the weake.*

3. qu. *Of the reaſons why the weake ſhould bee ſupported.*

4. qu. *How the Apoſtle here counteth himſelfe among the ſtrong, elſwhere maintaining himſelfe among the weake.*

5. qu. *What it is not to pleaſe our ſelues, but our neighbour*, v.1.2.

6. qu. *How farre and wherein wee muſt pleaſe our neighbours.*

7. qu. *Howe Chriſt is ſaid not to haue pleaſed himſelfe.*

8. qu. *To what purpoſe the Apoſtle alleadgeth this ſaying out of the Pſalme*, the rebuke of them that rebuke thee, &c.

9. qu. *Why the Apoſtle ſaith*, Whatſoeuer is written, is written for our learning.

10. qu. *How whatſoeuer is written, is written for our learning.*

11. qu. *Of the Apoſtles prayer*, v.5. the God of patience and conſolation.

12. qu. *Of the ende of concord, which is to glorifie God the Father of our Lord Ieſus Chriſt.*

13. qu. *Of the meaning of the* 7. v. receiue ye one another, as Chriſt receiued vs, &c.

14. qu. *How Chriſt is ſaid to haue been the Miniſter of circumciſion*, v.8.

15. qu. *Of the vocation and calling of the Gentiles, why it is ſaid to be of mercie, and of the Iewes in truth.*

16. qu. *Of the places of Scripture produced by the Apoſtle to proone the calling of the Gentiles*, v.9, 10, 11, 12.

17. qu. *Of the Apoſtles prayer*, verſ. 13. The God of hope, fill you with all ioy and peace, &c.

18. qu. *Why the Apoſtle doth thus inſinuate himſelfe, that hee was perſwaded of the Romanes, that they had ſuch excellent gifts.*

19. qu. *Whether S. Paul doe truely giue this commendation vnto the Romanes.*

20. qu. *Why the Apoſtle ſaith*, I haue written boldly after a ſort.

21. qu. *Of S. Pauls deſcription of the miniſtry of the Goſpel.*

22. qu. *Of the Apoſtles boaſting and reioycing, and the manner thereof.*

23. qu. *Of the meaning of theſe words*, I dare not ſpeake of any thing, &c. v.18.

24. qu. *Of the things which Chriſt wrought by S. Paul, as ſignes, wonders, how they differ*, v.19.

25. qu. *Of S. Pauls labours in preaching the Goſpel from Ieruſalem vnto Illyricum.*

26. qu. *Why the Apoſtle would not build vpon an others foundation*, verſ. 20. *that is, preach where Chriſt had beene preached already.*

27. qu. *Whether this place of the Prophet be fitly alleadged by the Apoſtle.*

28. qu. *How S. Paul is not contrarie to Chriſt which ſaith of his Apoſtles, that they entred into others labours*, Ioh. 4. 38.

29. qu. *Of the Apoſtles let, and of his purpoſe to viſit the Romanes.*

30. qu. *Whether S. Paul in perſon preached in Spaine, as here he intendeth*, v. 24.

31. qu. *Of the meaning of the* 24. *ver.*

32. qu. *Of Pauls iourney to Ieruſalem, why he taketh it in hand*, v. 25.

33. qu. *Of the collection gathered among the Gentiles for the Iewes, and the reaſons thereof.*

34. qu. *How the Gentiles are ſaid to be debters to the Iewes.*

35. qu. *In what manner almes ought to bee giuen.*

36. qu. *What the Apoſtle meaneth, by ſealing of the fruit*, v.28.

37. qu.

A Table of the Queſtions

37. qu. *What the Apoſtle meaneth, by the abundance of the bleſſing of the Goſpell of Chriſt.*

38. qu. *Of the Apoſtles requeſt, that they would ioyne in prayer with him.*

39. qu. *Of the things which S. Paul would haue them pray for.*

40. qu. *Of the fruits of the prayer of the Romanes for S. Paul.*

41. qu. *Of the Apoſtles ſalutation:* The God of peace, &c.

Queſtions vpon the 16. and laſt Chapter.

1. qu. *Of the diuerſe ſalutations ſent by the Apoſtle in generall.*

2. qu. *Of Phebe commended here by S. Paul, what place ſhe had in the Church, & wherefore commended.*

3. qu. *Of Pauls requeſt in the behalfe of Phebe.*

4. qu. *Of Priſcilla and Aquila, whom the Apoſtle ſaluteth in the ſecond place.*

5. qu. *How S. Paul could ſalute Aquila and Priſcilla, as beeing at Rome, ſeeing they were at Corinth with him, Act. 18. whence hee wrote this Epiſtle.*

6. qu. *Why Epinetus is called the firſt fruits.*

7. qu. *Of the ſalutation and commendation of Marie.*

8. qu. *Of the commendation of Andronicus & Iunia.*

9. qu. *Of Pauls ſalutation of certaine of his familiar acquaintance, v. 8. 9.*

10 qu. *Of S. Pauls ſaluting of ſome, commended for their faith, though not of ſuch ſpeciall acquaintance, v. 10. 11.*

11. qu. *Of other ſalutations of the Apoſtle of ſome ſpeciall note, v. 12. 13.*

12. qu. *Of S. Pauls generall ſalutations, without any ſpeciall note of commendation, v. 14. 15.*

13. qu. *Of the cuſtome then vſed to kiſſe one another.*

14. qu. *How the Apoſtle ſaith,* the Churches ſalute you, *&c. v. 16.*

15. qu. *Generall obſeruations concerning the greeting and ſalutation ſent here by the Apoſtle.*

16. qu. *Of the ſhunning of the Authors of diſſention.*

17. qu. *How theſe falſe teachers and ſeducers are ſaid to be diſcerned.*

18. qu. *Why the Apoſtle maketh here mention of the obedience of the Romanes, v. 19.*

19. qu. *What it is to bee wiſe concerning that which is good, and ſimple in euill.*

20. qu. *How the God of peace ſhall tread down Sathan.*

21. qu. *What S. Paul meaneth by the grace of our Lord Ieſus, which he wiſheth vnto them, v. 20.*

22. qu. *Of the ſalutations of others which Saint Paul ſendeth to the Romanes, v. 21. 23.*

23. qu. *Of the doxologie, that is, of aſcribing glorie vnto God, where the Apoſtle concludeth his Epiſtle in generall.*

24. qu. *A deſcription of the Goſpel preached by the Apoſtle, inſerted here in the concluſion of his Epiſtle, v. 25. 26.*

25. qu. *Of the doxologie it ſelfe,* to God onely wiſe, *&c.*

26. qu. *Of the vſe of the word, Amen.*

27. qu. *Of the preſcript or date of this Epiſtle, whether it were written from Corinth, and ſent by Phebe.*

The ſumme of the Queſtions diſcuſſed in this Commentarie amounteth to 660.

The table of the Controuerſies.

Generall controuerſies concerning the new Teſtament.

1. Con. *Againſt thoſe which thinke it is againſt the nature of the New Teſtament, to be committed to writing.*

2. contr. *Againſt the Romaniſts, that hold that the writing of the Goſpel, & other Scriptures is not ſimply neceſſarie to ſaluation.*

More ſpeciall controuerſies out of the whole Epiſtle.

1. cont. *That it is knowne, that this Epiſtle was written by Paul, and is of diuine authority, by the Epiſtle it ſelfe.*

2. contr. *That S. Pauls Epiſtles are not ſo obſcure, that any ſhould be terrified from the reading thereof.*

3. contr. *Againſt the Ebionites, which retained the rites and ceremonies of Moſes*

4. cont. *Againſt the Marcionites, that reiected the Lawe of Moſes.*

5. contr. *Againſt the Romaniſts, which depraue the doctrine taught by S. Paul in his Epiſtle.*

6. contr. *Againſt* Socinus, *that blaſphemouſly ſubuerteth the doctrine of our redemption by Chriſt, and iuſtification by faith.*

7. cont.

7. contr. *Whether Paul may be thought to haue been married.*

Controuerſies vpon the 1. Chapter.

1. contr. *Againſt the Manichees, which refuſe Moſes and the Prophets.*
2. contr. *Againſt Election by the foreſight of workes.*
3. contr. *Againſt the Neſtorians and Vbiquitaries.*
4. contr. *Againſt the hereſie of one Georgius Eniedinus, a Samoſatenian heretike in Tranſilvania.*
5. contr. *Againſt the Marcionites, that Chriſt had a true bodie.*
6. contr. *Againſt the Apollinariſts, that Chriſt had no humane ſoule.*
7. contr. *That the Romane faith is not the ſame now, which was commended by the Apoſtle.*
8. contr. *That the Pope is not vniuerſall Biſhoppe.*
9. contr. *Againſt the Popiſh diſtinction betweene* λατρευω, *to worſhip, and* δουλευω, *to ſerue, v.* 9. whom I ſerue in my ſpirit.
10. contr. *That God onely ſpiritually is to bee ſerued, and worſhipped.*
11. contr. *Of the vaine vſe of Popiſh pilgrimages.*
12. contr. *None to bee barred from the knowledge of Gods word.*
13. contr. *Againſt diuerſe heretieall aſſertions of* Socinus, *touching the iuſtice of God.*
14. contr. *Againſt inherent iuſtice.*
15. contr. *That the Sacraments did not conferre grace.*
16. contr. *That faith onely iuſtifieth.*
17. controv. *How the Goſpel is the power of God to ſaluation, to euery one that beleeueth.*
18. contr. *Of the difference betweene the Law and the Goſpel.*
19. contr. *Whether by naturall means the Gentiles might haue attained to the knowledge of the onely true God, without the ſpeciall aſſiſtance of Gods grace.*
20. contr. *Againſt ſome Philoſophers, that the world is not eternall.*
21. contr. *Againſt the adoration and ſetting vp of images, in Churches and places of prayer,* v. 23. They turned the glorie of the incorruptible God, to the ſimilitude of an image.
22. contr. *Of the corrupt reading of the vulgar Latine tranſlation.*
23. contr. *Againſt the Popiſh diſtinction of veniall and mortall ſinnes.*

Controuerſies out of the 2. Chapter.

1. contr. *Againſt the power of freewill in good things.*
2. contr. *Of iuſtification by the imputatiue iuſtice of faith.*
3. contr. *Againſt the merit of workes.*
4. contr. *Which are to be counted good works.*
5. contr. *Whether any good works of the faithfull be perfect.*
6. contr. *Whether men ought to doe well for hope of recompence or reward.*
7. contr. *Againſt iuſtification by workes, vpon theſe words, ver.* 13. Not the hearers of the lawe, but the doers ſhall bee iuſtified.
8. contr. *That it is not poſſible in this life to keepe the Law.*
9. contr. *Whether by the light of nature onely a man may doe any thing morally good.*
10. contr. *Of the imperfection of the vulgar Latine tranſlation.*
11. contr. *That the Sacraments do not conferre grace.*
12. contr. *That the Sacraments depend not vpon the worthines of the Miniſter or receiuer.*
13. contr. *Againſt the Marcionites and other, which condemned the old Teſtament, and the ceremonies thereof.*
14. contr. *Againſt the Anabaptiſts, which reiect the Sacraments of the Newe Teſtament.*
15. contr. *The the want of Baptiſme condemneth not.*
16. contr. *That the wicked and vnbeleeuers eate not the bodie of Chriſt in the Sacrament.*

Controuerſies vpon the 3. Chapter.

1. contr. *That the Sacraments of the olde Teſtament did not iuſtifie* ex opere operato, *by the worke wrought, and ſo conſequently neither the new.*
2. contr. *Of the Apochryphall Scriptures.*
3. contr. *That the wicked and vnbeleeuers doe not eate the bodie of Chriſt in the Euchariſt.*
4. contr. *That the Romane Church hath not the promiſe of the perpetuall preſence of Gods ſpirit.*
5. contr. *That the Virgin Marie was not exempted from ſinne.*
6. contr. *The reading of the Scripture is not to be denied to any.*
7. contr. *Againſt the aduerſaries of the Law,*

the Marcionites and other heretikes.
8. contr. Againſt the counſels of perfection.
9. contr. Againſt the Pelagians, which eſtabliſhed freewill.
10. contr. That the vertue of Chriſts death, is indifferently extended, both to ſinners before baptiſme, and after.
11. contr. That the beleeuing fathers before Chriſt, were not kept in Limbo.
12. controv. Againſt the Marcionite heretikes.
13. contr. Againſt the Nouatian heretikes.
14. contr. Againſt inherent iuſtice.
15. contr. Againſt the Popiſh diſtinction of the firſt and ſecond iuſtification.
16. contr. Againſt the works of preparation, going before iuſtification.
17. contr. What iuſtifying faith is.
18. contr. What manner of faith it is that iuſtifieth.
19. contr. Of the manner how faith iuſtifieth.
20. contr. Whether faith alone iuſtifieth.
21. contr. How S. Paul and S. Iames are reconciled together.
22. contr. Againſt Socinus, that Chriſt properly redeemed vs by paying the ranſome for vs, and not metaphorically.
23. contr. That Chriſt truely reconciled vs by his blood, againſt an other blaſphemous aſſertion of Socinus.

Controuerſies out of the 4. Chapter.

1. contr. That the Apoſtle excludeth all kind of works from iuſtification.
2. contr. Whether bleſſedneſſe conſiſt onely in the conuerſion of ſinners, v. 7.
3. contr. Whether ſinne is wholly purged and taken away in the iuſtification of the faithfull.
4. contr. Againſt workes of ſatisfaction.
5. contr. Of imputatiue iuſtice againſt inherent righteouſneſſe.
6. contr. That the Sacraments doe not conferre grace by the externall participation onely.
7. contr. That there is the ſame ſubſtance and efficacie of the Sacraments of the old and new Teſtament.
8. contr. That circumciſion was not onely a ſigne, ſignifying or diſtinguiſhing, but a ſeale confirming the promiſe of God.
9. contr. Whether circumciſion were auaileable for the remiſſion of ſinne.
10. contr. Of the preſumptuous titles of the Pope, calling himſelfe the father and head of the faithfull.
11. contr. Againſt the Chiliaſts or Millenaries, that hold that Chriſt ſhould raigne a 1000. yeares in the earth.
12. contr. Of the certaintie of faith, ver. 16. that the promiſe might be ſure.
13. contr. Whether faith bee an act of the vnderſtanding onely.
14. contr. That iuſtifying faith is not a generall apprehenſion, or beleeuing of the articles of the faith, but an aſſurance of the remiſſion and forgiueneſſe of ſinnes in Chriſt.
15. contr. That faith doth not iuſtifie by the merit or act thereof, but onely inſtrumentally, as it applyeth and apprehendeth the righteouſneſſe of Chriſt.
16. contr. The people are not to bee denied the reading of the Scriptures.
17. contr. Againſt the heretikes which condemned the old Teſtament, and the author thereof.
18. contr. Whether iuſtification conſiſt onely in the remiſſion of ſinnes.
19. contr. Againſt Socinus corrupt interpretation of theſe words, v. 25. was deliuered vp for our ſinnes.
20. contr. Piſcators opinion examined, that our ſinnes are remitted onely by Chriſts death not for the obedience, and merit of his life.

Controverſies vpon the 5. Chapter.

1. contr. Whether a good conſcience and integritie of life, bee the cauſe of peace with God.
2. contr. Againſt inuocation of Saints.
3. contr. Of the certaintie of ſaluation, and of perſeuerance.
4. contr. That the tribulation of the Saints, is not meritorious, though it bee ſaid to worke patience.
5. contr. That we are not iuſtified by the inherent habite of charitie.
6. contr. Againſt the hereſie of impious Socinus, who denieth that Chriſt died for our ſins, and payed the ranſome for them.
7. contr. Againſt other obiections of Socinus, and other impugning the fruit and efficacie of Chriſts death, in reconciling vs to God his Father.
8. contr. That Chriſts death was a full ſatisfaction for our ſins, againſt Socinus his cauills.
9. contr. That Chriſts death was not onely ſatisfactorie, but meritorius, againſt Socinus.

Certaine controuerſies touching Originall ſinne.

10. contr. That there is originall ſinne in men by

by the corruption of nature, against the opinion of the Hebrewes.

11. contr. *That Adams sinne is entred into his posteritie, by propagation, not imitation onely, against the Pelagians.*

12. contr. *Of the manner how originall sinne is propagated, against the Pelagians, where it is disputed, whether the soule be derived from the Parents.*

13. cont. *Against the Pelagians and Papists, that originall sinne is not quite taken away in Baptisme.*

14. contr. *What originall sinne is, against the Romanists, and some others, and specially against them which hold it to be Adams sinne imputed onely to his posteritie.*

15. contr. *That originall sinne is not onely the priuation of originall iustice.*

16. contr. *Of the wicked heresie of* Marcion *and* Valentinus, *with the blasphemous Manichees.*

17. cont. *That all sinnes are mortall, and worthy of death by nature.*

18. contr. *That Henoch and Elias are not yet aliue in the bodie.*

19. contr. *The Virgin Marie conceiued in originall sinne.*

20. contr. *Against merit.*

21. contr. *That the punishment of originall sinn is euerlasting death.*

22. contr. *That Christs essentiall iustice is not infused into vs.*

23. contr. *Against the Patrons of vniuersall grace.*

24. contr. *Against the Popish inherent iustice.*

25. contr. *That wee are iustified both by the actiue and passiue obedience of Christ.*

26. contr. *Against the Philosophers, who placed righteousnesse in their owne workes.*

27. contr. *Against the Manichees and Pelagians, the one giuing too much, the other too little to the Law.*

28. contr. *Of the assurance of saluation.*

29. contr. *Of the diuerse kinds of grace against the Romanists.*

Controuersies out of the 6. Chapter.

1. contr. *Against the administring of the Sacraments in an vnknowne tongue.*

2. contr. *Concerning inherent iustice.*

3. contr. *That the Sacrament of Baptisme doth not conferre grace by the outward work.*

4. contr. *That Baptisme serueth as well for the remission of sinnes to come, as of sinnes past.*

5. contr. *Whether in Baptisme our sinnes bee cleane taken away.*

6. contr. *Of the baptisme of infants.*

7. contr. *Of the assurance of saluation.*

8. contr. *That Christ shall not die in the next world againe for those which were not healed here.*

9. contr. *Against the Sacrifice of the Masse.*

10. contr. *Concerning freewill.*

11. contr. *That concupiscence remaining in the regenerate is properly sinne.*

12. contr. *Whether a righteous man may fall into any mortall, or deadly sinne.*

13. contr. *Against the Manichees.*

14. contr. *Concerning inherent iustice.*

15. contr. *Against the power of freewill in the fruits of righteousnesse.*

16. contr. *Whether all death is the wages of sinne.*

17. contr. *Against the distinction of veniall and mortall sinnes.*

18. contr. *That euerlasting life cannot be merited by good works.*

Controuersies vpon the 7. Chapter.

1. contr. *Against Purgatorie.*

2. contr. *Of the lawfulnesse of second marriage.*

3. contr. *Whether the marriage bond be indissoluable before the one partie be dead.*

4. contr. *That the disparitie of profession is no cause of the dissolution of marriage.*

5. contr. *Whether the bill of diuorce permitted to the Iewes, did lawfully dissolue matrimony vnder the Law.*

6. contr. *Against the workes of propitiation.*

7. contr. *Against the Heretikes which condemned the Law.*

8. contr. *That we are freed by grace from the strict and rigorous obseruation of the Law.*

9. contr. *That concupiscence though it haue no deliberate consent of the will, is sinne, and forbidden by the commandement.*

10. cont. *That the commandement,* thou shalt not lust, *is but one.*

11. contr. *Against freewill.*

Controuersies out of the 8. Chapter.

1. contr. *That concupiscence remaining euen in the regenerate is sinne, and in it selfe worthie of condemnation.*

2. contr. *That none are perfect in this life.*

3. controuer. *That regeneration is not the cause that there is no condemnation to the faithfull.*

4. contr. *Against the Arrians and Eunomi-*

ans, concerning the dietie of the holy Ghost.
5. contr. Against the Pelagians, that a man by nature cannot keepe and fulfill the Law.
6. contr. The fulfilling of the law is not possible in this life, no not to them, which are in the state of grace.
7. contr. That not the carnall eating of Christs flesh is the cause of the resurrection, but the spirituall, v. 11.
8. contr. Against merits.
9. contr. Whether in this life one by faith may be sure of saluation.
10. contr. Against the inuocation of Saints.
11. contr. That a strange tongue is not to be vsed in the seruice of God.
12. contr. That euerlasting glorie cannot bee merited.
13. contr. That hope iustifieth not.
14. contr. Whether hope relie vpon the merit of our workes.
15. contr. Against the naturall power and integritie of mans will.
16. contr. That predestination dependeth not vpon the foresight of faith or good works.
17. contr. Against the opinion of Ambrosius Catharinus concerning predestination.
18. contr. That election is certaine and infallible, of grace without merit, and of some selected, not generally of all.
19. contr. That the elect cannot fall away from the grace and fauour of God, and bee wholly giuen ouer vnto sinne.
20. contr. Whether a reprobate may haue the grace of God, and true iustice.
21. contr. That the elect by faith may be assured of euerlasting saluation.

Controuersies out of the 9. Chapter.

1. contr. That succession of Bishops is no sure note of the Church of Christ.
2. contr. Against the old heretikes the Manichees, Arrians, Nestorians, confuted out of the 5. ver.
3. contr. Against the prophane and impious collections of Eniedinus and Socinus late heretikes.
4. contr. That the water in Baptisme doth not sanctifie or giue grace.
5. contr. Against the vaine obseruation of Astrologers in casting of natiuities.
6. contr. That the soules had no beeing in a former life, before they came into the body.
7. contr. Whether the foresight of faith or works be the cause of election.
8. contr. That not onely election vnto grace, but vnto glorie also, is onely of the good will of God.
9. contr. That the Apostle treateth as well of reprobation in this place, as of Election.
10. contr. Whether as well the decree of reprobation as of election, be without the foresight of workes.
11. contr. Of the difference beweene the decree of election and reprobation, and the agreement betweene them.
12. contr. Whether mercie be a naturall propertie in God, or an effect onely of his will, against Socinus.
13. contr. Whether the mercie of God in the forgiuenes of sinne, be an effect of Gods free and absolute will onely, and bee not grounded vpon Christ, against the heresie of Socinus and Ostorodius.
15. contr. Of the sufficiencie of Scripture.
16. contr. Of the certaintie of saluation.
17. contr. Against the works of preparation.

Controuersies vpon the 10. Chapter.

1. contr. Against inherent iustice.
2. contr. Against the workes of preparation, which are done without faith.
3. contr. That it is impossile for any in this life to keepe the Law.
4. contr. Against the doubting of saluation.
5. contr. Against vnwritten traditions.
6. contr. Against freewill.
7. contr. Against Limbus Patrum, that Christ went not downe thither to deliuer the Patriarkes.
8. contr. Whether the righteousnesse of faith and the righteousnes of the Law, bee one and the same, or contrarie the one to the other.
9. contr. Whether the righteousnesse of the law, and that which is by the Law, doe differ.
10. contr. That Baptisme doth not giue or conferre grace.
11. contr. Against the dissembling of our faith and profession.
12. contr. That faith is not onely in the vnderstanding.
13. contr. The Scriptures the onely sufficient rule of faith.
14. contr. Howe the Apostle saith, there is no difference betweene the Iew and the Grecian, v. 12.
15. contr. Against the maintainers of vniuersall grace.
16. contr. That faith iustifieth not by the act thereof, but onely as it apprehendeth Christ.
17. contr. That faith onely iustifieth, not inuocation.
18. contr. Against the inuocation of Saints.

19. contr.

19.contr. *That we must pray with confidence, and assurance.*
20.contr. *Against the vaine pompe of the Pope of Rome, in offering his feete to be kissed.*
21.contr. *Against humane traditions.*
22.contr. *That the Ministers and Preachers of the Gospel, haue a lawfull calling: against* Stapleton.
23. contr. *That the Hebrew text is more authenticall then the vulgar Latin translation.*
24. contr. *Against the workes of preparation.*
25.contr. *Against the Iewes, that will not haue the Prophet to speake of them, in these words, I haue stretched out my hands, &c.*

Controuersies out of the 11. Chapter.

1.contr. *That none which are elected can finally fall away.*
2.contr. *Whether the complaint of Elias of the paucitie of true worshippers, be well applied to the decay of religion vnder the Pope at the time of the first reformation.*
3.contr. *That works are excluded both from election, and iustification.*
4.contr. *Against free-will.*
5.contr. *That vniuersalitie and multitude is not alwaies a note of the true Church.*
6.contr. *Of the sufficiency of Scripture, and of the right way to interpret the same.*
7. contr. *Against the Iewes.*
8.contr. *Whether any of the true branches may be broken off.*
9.cont. *Against the heresie of Valentinus and Basilides, that held some things to bee euill, some good by nature.*
10.contr. *That there was the same spirit of faith, and the same spirituall substance of the Sacraments, vnder the old Testament, and in the New.*
11.cont. *That the Scriptures are the iudge of euery one in particular.*
12.contr. *Against the Popish vncertenty and doubtfulnes of saluation.*
13.contr. *Against the Manichees, and Marcionites.*
14.contr. *Against the works of preparation.*
15.contr. *Against the erroneous opinion of Origen, concerning the purgatorie of hell.*

Controuersies vpon the 12 Chapter.

1.contr. *Concerning the power of free-will.*
2.contr. *Whether the Masse be a sacrifice properly so called.*
3.contr. *Of the difference betweene* λατρεία, *and* δυλεία, *worship, and seruice, whether they signifie two kinds of religious worships, the one peculiar to God, the other to the creatures.*
4.contr. *Of the comparison betweene virginitie, and marriage.*
5.contr. *The minde it selfe, and not the sensuall part onely hath neede of renouation.*
6. contr. *Of the perfection of the Scriptures against traditions.*
7. contr. *Against free will.*
8. contr. *Against the arrogancie of the Pope.*
9. contr. *Against the superstitious orders of the Popish Clergie.*
10. controv. *The Pope not the head of the Church.*
11.contr. *That to loue our enemie is a precept, and commaunded, not counselled as indifferent.*

Controuersies vpon the 13. Chapter.

1. contr. *Whether the Pope, and other Ecclesiasticall persons, ought to be subiect to the Ciuill power.*
2. contr. *Whether the Pope haue a spirituall power ouer Kings and Princes.*
3. contr. *That the tyrannie and idolatrie of the Pope, may be gainsaid and resisted.*
4. contr. *Whether the ciuill Magistrat haue any power or authoritie in matters of Religion.*
5. contr. *Whether Ecclesiasticall persons, as Bishops, and others, may haue the temporall sword committed vnto them.*
6. contr. *Whether it be lawfull for a Christian to bee a Magistrate, and to vse the sword in the time of peace and warre.*
7. contr. *Whether lawes Ciuill and Ecclesiasticall, do simply bind in conscience.*
8. contr. *Whether Ecclesiastical persons are exempted from tribute.*
9. contr. *Whether the fulfilling of the Lawe be possible in this life.*
10. contr. *Against the Marcionites, which denied the morall precepts to be nowe in force, but to be ceased.*
11. contr. *Against iustification by the workes of the Law.*

Controuersies vpon the 14. Chapter.

1. contr. *Whether to abstaine from certaine meates, be an act of religion, and a part of Gods worshippe, or a thing in it selfe indifferent.*
2. contr. *That faith is not onely an assenting of the will, but an act also of the vnderstanding, and it is ioyned with knowledge.*
3. contr. *That it is necessarie, that festiuall*

daies ſhould be obſerued among Chriſtians.
4. contr. That feſtiuall daies ought not to bee conſecrated to the honour of Saints.
6. contr. Whether all the feſtiualls of Chriſtians are alike arbitarie to be altered, and changed as ſhall ſeeme good to the Church.
7. contr. Againſt Purgatorie.
8. contr. Whether Chriſt by his obedience and ſuffering, merited for himſelfe eternall glorie and dominion.
9. contr. Of bowing the knee to the name of Ieſus, whether it bee neceſſarily inferred out of this place, v. 11. and Phil. 2. 10.
10. contr. That Chriſt is prooued to be God, by this ſaying of the Prophet, cited v. 11. As I liue, euery knee ſhall bow vnto me: againſt the blaſphemie of Georg. Eniedinus.
11. contr. That morall workes, which are done without faith are ſinne, howſoeuer outwardly they appeare good.

Controuerſies out of the 15. Chapter.

1. contr. Whether S. Peter were iuſtly reprehended of S. Paul, for refuſing to eate with the Gentiles.
2. contr. That Chriſt is not ſet forth only as an example for vs to imitate, but as our Sauiour to redeeme vs.
3. contr. Againſt the enemies and aduerſaries to the Scriptures, the Marcionites, Libertines, and others.
4. contr. Of the authoritie of the Scripture, that it dependeth not vpon the approbation or allowance of the Church.
5. contr. Againſt the inuocation of Saints.
6. contr. Of the certaintie of ſalnation, againſt the Popiſh diffidence and doubtfulnes.
7. contr. Againſt the power of freewill in ſpirituall things.
8. contr. Whether the Apoſtles excuſing of himſelfe, doe derogate from the authoritie of this Epiſtle.
9. contr. That the Scriptures are perfect and abſolute, containing whatſoeuer is neceſſarie to ſalnation, both touching doctrine & manners.
10. contr. Againſt the Popiſh ſacrifice of the Maſſe, which the Papiſts make the peculiar act of their Prieſthood.
11. contr. Againſt the ſuperſtitious order of Monks and Friers.
12. contr. That miracles are not neceſſarie in the Church.
13. contr. Againſt the vaine pompe of the Popiſh pontificall ornaments.
14. contr. Of the idle boaſtings, and vaineglorious excurſions of the Ieſuites.
15. contr. Againſt the pompous proceſſions and Perſian-like traine of the Popes Legats and Cardinals.
16. contr. Againſt the Anabaptiſticall communitie.
17. contr. Againſt the innocation of Saints.
18. contr. Againſt the merit of prayers.

Controuerſies out of the 16. Chapter.

1. contr. Againſt cloiſtered Nunnes.
2. contr. The Church not alwaies viſible and conſiſting of multitudes.
3. contr. All doctrine is to be examined by the Scriptures.
4. contr. That Papiſts not Proteſtants ſerue their owne belly.
5. contr. That Proteſtants are no ſchiſmatikes.
6. contr. Why the Goſpel was kept ſecret ſo many yeares vnder the kingdome of Antichriſt, againſt the obiection of the Papiſts.
7. contr. Againſt the Popiſh doxologie, aſcribing glorie with Chriſt vnto the Virgin Marie.
8. contr. Whether S. Peter were euer at Rome, and continued there Biſhop 25. yeares.

The ſumme of the Controuerſies handled in this Commentarie, beſide Doctrines and Morall obſeruations, maketh in all about 290.

The Queſtions and Controuerſies ſummed together, make toward a thouſand, beeing in all 950.

This COMMENTARIE by Gods gracious aſſiſtance, was finiſhed April 10. *Anno Dom.* 1611. *anno ætatis Authoris currente* 48.

To God onely wiſe be praiſe through Ieſus Chriſt for euer: Rom. 16. 27.